

THE MONASTERIES
OF THE WADI 'N NATRUN

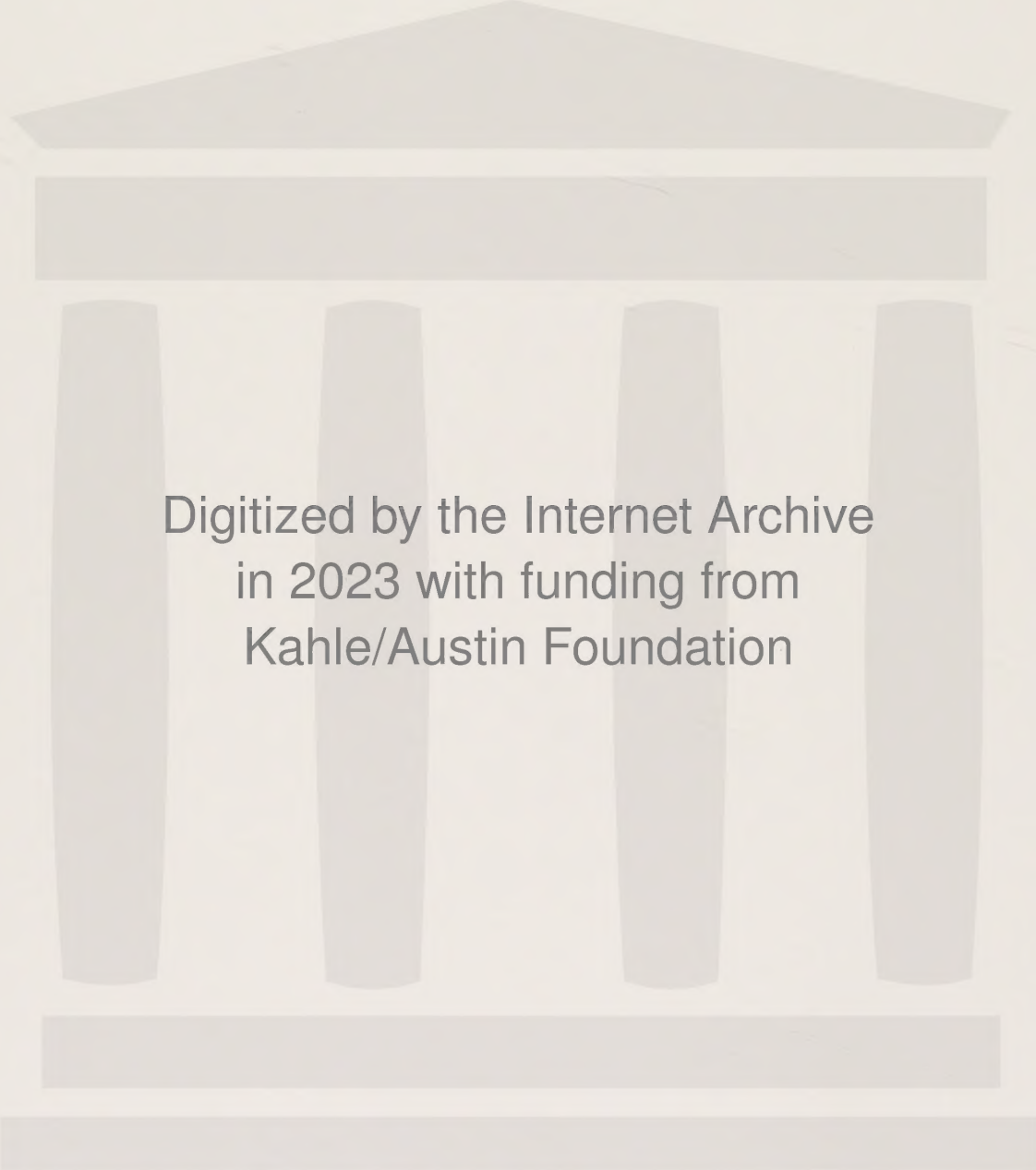
NEW COPTIC TEXTS
FROM THE MONASTERY OF
SAINT MACARIUS

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PUBLICATIONS OF
THE METROPOLITAN MUSEUM OF ART
EGYPTIAN EXPEDITION

EDITED BY
ALBERT MORTON LYTHGOE

CURATOR OF THE DEPARTMENT OF
EGYPTIAN ART



THE METROPOLITAN MUSEUM OF ART
EGYPTIAN EXPEDITION

THE MONASTERIES OF
THE WADI 'N NATRÛN

PART I

NEW COPTIC TEXTS FROM THE MONASTERY OF
SAINT MACARIUS

EDITED WITH AN INTRODUCTION
ON THE LIBRARY AT THE MONASTERY OF SAINT MACARIUS
BY

HUGH G. EVELYN WHITE

WITH AN APPENDIX ON A COPTO-ARABIC MS. BY
G. P. G. SOBHY

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THE PUBLICATION OF THIS VOLUME HAS
BEEN MADE POSSIBLE BY THE GENEROSITY
OF EDWARD S. HARKNESS, TO WHOSE IN-
TEREST AND ENCOURAGEMENT SOME OF
THE MOST IMPORTANT RESULTS OF THE
MUSEUM'S EGYPTIAN EXPEDITION DURING
THE PAST TEN YEARS HAVE BEEN IN
LARGE MEASURE DUE

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PREFACE

THE nucleus of the texts here published or described comprises a selection of the more important of the leaves and fragments found by me at the Monastery of Saint Macarius in the Wadi 'n Natrûn in the course of archaeological investigations carried out in 1920–1921 on behalf of the Egyptian Expedition of The Metropolitan Museum of Art. With these are grouped a number of other leaves and fragments, once belonging to the same mss., which were recovered by Tattam in 1839 and Tischendorf in 1844. Fragments of texts already published or known to be extant in complete mss. are merely described (with a collation wherever possible), unless their divergence from the recensions already known seems to justify publication in full. Owing to the shortness of the time during which I was permitted to retain the mss., I have been able to deal with only a few of the liturgical groups.¹

My first care has been to secure transcripts as accurate as possible, but owing to the condition of the originals, torn, rubbed, faded and otherwise maltreated as they are, many passages must remain unintelligible: such passages, though obviously faulty, are printed as I copied them. Had I been able to retain the fragments longer, repeated examination would have removed some at least of these defects. The large and frequent lacunae have been filled in as far as possible: where they can be improved upon, Coptic scholars will doubtless replace these stop-gaps by other and sounder restorations. That they may be able to judge the length of the lacunae, the originals have been reproduced page by page, and line by line.² I have departed from this rule only in two or three of the more lengthy texts where lacunae are infrequent and where the lines of the original are too short to be reproduced without undue loss of space. For the rest, all features of the original—punctuation, diacritical marks, etc.—are reproduced (where visible) so far as modern type allows. The words have been divided throughout, not on any scientific system, but into their simplest elements.

¹ I have not attempted to deal with the fragments of the numerous copies of the *Theotokia*: the new material has been utilized by Dr. De Lacy O'Leary in his *Coptic Theotokia* (London, 1923).

² The nature of the Coptic script calls for relatively short lines, which were probably adopted for that very reason by the ancient scribes. The long lines of many modern editions are hard to follow and are wearisome to the eye.

PREFACE

The order of the texts themselves is determined by their contents. The Apocryphal Fragments (I—VIII), arranged in sequence, are followed by Hagiographical Texts, where, after material relating to the Archangels, Elias and others, the Diocletianic Martyrs naturally take precedence of the fourth and fifth century worthies (IX—XXXII). After two miscellaneous items (XXXIII *et seq.*) come a series of Homiletic and Ascetic Fragments (XXXV *et seq.*). The Biblical Fragments (XXXVII), which seemed to deserve no higher place, followed by the text of two Greek Anaphoras and by the remains of certain Coptic liturgical books, are treated, for the most part, summarily (XXXVIII). The series is concluded with a rough list of vocabulary fragments (XXXIX).

Appendix I contains the text of a number of leaves from an Arabic text inscribed in Coptic characters: these have been transliterated into ordinary Arabic script by Dr. G. P. G. Sobhy, who has also commented on the pronunciation of medieval Coptic as illustrated by these fragments. In Appendix II I have gathered up what information I could find relating to the Libraries of the Minor Coptic Monasteries: the Library at the Syrian Monastery is studied at length elsewhere.¹

The whereabouts of each fragment (Cairo, Leipzig, Manchester, or Cambridge) is of course indicated in every case. An Introductory Note describing the fragments included and dealing with the subject-matter has been prefixed to each group; additional notes (following the Text and Translation) have been found necessary in only a few cases. Since I lay no claim to Coptic scholarship, I have not attempted to deal with matters of grammar or lexicography, though I have tried to emend (always noting the reading of the original) what seemed to be sheer blunders in the texts. The aim of this publication is to make the Texts accessible to the ordinary student of Egyptian Christianity as well as to Coptic scholars, and it is for the former, of course, that the Translations are intended.

I am most deeply indebted first to S. E. Marcos Pasha Simaika, Director of the Coptic Museum in "Old Cairo," for the very great trouble he took in 1920–1921 to facilitate my work in the Monastery, as well as for permission granted me to publish the new-found fragments; and secondly to the Very Rev. El Kummus Maximus, Abbot of Dêr Abû Makâr, for his liberal and enlightened action in allowing me to remove the fragments from his Monastery to the Coptic Museum in Cairo. My cordial thanks are also due to the authorities of the University Library at Leipzig for permission to publish so many of the Tischendorf-leaves, and to Dr. Georg Steindorff, who most kindly secured for me that permission as well as photographs of all the leaves which I wished to copy. The Librarians of the University of Cambridge and of the John Rylands Library at Manchester have also been good enough to allow me to make full use of the Coptic fragments, derived from the Tischendorf and Tattam collections, under their charge.

To W. E. Crum I owe a peculiar debt of gratitude, first because it was at his suggestion

¹ *H.N.S.*, Excursus.

PREFACE

that I undertook the editing of these texts, and secondly for his never-failing help and guidance whenever I have applied to him. Wherever in this edition I have erred, it is because the particular point or passage has not been submitted to Crum. Dr. George Sobhy of Cairo has not only helped me with information on certain topographical points, but has consented to edit and translate the curious Copto-Arabic fragments published as an Appendix. To Dr. De Lacy O'Leary I am deeply indebted for consenting to revise and correct the proof-sheets of the same Appendix.

Finally—but very specially—my thanks are due to those who have made the publication of this work practically possible—to Edward S. Harkness for his signal and splendid generosity in undertaking the entire cost of production, and to Albert M. Lythgoe and H. E. Winlock for the unfailing support and encouragement they have afforded me during the preparation of this work as on numberless other occasions.

HUGH G. EVELYN WHITE.

HUGH G. EVELYN WHITE

THE untimely death of Evelyn White in the summer of 1924, while this volume—the first of several recording his brilliant researches into the history of the Monasteries of the Wadi 'n Natrûn—was yet in the press, has left to his associates the willing responsibility of carrying through, to the conclusion which he had planned, these results of his broad scholarship. White's study of these monuments, which had played so important a part in the history of the Early-Christian church in Egypt, took definite form in the autumn of 1917, when, incapacitated for further service with the British forces in Egypt by a general breakdown in health, he was able to undertake again the less exacting sides of the work of the Museum's Expedition, of which he had been a member from 1909 till 1915.

The earlier years of his connection with the Expedition had been spent at Khargeh Oasis and at Thebes. From 1909 to 1911 he assisted Winlock in the excavations which that branch of our Expedition had undertaken at the Temple of Hibis, in the Oasis, and copied the Greek decrees in the temple for eventual publication. At the same time he explored this northern end of the oasis for Greek inscriptions, devoting himself especially to the cataloguing of those in the Christian cemetery of El Bagawat.

In 1911–13 he was associated with Winlock in the Museum's excavations at Thebes—at the Palace of Amenhotep III and in the Assasîf—and in 1913–14, in the investigation of the Monastery of Epiphanius and neighboring Early-Christian sites in the Theban necropolis.

With the outbreak of the war in 1914 and his inability to secure admission to the British army in that first winter of the struggle, he returned to Thebes and, with the Expedition's programmes completely disrupted by the cataclysm, he made possible the resumption of our excavations and through the spring of 1915 superintended alone the clearing of a considerable additional area at the Palace of Amenhotep.

In the autumn of 1915, after persistent efforts he secured a commission in the British army and was eventually assigned to the force which was then engaged in throwing a

HUGH G. EVELYN WHITE

railway across the Isthmus of Suez and advancing into Palestine. There his health, always precarious, finally broke down and in 1917 he was invalided out of the army with no hope of further entry.

Later in that year it proved possible for us to ask him to undertake a task, in preparation for which certain preliminary work had been carried out in 1910-11 by our Expedition—a study of the architecture and history of the Monasteries of the Wadi 'n Natrûn. Beginning with the study of the history of the monasteries from literary sources, which included the investigation of original documents preserved in as many as four languages, he pursued his task unremittingly at Cambridge from 1917 to 1919, constantly expressing to us his gratitude for the facilities so readily afforded him by the authorities of the Library of Cambridge University and for the help of several British scholars whose aid he sought at times in their respective fields.

With this labor approaching completion, he returned to Egypt in the winter of 1919-20 and journeyed to the monasteries, spending some time there with the monks and conducting a careful study of the architectural and archaeological evidence exhibited by the structures. In the following winter of 1920-21 he made two further visits to the Wadi 'n Natrûn, on the first of which he was accompanied by two other members of our Expedition staff, Messrs Hauser and Burton, who coöperated with him in the completion of the exhaustive architectural survey and photographic record of the monasteries, on which the Expedition had previously worked in 1910-11.

In two comprehensive reports which White made to the Museum in those years¹ he outlines the main results of his researches and of his investigation of the monasteries during these visits—which were destined to be the last he would make to the Wadi 'n Natrûn—and describes his discovery of the important documents which form the subject of the present volume. Nothing could illustrate more clearly some of the outstanding qualities in White's character than the record of accomplishment to which those reports bear witness—his whole-hearted interest and persistence in pressing an investigation; his thoroughness in whatever problem or task might be entrusted to him; and his invariable modesty concerning any such achievement which his untiring application and sound methods of work had produced.

White's larger labor on the history and the architecture of these monasteries had been so far concluded at the time of his death that his manuscript, to be published in two volumes, was in the process of revision preliminary to entering the press. While the work of revision which still remains to be done is a heavy one, owing to the scope and thoroughness of his investigation and the resultant mass of evidence which that labor yielded, it is our hope that the publication of the volumes may not be unduly delayed. Provision for

¹ Cf. MMA. Bulletin, July, 1920, Part II and November, 1921, Part II.

HUGH G. EVELYN WHITE

their publication, together with the present volume, had generously been made in 1922 by Mr. Edward S. Harkness, Chairman of the Committee on Egyptian Art.

The Museum is under a special debt of gratitude to W. E. Crum, who had given helpful advice and assistance to White in various matters relating to the Expedition's publications in which they were associated, and who later undertook to see the final pages of this volume through the press after White's death. We also wish to express our grateful appreciation to M. H. Davis for generous help in preparing for us the Index of Coptic words.

ALBERT M. LYTHGOE.

CONTENTS

	PAGE
PREFACE	vii
HUGH G. EVELYN WHITE: A NOTE BY A. M. LYTHGOE	
TABLE OF CONTENTS	xi
LIST OF PLATES	xv
BIBLIOGRAPHY	xvii
SYMBOLS AND ABBREVIATIONS	xix
ADDENDA AND CORRIGENDA	xx
INTRODUCTION. <i>The Library at the Monastery of Saint Macarius and the new Manuscript Fragments</i>	xxi
TEXTS AND TRANSLATIONS	I
I. <i>Apocryphal Fragment on Adam</i>	3
II. <i>Acrostic Hymn on the Nativity</i>	7
III. <i>Fragment from an Apocryphal Gospel</i>	9
IV. <i>The Descent into Amenti</i>	11
V. <i>Fragments of an Apocalyptic Gospel</i>	16
VI. <i>The Apocryphal Acts of the Apostles</i>	27
A. <i>The Travels of Saint John</i>	28
B. <i>The Death of Saint John</i>	35
C. <i>The Preaching of Philip and Peter</i>	38
D. <i>The Martyrdom of Philip</i>	40
E. <i>The Preaching of Bartholomew in the City of the Oasis</i>	43
F. <i>The Martyrdom of Matthias</i>	45
G. <i>The Martyrdom of Mark</i>	46
H. <i>The Martyrdom of Luke</i>	47

CONTENTS

	PAGE
SUPPLEMENTARY TEXTS	223
A. PSEUDO-LINUS, <i>The Martyrdom of Saint Paul</i>	225
B. <i>Ode on the Four and Twenty Elders</i>	226
C. <i>Acrostic Hymn on the Finding of the Cross</i>	227
APPENDICES	229
I. REMAINS OF AN ARABIC MANUSCRIPT IN COPTIC CHARACTERS (by Dr. G. P. G. SOBHY)	231
II. THE LIBRARIES OF THE LESSER MONASTERIES OF SCETIS	270
INDEX OF GREEK AND FOREIGN WORDS	277
COPTIC INDEX	282
INDEX OF PERSONAL AND PLACE NAMES	287
GENERAL INDEX	291
PLATES	<i>At end</i>

LIST OF PLATES

FRONTISPIECE. *The Death and Assumption of the Virgin* (No. VIII B, frag. 1, recto).

- I. A. *Apocryphal Fragment on Adam* (No. I, fo. 1, verso).
 B. *Fragment from an Apocryphal Gospel* (No. III, verso).
- II. A and B. *Fragments of an Apocalyptic Gospel* (No. V, frag. 2, i recto, and frag. 3, i recto).
- III. A. *Life of Abba Pidjimi* (No. XXIX, frag. 4, verso).
 B. *The Vision of Benjamin* (No. XXIII c, frag. 3, verso).
- IV. A. *A Life of the Virgin* (No. VIII A, frag. 1, verso).
 B. *An Encomium on the Virgin* (No. VIII E, frag. 1, 2, recto).
- V. A. *The Martyrdom of Apa Apoli* (No. XVII, frag. 3, verso).
 B. *The Martyrdom of Paêsi and Thekla* (No. XXI, frag. 3, recto).
- VI. A. *Lectionary (?) for Easter* (No. XXXVIII E, 3).
 B. *Exodus xxxiv*, 29 ff. (No. XXXVII A, fo. 1, recto).
- VII. A. *The Martyrdom of Apa Amoun* (No. XX, frag. 7, verso).
 B. *The Martyrdom of Apa Kradjôn* (No. XX, frag. 1, recto).
- VIII. *Life of Timothy Aelurus* (No. XXXI, pp. 6 and 11).
- IX. A. *A Life of the Virgin* (No. VIII A, frag. 2, recto).
 B. *Macarius and the Hieracite* (No. XXIII B, frag. 2, verso).
- X. A. *The Martyrdom of Justus the Stratelates* (No. XVI, frag. 2, verso).
 B. (a) *Life of Gregory Thaumaturgus* (No. XXVIII, frag. 12, verso).
 (b) *Encomium on the Archangel Michael* (No. IX, frag. 3, verso).
- XI. A. *The Controversy of John IV with a Jew and a Melchite* (No. XXXIII, frag. 2, recto).
 B. *The Martyrdom of Theodore the Stratelates* (No. XV, frag. 1, verso).
- XII. A. *The Martyrdom of James the Persian* (No. XIV, frag. 1, p. 47).
 B. *The Martyrdom of Justus the Stratelates* (No. XVI, frag. 7, verso, showing note in cursive script).
- XIII. A. *Life of Apa Hôr* (No. XXXII, frag. 1, recto).
 B. *The Descent into Amenti* (No. IV, frag. 1, recto).

LIST OF PLATES

- XIV. A. Gregory Theologus, *Homily on Christian Charity* (No. XXXV B, recto).
B. *The Martyrdom of Thomas of Shentalet* (No. XVIII, frag. 6, recto).
- XV. A. John Chrysostom, *Encomium on the Prophet Elias* (No. XI, recto).
B. *Homily on Fornication* (No. XXXV D, recto).
- XVI. A. *Homily on the Long-suffering of Christ* (No. XXXV c, frag. 2, verso).
B. Frontispiece (from No. VI or No. XXXVII c, ii).
- XVII. A and B. *The Apocryphal Acts of the Apostles* (No. VI, pp. 353, 354).
- XVIII. A. *Saint Luke* xx, 40 ff. (No. XXXVII c, ii).
B. *The Translation of Saint Ephraem*, from the *Difnâr* (No. XXXVIII F).
- XIX. A and B. *Book of Hymns* (No. XXXVIII G, frags. 12 and 9).
- XX. A. *Psalter* (No. XXXVII B, b. 3).
B. Fragments from the *Theotokia*.
- XXI. A. Greek *Liturgy of Saint Basil* (No. XXXVIII, foll. 9^a, 4^a).
B. Greek *Liturgy of Saint Gregory* (No. XXXVIII, foll. 14^b, 5^b).
- XXII. A. Copto-Arabic *Anaphora* with fragment of the Diptychs (No. XXXVIII B).
B. 1. Sahidic Vocabulary (No. XXXIX, 1).
2. Bohairic Vocabulary (No. XXXIX, 9).
- XXIII. A. Alphabetic *Psali* from the Theotokia Supplement (Cairo, No. 93).
B. *Psalter* (No. XXXVII B, b. 6).
- XXIV. A. Theodosius, *Encomium* (Sahidic) *on the Archangel Michael* (No. IX, frag. 2).
B. Arabic Work in Coptic Script (Appendix I).
- XXV. A. *Ordination of Subdeacons and of Deacons* (No. XXXVIII c).
B. 1. *Horologion*, Sahidic and Bohairic (No. XXXVIII D).
2. *Theotokia* for Wednesday (Cairo, No. 94, i).
- XXVI. A. *Epistle to the Corinthians* (No. XXXVII D, fo. 5).
B. Syriac *Life of Saint Alexius* (Cairo, No. 113).
- XXVII. Examples of Coptic Penwork:
A-C. From the *Psalter* (No. XXXVII B).
D-E. From a Liturgical Fragment (Cairo, No. 98).

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SYMBOLS AND SUMMARY ABBREVIATIONS

I. IN COMMENTARY, NOTES, ETC.

<i>A.A.C.M.</i>	= <i>Architecture and Archaeology of the Coptic Monasteries in the Wadi 'n Natrûn.</i>
<i>A.M.G.</i>	= <i>Annales du Musée Guimet.</i>
<i>Apophth. Patr.</i>	= <i>Apophthegmata Patrum</i> (in Migne's <i>Patrologia Graeca</i> LXV).
<i>B.M. Cat.</i>	= <i>Catalogue of the Coptic MSS. in the British Museum.</i>
<i>B.O.</i>	= Assemani's <i>Bibliotheca Orientalis.</i>
<i>Bibl. Nat.</i>	= Bibliothèque Nationale.
Cairo	= The Coptic Museum at the Church El Moallaka in "Old Cairo."
<i>Cat.</i>	= <i>Catalogue, Catalogus.</i>
<i>Cod. Tisch.</i>	= Codices Tischendorfiani (as catalogued by Leipoldt <i>ap.</i> Vollers, <i>Katalog</i>).
<i>Cod. Vat. Arab.</i>	= Codices Vaticanæ Arabici.
<i>Cod. Vat. Copt.</i>	= Codices Vaticanæ Coptici (as catalogued in Mai's <i>Scriptorum Veterum Nova Collectio</i> , t. iv).
<i>C.S.C.O.</i>	= <i>Corpus Scriptorum Christianorum Orientalium.</i>
<i>C.U.L.</i>	= Cambridge University Library.
<i>Eth.</i>	= Ethiopic.
<i>H.E.</i>	= <i>Historia Ecclesiastica.</i>
<i>Hist. Patr.</i>	= <i>History of the Coptic Patriarchs.</i>
<i>H.N.S.</i>	= <i>History of the Monasteries of the Mount of Nitria and Scetis.</i>
<i>Lit. Or. Coll.</i>	= Renaudot, <i>Liturgiarum Orientalium Collectio</i> , Ed. II.
<i>P.G.</i>	= Migne's <i>Patrologia Graeca.</i>
<i>P.L.</i>	= Migne's <i>Patrologia Latina.</i>
<i>P.O.</i>	= Graffin-Nau, <i>Patrologia Orientalis.</i>
<i>P.S.B.A.</i>	= <i>Proceedings of the Society of Biblical Archaeology.</i>
<i>R.O.C.</i>	= <i>Revue de l'Orient Chrétien.</i>
Rylands	= <i>Catalogue of the Coptic MSS. in the John Rylands Library.</i>
<i>S.V.N.C.</i>	= Mai, <i>Scriptorum Veterum Nova Collectio.</i>
<i>T.S.B.A.</i>	= <i>Transactions of the Society of Biblical Archaeology.</i>
Vollers, <i>Kat.</i>	= <i>Katalog d. Islamischen, Christlich-Orient. . . . Hss. d. Universitätsbibliothek zu Leipzig.</i>

II. IN THE TEXT.

- { } indicate that the words enclosed have dropped out of the text.
 [] indicate a lacuna owing to damage done to the original.
 { } indicate that the words or letters enclosed are superfluous.
 () indicate the expansion of a contraction.
 indicate that so many letters are missing or (if not within brackets) unrecognizable.

ADDENDA AND CORRIGENDA

- P. 10 l. 4 **насопи**, read as ms.
 .. (transl.), l. 2. For "my brethren," read "ye thieves"
- P. 14 (transl.), l. 2. For "have been cast away," read "had despaired."
- P. 19, l. 14. Delete **(па)**
- P. 20, l. 14. For **ѡнне**, read **ѡнни**
- P. 30 (transl.), l. 3. For "spake unto him with harsh speech," read "threw mud at him"
- P. 34 (transl.), l. 6. Delete "lying"
- P. 41 (transl.), l. 11. For "with many miracles," read "daily till evening"
- P. 43, l. 5. For **шмат**, read **сгмат**
- P. 45, l. 11 **монен**, read as ms.
 ,, (transl.) F, l. 8. For "Only," read "else"
- P. 46, l. 1. For **ωχρ**, read **ωτρ** (?)
 ,, (transl.), l. 2. For "material creatures," read "molten images"
- P. 47, l. 5. For **χαχωπ**, read **χα-
χωπι**
- P. 49, l. 8. For **μνни**, read **μνни**
 ,, note 2. For (*Mon.*, read (*Not.*
- P. 50. Delete note 1 (text)
 ,, (transl.), l. 5. Delete "and enchantments"
- P. 51 vo. l. 2. For **φот[и]**, read **φиот[и]**
 ,, vo. l. 8. For **тре**, read **тфе**
- P. 52, l. 14. Delete **(на)**
- P. 53 (transl.), l. 4. For "unto her," read "unto him," according to text as emended
- P. 54, note 7. For the appearance of Jesus as one of the children slain by Herod see Martyrdom of Matthew §§ 1, 3 (*ed.* Tischendorf, pp. 167 f., *ed.* Bonnet, pp. 217, 219)
- P. 63 vo. l. 17. For **шме**, read **ωме**
- P. 67 vo. l. 29. For **оше**, read **сше**
- P. 68, l. 3. For **мишт**, read **пишт**
- P. 70 vo. l. 3. For **сфирі**, read **шфирі**
- P. 74, l. 9. For **ωσπигнт**, read **ωσ
пгнт**
 ,, (transl.), l. 2. For "...of heart because of," read "but I have had patience respecting"
- P. 79, note 9. Add to authorities *Synax.* Amshir 10, *ed.* Basset, pp. 779 f.
- P. 87, note 9. After "*Synax.* Arab. Misra 1." add "*ed.* Basset, pp. 1239 f."
- P. 92, l. 1. For **πεβιο ρα**, read **πεβιορ**
 ,, (transl.), l. 1. For "a dumb man," read "a land-owner"
- P. 94, nn. 4, 5. The *Synax.*, *ed.* Basset, pp. 1143 f., commemorates Thomas on Baūnah 27
- P. 95, note 4. For "see the Arabic *Synax.* Abib 25 (*ed.* Forget, ii 244)," read "see *Synax.* Baunah 4, *ed.* Basset, pp. 1078 f."
- P. 96, l. 12. For **παι οη θωωτ**, read **παιδ ποотωт**
 ,, (transl.), l. 4. For "(and) this statue also," read "these seventy idols,"
- P. 97 (transl.), l. 4 from below. For "ravenous," read "that had whelped"
- P. 100. Delete note 1
 ,, (transl.), l. 8 from below. For "Only," read "Verily"
- P. 101, l. 8. For **μα πκαπον**, read **μαπκαπον**
 ,, (transl.), l. 3. For "guarded the appointed place," read "turned the instrument"
- P. 102, note 4. Add "Astratole is mentioned, though not by name, in the Martyrdom of Thomas; see *Synax.*, *ed.* Basset, pp. 1079 f."
- P. 104, note 7. After l. 1 add "see *Synax.*, *ed.* Basset, pp. 1220 f."
 ,, *ult.* For "Athûr," read "Abib;" and to note 10 add "see *Synax.*, *ed.* Basset, pp. 1234 f."
- P. 108, l. 26. For **сопс**, read **сомс**
- P. 110 vo. l. 3. For **μετροσο**, read **μετροσο**
- P. 111, l. 27. For **[εφραот]**, read **[εφраст]**
- P. 112 vo. ll. 19, 25. For **θωωт**, read **θотωт**
 ,, (transl.), l. 5. For "these insults I forgive thee," read "I am weary of forgiving thee"
- P. 116, l. 3. For **сарт**, read **сарт**
 ,, vo. l. 5. For **п[е]к**, read **п[е]к**
- P. 117 (transl.), l. 4 from below. For "Give thanks unto," read "By the weal of"
 ,, (transl.), l. 2 from below. For "Does not their God pro-
 tect," read "Verily their God fights for"
- P. 117 (transl.), *ult.* For "dumb," read "deaf"
- P. 118 (transl.), l. 4. For "of gold," read "overlaid with"
 ,, (transl.), l. 4 from below. For "the pillar," read "each pillar." For "one pillar," read "throne"
 ,, (transl.), l. 2 from below. For "near the," read "by each." For "throne," read "thrones"
- P. 121 vo. l. 2. Delete **(ни)**
- P. 123 vo. l. 4. For **τη]οτ**, read **αμ]οτ**
- P. 125, l. 16. For **κο†**, read **κοт**
- P. 126 (transl.), *ult.* After "measures," add "of bread"
- P. 130 vo. l. 15. For **χε παшпи**, read **хем**
 ,, (transl.), l. 3 from below. For "I fear," read "Needs must"
- P. 131 (transl.), l. 2. For "(will)," read "must needs"
 ,, (transl.), l. 5. For "He should speak of my visitation upon it," read "in which He shall visit me"
 ,, note 7. For the first two lines read "Mesore 19. See *Synax.*, *ed.* Basset, pp. 1276 f."
- P. 137 (transl.), l. 5. After "Heaven," add "whereby we ascend"
- P. 147, l. 25. For **ηшай**, read **? η]шай**
- P. 151, l. 24. For **т[εποам**, read **т[εμοам**
- P. 154 vo. l. 15. For **шфip**, read **шфip**
- P. 159 vo. l. 10. For **†ρονг**, read **†ρονг**
- P. 160 (transl.). For "thousand (*sic*)," read "hundred"
- P. 162 (transl.), l. 2. For "spring," read "canal"
 ,, (transl.), l. 5. For "heat (?)," read "cooking food"
- P. 175, l. 6. For **ни**, read **ни**
 ,, vo. l. 19. For **рнт**, read **рнт†**
- P. 176, l. 22. For **ρωρ**, read **ρωс**
 ,, Delete note 2
 ,, vo. l. 22. Read **απαρχи-
επισκοπος**

INTRODUCTION

THE LIBRARY AT THE MONASTERY OF SAINT MACARIUS AND THE NEW MS. FRAGMENTS

1. *The Monastic Libraries in General.*

NO Library, in the formal sense of that word, is known to have existed in Scetis (or at the Mount of Nitria, or Cellia) in the fourth and early fifth centuries. Nevertheless, the germs from which the later monastic institution developed were already present. Frequent references show that books were by no means rare as private possessions of the monks. Books are mentioned among the goods of Theodore of Pherme (fourth century) seized by robbers;¹ and the same monk consulted Macarius as to what he ought to do with the three cherished volumes which constituted his library.² Paphnouti of Scetis also was falsely charged with the theft of a volume which a malicious brother had hidden in his cell.³

Privately
owned books

Whether the possession of books was strictly lawful or no was an open question: Macarius advised Theodore to sell his books, even though he was accustomed to lend them to the brethren to their great edification; and Sarapion (as we shall see) was emphatic on the subject. Yet very many evidently considered such private possession to be legitimate.⁴

These private collections of books were kept in their owners' cells, where they were stored in cupboards (*θυρίδες*)—niches recessed in the walls of the cells—as we gather from the *Apophthegmata Patrum*. Sarapion,⁵ for example, reproved a book-loving brother with the words: "'You have taken that which belongs to widows and orphans and have placed it in this cupboard.' For he saw it full of books." And to a brother who boasted that he had written for himself a copy of the Old and New Testaments, one of the Fathers replied:

Book-
cupboards

¹ *Apophth. Patr.*, Theodore of Pherme, xxix.

² *id.* 1.

³ Cassian, *Collationes*, xviii, 15.

⁴ The Tall Brothers possessed a collection of "excellent

and canonical books" which were burned by Theophilus: see Palladius, *Dialogus de Vita Johannis Chrysostomi* (Migne, *P.G.* XLVII, 1, i, 24).

⁵ Sarapion II.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

"You have filled your cupboards with papers."¹ Another saying shows that these recesses were ordinarily closed, for Amoi declared to his disciples, "I have seen men fleeing and leaving their cupboards littered with parchment books, nor did they (stay to) close the cupboard doors, but departed leaving them open."²

Before his death a monk (we may suppose) often gave away to his disciples or companions such books as he possessed. But in many cases books must have been left undisposed of. These would have become the property of the community in general and have been stored at the Church, as the center of the settlement. The Church, indeed, was the one place in a monastic settlement of the early Antonian type where books would most naturally collect, where they would be most accessible, and least likely to be dispersed. Here at least there must have been a series of books for liturgical use, lectionaries, and collections of homilies. And to these would be added important doctrinal manifestoes, such as the yearly Paschal Letters issued by the Patriarchs of Alexandria,³ or standard works like the "book of the holy Athanasius" wherewith Sisoës routed his Arian visitors.⁴ Possibly it was from such a collection that the superior visitor to the Mount of Nitria was furnished with the book with which he was expected to beguile his time.⁵ The Church, then, in all probability was the center at which the monastic Library began to develop into a formal institution.

In the earliest times books were brought into the monastic settlements from outside; but the avowed poverty of the monks makes it probable that most of the volumes current were either gifts or were produced by their own copyists, rather than trade-copies. These monastic copyists worked in their cells,⁶ either for their own support,⁷ or to furnish themselves with reading-matter,⁸ or to accommodate others.⁹

So far as we can learn, the works thus produced were either copies of the Scriptures¹⁰ or theological and ascetic works: they were valued for their 'edifying' matter rather than for any literary quality; and there is little or no ground for the pious belief sometimes expressed that here and there the writings of a Greek poet or orator were copied and studied as works of art. Pagan literature was surely one of the "things of the world" which every serious-minded monk renounced—if, indeed, any were tempted to suchlike sin.

It is in the latter part of the sixth century that we find the first definite evidence of a permanent library. This is a note inscribed in a Syriac ms. brought by Assemani from the Monastery of the Syrians to the Vatican.¹¹ It reads as follows: "This book was bought

¹ *R.O.C.* xviii (1913), p. 143 (no. 385) = Migne, *P.L.* lxxiii, 929.

² *Apophth. Patr.*, Ammoës v.

³ See Cassian, *Collationes* x, 2. 2. Similarly in the Theban Monastery of Epiphanius a Paschal Letter of the Patriarch Damianus, as well as earlier documents, such as the Letter of Athanasius and the Anathemas of Cyril, were preserved—though, indeed, these were inscribed upon a wall.

⁴ *Apophth. Patr.*, Sisoës xxv. The lemma prefixed to the *Morgan Life of Maximus and Domitius* asserts that 'Pshoi,' the author, wrote his work "in a volume (τομος) of papyrus and deposited it in the Church."

⁵ Palladius, *Historia Lausiaca*, Ch. vii.

⁶ See *Apophth. Patr.*, Marcus i.

⁷ As did Evagrius at Cellia (see Palladius, *Historia Lausiaca*, xxxviii). ⁸ *R.O.C.* xviii, p. 143, no. 385.

⁹ *Apophth. Patr.*, Abraham iii.

¹⁰ It is (or was) the opinion of Dr. Steindorff that the Bohairic Version of the New Testament originated in the 'Nitrian' Monasteries in the fourth or fifth century; see Nestle, *Einführung in d. griechische N.T.*, p. 107.

¹¹ Assemani, *Bibliothecae Apostolicae Vaticanae Catalogus* iii, no. cxliii (pp. 245 ff.).

INTRODUCTION

on the thirtieth day of the month Thamuz (July) in the year (of the Greeks) 887 (=576 A.D.) for the holy monastery of (*sic*) Scetis, in the days of the most religious Mar Theodore, the Abbot, by the gift of God and his (Theodore's) own money. This book he bought together with others, for the contemplation, reading, and spiritual advancement of all those who shall open it. May God (for Whose Name's sake he caused this treasure to be laid up in his own monastery) requite him. . . . But whoso shall seek this book to read in it . . . and shall not return it to its owners, may he inherit the halter of Judas for ever. Amen."

Though Theodore's "own monastery" was probably no more than a 'cell' of Syrian monks attached to one of the Four Monasteries or Laurae, it is clear that this 'cell' as a body possessed a collection of books intended for the use of the brotherhood—that is to say, a Library in the technical sense. And we may surely infer that the 'cell' was not peculiar in this respect, but that in the later part of the sixth century (and probably much earlier) each Monastery in Scetis possessed its Library. Moreover, when in the first half of the seventh century Anan-Isho visited Scetis to gather material for his *Paradise of the Fathers*,¹ it is highly probable that, as a stranger, he found his documentary sources² in general collections rather than in the cells of individual monks.

2. *The Earlier Libraries at the Monastery of Saint Macarius.*

With a few possible exceptions³ all the books existing in the primitive Monastery of Saint Macarius, whether publicly or privately owned, must have perished in one or other of the Barbarian Raids which took place in 408, 434, and 444 A.D.⁴

Earliest and subsequent collections

Two events in subsequent history are likely to have favored the formation of a new and considerable Library. Late in the fifth century the Emperor Zeno bestowed on the

1 Thomas of Marga, *Book of the Governors*, ed. Budge II, p. 175.

2 Abbot Butler (*Lausiac History* I, 85 f.) shows that Anan-Isho incorporated a Syriac recension of the *Lausiac History* in his work, but he need not necessarily have found this in Scetis. He cannot have depended to any very considerable extent upon oral tradition, and we may conjecture accordingly that he made use of the lost Coptic work known as the *Paradise of Shiêt* *ⲡⲓⲙⲁⲣⲁⲃⲉⲓⲥⲟⲥ ⲛⲧⲉ ⲱⲙⲓⲧ* twice mentioned in the *Life of Pîsenti* (ed. Amélineau, *Mém. de l'Inst. égypt.*, II, 339, 363), and more adequately noticed by Zacharias in the *Life of John the Little* (ed. Amélineau, *A.M.G.* xxv, 322 f.). It is there called *The Book of the Old Men* (*ⲡⲓⲁⲱⲙ ⲛⲡⲓⲉⲗⲗⲟⲓ*) or *Paradise*, and is described as relating the "deeds and sufferings" of a number of Fathers, who are named. Zacharias claims to have followed it closely in his biography of John. It was certainly a work of great renown; for it is mentioned together with a *Paradise of 'Nitria'* (*ⲙⲓⲣⲟⲥⲙ*) on a Theban ostrakon (see Crum, *Coptic Ostraca*, no. 250; cp. p. 63 and note).

3 e.g. the *Life of Maximus and Domitius* by 'Pshoi of Constantinople.' A note prefixed to the Morgan ms. of this

Life (cp. Cauwenbergh, *Étude sur les Moines d'Égypte*, p. 71, note 4) states that the text was carried by Apa Isidoros from Scetis to the Hospice at Alexandria when the desert Monasteries were destroyed by the Mastiki (Mazices). It remained there until the days of the Patriarch Michael when it was restored by a deacon Eustathius to a monk of Scetis resident at Enaton. Cauwenbergh assumes that the destruction mentioned was the Sack of Scetis *temp.* Damian, and identifies the Patriarch Michael with Michael I (744–767). But the Apa Isidoros who rescued the book is certainly identified with the fourth-century Isidoros the Priest (who died, however, long before the *first* Sack of Scetis), and this statement at least must be fiction. That the book was saved during one of the Sacks of Scetis is probable enough, but (unless the date of the Morgan ms. contradicts this) it is more likely to have been saved in the fifth and last Sack of the Monasteries (c. 817 A.D.) and restored under Michael II (850–851), or Michael III (881–909?). Yet the rescued ms. is likely to have belonged to the Monastery of Baramûs rather than to the Monastery of S. Macarius.

4 *H.N.S.* I, x, §§ 3 ff.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Monastery an annual subsidy, which afterwards became a permanent endowment, and thus enriched it materially.¹ Secondly, the transfer thither of the Patriarchal throne of the Monophysites at the middle of the sixth century added to the place a peculiar ecclesiastical importance.² Once more, however, any accumulation of books formed under these influences must have been dispersed when (towards the close of the sixth century) the Monastery was sacked for the fourth time.³

For many years after this disaster the Monastery remained in ruins and utterly depressed, and it is unlikely that any attempt to form a new Library can have been made until the changed conditions following on the Arab Conquest led to a vigorous period of restoration. Then indeed (if we may trust our documents) we find the Patriarch Benjamin I, who had come to the Monastery to consecrate a new church of Saint Macarius, instructing his *syncellus*, Agathos, to "bring forth the books which are requisite for the consecration."⁴ Presumably, therefore, the Monastery had already (about the middle of the seventh century) been reëquipped at least with indispensable service-books. Some years later we hear that a certain Abba George, *syncellus* of the Patriarch Simon I (689–701 A.D.), compiled a history of the Patriarchs from Cyril I to Alexander II († 730 A.D.) "in the *gebel* (desert) of the holy Abû Makâr in Wadi Habîb;"⁵ and it is reasonable to suppose that this work—together with a copy of the more famous Chronicle by John of Nikiu⁶—was in the monastic collection. At the same period, possibly, there was to be seen there the voluminous correspondence of Peter III (Mongus) together with a letter of the Emperor Zeno.⁷

There is no evidence to show to what extent the Library was developed in the century following. The ninth century brings us to a crucial date in its history, for about 817 A.D. the Monastery was sacked for the fifth and last time.⁸ That sack was peculiarly thorough, and we shall hardly err in assuming that the Library hitherto existing was completely destroyed:⁹ certain it is that not a fragment of ms. derived from this source can be ascribed to a date earlier than the ninth century.

3. *The Library in the Middle Ages.*

Prompt and vigorous steps were taken to repair the disaster, and circumstances were peculiarly favorable. The Monastery held a practical monopoly of the Patriarchate. Not only was the Patriarch almost invariably chosen from among its inmates, but he had even

1 *id.* II, i, § 3.

2 *id.* II, iii, §§ 1–3.

3 *id.* II, iv, § 5.

4 *Hist. Patr.*, p. 243.

5 *id.*, p. 344. In the eleventh century this work seems to have been at Nahya whither it may have been carried when the monks of Scetis fled to that place in the days of Benjamin I (cp. *H.N.S.* II, v), or at the sack of the Monastery in the ninth century. Possibly we have a fragment of this work in No. xxxi.

6 On John of Nikiu and his intimate association with the Monasteries of Scetis see *id.*, pp. 286 f.

7 *id.*, p. 183. But it is not certain whether this statement should be ascribed to the above-mentioned George or to the assistants of the tenth century Severus of Ashmunên who made some use of the earlier work in compiling the *History of the Patriarchs*. In the latter case the reference may be simply to the ms. still extant: *Cod. Vat. Copt.* LXII, 4.

8 *H.N.S.* III, vi, vii.

9 A few damaged volumes may possibly have survived and have been recopied.

INTRODUCTION

to submit to a secondary enthronement there; and there some of the most solemn rites of the Coptic Church were celebrated.¹ Thence, too, were drawn men to fill the episcopal sees, at any rate of northern Egypt. Then and through the greater part of the Middle Ages Dêr Abû Makâr was the premier monastery in Egypt: it was at once a semi-Patriarchal seat and a nursing-ground for future Patriarchs and prelates.

A fine and adequate Library was, therefore, not only in keeping with the dignity of such an institution, but, so far as study counted for anything, a necessity. Until the new catalogue of the Coptic mss. (many of which were brought from Dêr Abû Makâr) in the Vatican is issued, it will be impossible to gauge with full assurance the growth of the Library; but the following list of dated or closely datable examples may roughly represent the development.²

Extant dated
MSS.

- (1) 830 A.D. *Translation of Saint Macarius* (fragment).³
- (2) 884 A.D. *Martyrdom of James the Persian*, written by Cyriac, 'son' of the deacon Stauros, A.M. 600.⁴
- (3) Ninth century, Archelaus of Neapolis, *Sermon on the Archangel Gabriel* (by the same hand as the foregoing).⁵
- (4) 914 A.D. *Martyrdom of Macarius of Antioch* (written by Jacob, the 'son' of John Kamé).⁶
- (5) 918 A.D. Moses of Keft, *Encomium on Pisenti of Keft* (written by the same Jacob).⁷
- (6) 925 A.D. *Martyrdom of Isaac of Tiphres* (written by Theodore at the direction of Abbot (?) Abraham of Coltha).⁸
- (7) 933 A.D. Cyril of Alexandria, *Homily on the Three Children*.⁹
- (8) 956 A.D. *Martyrdom of Saint George*.¹⁰
- (9) 957 A.D. Dioscoros, *Elogium on Macarius of Tkoon* (written by Theodosius, 'son' of Mennas, priest of the Great Cell).¹¹
- (10) 962 A.D. Saint Athanasius, *On the Three Patriarchs* (written by a monk of Saint Macarius "whose name is known to God alone," when Chael was archpriest).¹²
- (11) 962 A.D. *The Deaths of the Three Patriarchs*.¹³
- (12) 962 A.D. Basil of Caesarea, *Sermon on the Monastic Life*.¹⁴
- (13) 979 A.D. Paphnouti, *Life of Unefer* (Onuphrius), written by Gabriel the Deacon.¹⁵
- (14) Tenth century (first half), *Martyrdom of Theodore the Eastern*.¹⁶
- (15) Tenth century, Gregory Nazianzen, *Homily on the Sacrifice of Abraham* (contains a note dated 995 A.D.).¹⁷
- (16) Tenth century, Gregory Nazianzen, *Homily on Poverty* (contains a later note dated 1025 A.D.).¹⁸
- (17) Tenth century, *Martyrdom of Eusebius* (contains later note as above).¹⁹
- (18) Tenth century, *Martyrdom of Saint Luke*.²⁰
- (19) Tenth century, *Life of Macarius the Great*.²¹
- (20) Tenth century, Menas, *Elogium on Abba Macrobius*.²²
- (21) Tenth century, *Life of Joseph the Carpenter*.²³
- (22) Tenth century, *Life of Simeon of Mesopotamia*.²⁴

1 *op. cit.* II, iii, §§ 1-3.

2 Probably the ninth-century list should be largely increased.

3 *Cod. Tisch.* XXIV, fols. 22, 32, 24 (= No. XXIII D, below).

4 *Cod. Vat. Copt.* LIX (Hyvernat, *Album*, Pl. 21).

5 *id.* LIX (Hyvernat, Pl. 22).

6 *id.* LIX, 4 (Hyvernat, Pl. 22).

7 *id.* LXVI, 5 (Hyvernat, Pl. 42, 3).

8 *id.* LXVI, 3 (cf. Zoëga, *Cat.*, no. XIX).

9 *id.* LXIX (Hyvernat, Pl. 24).

10 *id.* LXIII (Hyvernat, Pl. 26).

11 *id.* LXVIII, 7 (Hyvernat, Pl. 27).

12 *id.* LXVIII (Hyvernat, Pl. 29).

13 *id.* LXI (Hyvernat, Pl. 28).

14 *id.* LXVIII (Hyvernat, Pl. 29).

15 *id.* LXV, 3 (Hyvernat, Pl. 40).

16 *id.* LXI (Hyvernat, Pl. 41).

17 *id.* LXI (Hyvernat, Pl. 32).

18 *id.* LXVI, 12 (Hyvernat, Pl. 30).

19 *id.* LVIII, 4 (Hyvernat, Pl. 31).

20 *id.* LXVIII (Hyvernat, Pl. 40).

21 *id.* LIX (Hyvernat, Pl. 41).

22 *id.* LVIII (Hyvernat, Pl. 33).

23 *id.* LXVI (Hyvernat, Pl. 34).

24 *id.* LXI (Hyvernat, Pl. 35).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

- (23) Tenth century, Alexander, *Elogium on Peter of Alexandria*.¹
- (24) Tenth century, *Martyrdom of Peter of Alexandria*.²
- (25) Tenth century, *Sermon of John Chrysostom*.³
- (26) 1067 A.D. *History of Joseph the Carpenter*.⁴
- (27) 1153 A.D. *Acts of Isaac of Tiphres*.⁵
- (28) 1211 A.D. Mark the Priest, *Martyrdom of John of Phanidjôit* (written by Peter, son of Abû 'I Farag).⁶
- (29) Twelfth-thirteenth century, *Martyrdom of Saints John and Simeon* (contains a miniature painting by David the Limner, πρωτοεικαστος).⁷
- (30) 1255 A.D. *Life of John Khamé* (Kamé), written by Paul, priest of the Church of Abû Shenûdah in Bebig (?).⁸

If the list given above presents anything approaching a true perspective,⁹ the formation of the Library must have been vigorously pushed forward in the ninth and tenth centuries; but in the eleventh—thirteenth centuries the movement very markedly slackened. That slackening was due not so much to a decline in the appetite for monastic literature as to the fact that Coptic, as a living language, was now fast succumbing to Arabic.¹⁰

Limited but adequate evidence shows that the Library was so extensive as to be used for purposes of 'research,' as well as for other objects.

(1) Severus of Ashmunên specially mentions the Monastery of Saint Macarius as one of the principal sources whence he derived material for his *History of the Patriarchs*.¹¹ As stated above,¹² it was probably in this Monastery that Severus consulted the history of the Patriarchs from Cyril I to Alexander II compiled there in the eighth century by the monk George. Occasionally the historian makes definite reference to some document consulted: thus in his history of the Patriarch Dionysius (247–264 A.D.) he notes that while the Life on which he mainly relied gave that Patriarch a reign of seventeen years (in agreement, as he frankly adds, with the *Book of the Annals* by the Melchite, Sa'id ibn Batrik or Eutychius), "in a copy in Dêr Abû Makâr it is said that he continued on the episcopal throne seven years."¹³ Another such specific reference occurs in the history of Michael I who is stated to have "remained upon the evangelical throne, according to the statement which we found in the Library in Dêr Abû Makâr, twenty-three years."¹⁴

The new texts published below enable us to check the statement of Severus in other directions. The account of the Martyrdom of Saint Mark,¹⁵ for instance, is no other than an abridged translation from the Bohairic *Apocryphal Acts of the Apostles*, whereof considerable

¹ *Cod. Vat. Copt.* LXII (Hyvernat, Pl. 38).

² *id.* LXII (Hyvernat, Pl. 36).

³ *id.* LXIII (Hyvernat, Pl. 42, 1).

⁴ *id.* LXVI, 11 (= Zoëga, *Cat.*, no. xxv).

⁵ *id.* LXIX, 3 (= Zoëga, *Cat.*, no. XLIII).

⁶ *id.* LXIX, 2 (= Zoëga, *Cat.*, no. XLVII); edited by Amélineau, *Journ. Asiatique*, Ser. III, t. ix (1887), pp. 113 ff.

⁷ *id.* LX (Hyvernat, Pl. 43).

⁸ *id.* LX, 4; edited by M. Davis, *P.O.* xiv, fasc. 2.

⁹ The fragments appear to corroborate the evidence of our list so far as the tenth century is concerned, but they

also indicate that the later centuries were not quite so barren as they are represented to be.

¹⁰ Even in the early tenth century we find Arabic ousting Coptic, for it is definitely stated that the *Life of John the Little* was translated into Syriac from an Arabic version and not from the Coptic original.

¹¹ Ed. Evetts, p. 8: "These histories were collected by the care of Abba Severus ibn el Mukaffa . . . who relates that he gathered them from Dêr Abû Makâr and the Monastery of Nahya and other Monasteries." Cp. also p. 32.

¹² p. xxiv.

¹³ *Hist. Patr.*, p. 93.

¹⁴ *id.*, p. 469.

¹⁵ *id.*, pp. 43 ff.

INTRODUCTION

fragments have been recovered (No. vi).¹ Secondly, in the history of Benjamin I he inserts a document which he is far more likely to have seen at the Monastery of Saint Macarius than anywhere else. This is the narrative, ascribed to Agathos the Priest, of a vision seen by Benjamin during the consecration of the Church of Saint Macarius.² The extant Coptic fragments (No. xxiii D) show that Severus or his assistants translated this work into Arabic with only the slightest changes, and so incorporated it in the *History*. In all probability our fragments belonged to the actual copy handled by the compilers.

Another extant work from the same monastery used by Severus is the *Life of Isaac* (686–689 A.D.) by Mena, Bishop of Pshati;³ but on the other hand very summary, if any, use is made of the *Life of Timothy Aelurus*,⁴ of which an interesting example now emerges (No. xxxi).

(2) Mauhub, who continued the *History* of Severus, was no less indebted to the monastic Library, since his associates record that they found there the lives of the Patriarchs from Michael III to Shenûdah II written (about 1055 A.D.) by Michael, Bishop of Tinnis, as well as the lives of nine other Patriarchs.⁵ Unfortunately very little of this ‘historical’ material survives in Coptic.

(3) Some years after his consecration (1047 A.D.) the Patriarch Christodulus, while visiting the Monastery, censured the monks for practising Reservation from “the Sunday of Palms to Great Wednesday.” The monks having replied defiantly to this slur on their local use, the Patriarch “arose in anger and went out to his cell, and there was great disorder. Then the Father Patriarch brought out from the Library of the Monastery a homily which expressed this very opinion of which they disapproved; and Abba Michael, his secretary, read it before the assembly.”⁶ Clearly the Library was extensive enough to meet any calls made upon it.

(4) From definite fact we turn to what is less concrete. We know that under Gabriel II (1131–1146 A.D.) “many monks of the Monastery of Saint Macarius” formed part of the commission which compiled the simplified *Book of the Passion*—a Lectionary for use in Holy

¹ The ms. to which these belonged is much later than the time of Severus, but it may well have been copied from an older ms. used by him.

² *Hist. Patr.*, pp. 239 ff.

³ For the Coptic see *P.O.*, xi, 303 ff.; for the Arabic summary see *Hist. Patr.*, pp. 275 ff.

⁴ See *Hist. Patr.*, p. 181. Possibly the Coptic *Life of Timothy* was written by the monk George, since he “informed us of what happened in the time of Marcian, the unbelieving prince, and the trouble that overtook our Fathers” (*id.*, p. 345).

⁵ Mauhub’s preface (*Bibl. Nat., Fonds arabe*, 202, p. 135) is as follows: “At the Monastery of Abû Makâr we discovered the histories of ten Patriarchs, from Michael to Shenuti, composed by Michael, Bishop of Tinnis.” Hence it follows that the interesting note standing earlier in the *Hist. Patr.* (ed. Evetts), p. 301, has somehow been misplaced. That note reads as follows: “Hereafter will follow that

which we have translated from the documents in the Monastery of Abû Makâr, namely the history of ten Patriarchs from Michael the last (*i.e.*, Michael III, 881–913) to Sinuthius the First (*read* Second). We also translated in this Monastery the lives of nine other Patriarchs in the Year of the Martyrs 796 (= 1079–1080 A.D.). This is written by Apacyrus the Deacon and Michael, son of Apater of Damanhûr. Through the grace of God which enabled us to find the histories in the Monastery of S. Macarius with the help of the brother Theodore the Steward, son of Paul, on Sunday, the sixth of Ba’ûnah, in the Year 797 of the righteous Martyrs (= June, 1081). We have compared the manuscripts with one another and found them corresponding to what we copied, and so we assured ourselves of their authenticity.”

⁶ Paris, *Bibl. Nat., Fonds arabe* 304, pp. 143 f.: cp. *H.N.S.* iv, iv, § 1.

Week¹, and the prominent position assigned to the great saints of Scetis² in the Coptic *Anaphora* and other liturgical works suggests that these also were, deliberately or otherwise, shaped in the desert of Saint Macarius. Early in the fourteenth century a certain Makârah (Macarius), a monk in the Monastery of John the Little,³ compiled his *Nomocanon*, a collection of the materials on which rested the Canon Law of the Coptic Church. These materials were derived "from various books which he found in the Monasteries of the desert (*i.e.*, in the Wadi 'n Natrûn) and at Cairo."⁴ Though no fragments of Canons in Coptic are known to have been found there,⁵ it is beyond doubt that the Library at Dêr Abû Makâr—the chief of the 'desert Monasteries'—was one of the sources of material. Indeed an Arabic ms. in the Vatican containing the *Constitution of the Egyptian Monks of Saint Antony* (compiled by John XIII, 1521–1526 A.D.) was derived from "three very old copies of Councils which existed in the desert of Saint Macarius."⁶

(5) One of the most interesting features in the history of the Wadi 'n Natrûn is the presence of non-Coptic monasteries, Syrian, Armenian, Abyssinian. Of these, the Syrian Monastery attained independent existence probably as early as the eighth century;⁷ the Armenian Monastery may have emerged in the eleventh–twelfth century, and the Abyssinian Monastery at the same period or slightly later.⁸ How far Armenian and particularly Syrian monks⁹ may have availed themselves of the Library at Dêr Abû Makâr we cannot tell. But there is ground for suspecting that the ecclesiastical literature of Abyssinia is, in part at least, derived from the Monastery of Macarius. For though the Abyssinian Monastery (of Elias) is not mentioned until well on in the Middle Ages, there were certainly Abyssinian monks in the desert before that date, and an intimate connection between the desert Monasteries and Abyssinia existed from the early ninth century. Thus, the Ethiopic *Synaxarium*¹⁰ for Hamlé 17 (July 24) commemorates a certain Andrew (Endreyas) "superior of the Monastery of the great country of Dabra Libanos," who "received the monastic habit at the hands of our father Abba Yohannes Kama;" and John Kamé, or Khamé, founder of a minor Monastery in Wadi 'n Natrûn, died in 859.¹¹ More important is the fact that several Metropolitans of Abyssinia were selected from among the monks of the desert.¹² In the Patriarchate of Yusâb or Joseph (830–849 A.D.) one John of El Baramûs was appointed to this dignity;¹³ under Cosmas III (920 ?, 923 ?) Peter a monk (presumably of the desert)

¹ See Dillmann, *Catalogus Codicum Aethiopicorum in Museo Britannico*, no. xxvii (p. 30).

² See, *e.g.*, Renaudot, *Lit. Or. Coll.* i, p. 17.

³ Otherwise John Colobos or the Dwarf. It was second in rank of the Monasteries in Wadi 'n Natrûn.

⁴ Paris, Bibl. Nat., *Fonds arabe* 251 (see de Slane's *Catalogue*).

⁵ Crum (see Riedel and Crum, *Canons of Athanasius*, p. 81) observes that the Arabic text of the Athanasian Canons is certainly derived from a Bohairic version. Surely a copy of this version must have existed in the Monastery of S. Macarius.

⁶ *Cod. Vat. Arab.* DCLXII (= Mai, *S.V.N.C.* iv, ii, p. 584).

⁷ *H.N.S.* iii, ix, § 6.

⁸ *id.* iv, v, § 4.

⁹ Study of the Syriac mss. from Dêr es Suriân might possibly furnish evidence as to this. *A priori* it is most likely that the Syrian monks would have availed themselves of so important a library, especially to make translations of the lives of Egyptian saints.

¹⁰ *P.O.* vii, 345.

¹¹ See his commemorative inscription, *A.A.C.M.* iii, iii, § 5.

¹² Others, probably, are unrecorded.

¹³ *Hist. Patr.*, pp. 622 f.

INTRODUCTION

was consecrated;¹ under Philotheos (981 ?–1002 ?), Daniel of Dêr Abû Makâr became Metropolitan;² and in 1102 George, from the same monastery, held that office for a short time.³ Now such prelates, as well as lesser dignitaries accompanying them, and Abyssinian monks or pilgrims returning southwards from the Wadi 'n Natrûn, must have carried with them greater or smaller quantities of the ecclesiastical literature current in Egyptian Church circles. Any survey of Abyssinian literature ought, therefore, to recognize the possibility that the distant Monastery of Saint Macarius is one of the sources from which the dependent Church borrowed its remarkable apocryphal and hagiographical writings.⁴ That the Monastery possessed a matchless series of the Acts and Lives of Saints has long been recognized, and now the new texts (Nos. I–VI) witness to the existence of a remarkable class of apocrypha in the Library.⁵

(6) Finally, we have reason to believe that, apart from research work, the Library was not infrequently used by the ordinary copyist and translator (from Coptic to Arabic).⁶ A few instances may be noted: (1) An Arabic ms. at Paris⁷ containing a compendium of cardinal theological doctrines (such as the Trinity, the Incarnation, the Commandments of God, Confession, Communion, and the duties of the monastic life) is definitely stated to have been copied at the Monastery in A.M. 930 or 980 (1214 or 1264 A.D.). (2) An Arabic version of the Commentary on the *Epistle to the Romans*⁸ by John Calliopaeus was transcribed from mss. at Dêr Abû Makâr in 1379 A.D. (3) So, also, a copy of the *Nomocanon* of Makârah above mentioned was made there in 1372.⁹ (4) The liturgical collections in the same Library must often have been sought out by copyists. To that Monastery peculiarly belonged the elaborate rituals for Palm-Sunday, Holy Week, and the Consecration of the Chrism on Maundy Thursday.¹⁰ Further, we have definite knowledge of a ritual for the Blessing of the Altar “according to the rite of the Monastery of Saint Macarius,”¹¹ and so obviously copied there.

4. *The Scope of the Library.*

Here we may pause to consider in the light of extant mss., of fragments, and of other evidence what was the scope of the Library. In general terms it may be defined as wholly religious (theological would be a misleading description) and designed to meet the needs

Its purpose
solely religious

1 Renaudot, *Historia Patriarcharum Alexandrinorum*, p. 326. 2 *id.*, pp. 381 f. 3 *id.*, p. 475.

4 Much of the Ethiopic literature seems to have been translated from Arabic versions, a fact which suggests relatively late importation (say, after the tenth century: the *Chronicle* of John of Nikiu was translated so late as 1602). Yet it is quite conceivable that other works were derived from the earlier library (destroyed in 817 A.D.). The Ethiopic version of the *Martyrdom of Apoli* was certainly made before the extant Coptic fragments were written (tenth century), since a prophecy relating to the translation of the saint's body is interpolated in the latter (see below on No. xv, frag. 5).

5 The surviving fragments are probably but a meagre remnant of a once large class. Orthodoxy must occasionally have frowned on such productions.

6 The destruction of Church books in anti-Christian riots at Cairo makes this peculiarly probable.

7 Bibl. Nat., *Fonds arabe*, no. 184.

8 *Cod. Vat. Arab.* XLIV (= Mai, *S.V.N.C.* IV, ii, 80).

9 *id.* DCLXII (= Mai, *S.V.N.C.* IV, ii, 584). The date is uncertain since Mai gives the impossible equation A.M. 940 = A.D. 1372.

10 Since these rites were for so many centuries observed in their fullest form or exclusively in the Monastery.

11 *Cod. Vat. Arab.* DCLXII (= Mai, *S.V.N.C.* IV, ii, 584).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

of life in the Monastery alone. Works of secular learning—much more works of imagination—were entirely absent.

Biblical

It is surprising to find that Biblical mss. are very scantily represented among the relics of the Library. A copy of the *Pentateuch*, now in the Vatican,¹ almost certainly came from this source; whether the two leaves from *Exodus* found in 1920 (below, No. xxxvii A) belong to the same or to another copy cannot yet be stated. But there is no evidence as yet that other extant mss. of books of the Old Testament are derived from this Library. Psalters, indeed, are numerous,² but they were produced for liturgical or devotional purposes and not as parts of the Scriptures: the remarkable Barberini Psalter³ is no exception. The New Testament is only slightly better represented. A single copy of the Gospels was brought away by Huntington,⁴ our own No. xxxvii c, 2 (containing the Third and Fourth Gospels) represents the second volume of another copy, and a few leaves of a larger copy for use in Church have also been recovered (No. xxxvii c, 1). Of other books nothing is known save that Tattam saw there a beautifully written copy of the Epistles:⁵ the fragments from the Pauline *Epistles* (No. xxxvii d) hardly merit such a description and may therefore represent another copy. Presumably scriptural books, being in constant use, were rapidly worn out and destroyed.

Patristic

Catenae on the Gospels (*i.e.*, running commentaries formed of excerpts from the works of the Fathers) were to be found in the Library and, apparently, were closely studied.⁶ The copy acquired by Curzon at the Monastery of the Syrians was written by a monk of Dêr Abû Makâr and doubtless belonged to that Monastery;⁷ the fragments which were recovered by Tischendorf⁸ and in 1920–1921 represent a second copy in two volumes.⁹

We might have expected patristic literature to be abundant. Yet, in fact, it occupied no very prominent position in the Library. To the Egyptian mind metaphysical dogma seems to have been distasteful, doubtless because it was unintelligible.¹⁰ Hence, the abstract side of dogmatic theology is almost unrepresented, and there was an obvious tendency to select only the more practical (ethical) tracts or homilies of the Fathers. Thirty-seven excerpts from the writings of Saint John Chrysostom¹¹ form the largest collected body of *patristica* from the Library: other works of the Fathers—and they are not very numerous—are invariably isolated tracts appointed to be read in the Church on stated occasions and are not

¹ *Cod. Vat. Copt.* 1.

² *id.* v (tenth century) probably came from Dêr Abû Makâr, but even this seems to be a service book since the Canticles are appended.

³ See below, pp. xxxvii f.

⁴ Now in the Bodleian Library (Hunt. 17), described by Horner, *Coptic Version of the N.T.* 1, p. xxxviii.

⁵ See below, p. xl.

⁶ This is suggested by the numerous Arabic glosses written in the margins.

⁷ It was probably carried to Dêr es Suriân by J. S. Assemani from Dêr Abû Makâr and accidentally left there.

⁸ See below, pp. xl ff. The former are at Leipzig (*Cod. Tisch.* xxviii); for the latter see below, No. xxxvii e.

⁹ The pagination indicates that the copy was in two volumes.

¹⁰ This is contrary to the usual assumption that the Egyptians delighted in metaphysical subtilty. Yet the real Copts (as distinguished from the Hellenists of Alexandria) certainly judged of such questions as that at issue at Chalcedon on an entirely concrete level.

¹¹ *Cod. Vat. Copt.* lvii.

INTRODUCTION

designed for study. In this connection it may be recalled that the Syrian Patriarch Dionysius commented unfavorably on the state of learning among the Egyptian monks.¹

Hitherto Dêr Abû Makâr has not been recognized as a source of 'primary' apocryphal material.² Secondary documents, indeed, such as the Discourses of Evodius and Theodosius on the Assumption, have long been known and published.³ But apart from the little-noticed⁴ Leipzig fragments of the Assumption of the Virgin attributed to Saints Peter and John, the Monastery had yielded up no true apocrypha. We now know that works of this class were well represented in the Library, since we possess fragments of a Christian Apocryphon on Adam, of an Apocryphal Gospel, of a Descent into Hades, of an Apocalyptic Gospel, of the Mysteries of Saint John, and of the Apocryphal Acts in a Bohairic version (Nos. I-VII)—as well as further fragments of the secondary Assumption narratives. These are probably but a few poor relics of a once considerable group—a group (as pointed out above) from which the Abyssinians may have derived some of their apocrypha. Apocrypha

But perhaps the outstanding feature of the Library was the great collection of Acts of the Martyrs and Lives of Saints and worthies honored by the Coptic Church. It was probably from this rather than from some similar series of Hagiographa that the existing Arabic *Synaxarium* of the Coptic Church was compiled. Acts of the Martyrs, &c.

These texts are sometimes furnished with rubrics or directions stating when and where a particular tract was to be used. Thus a Sermon by Theophilus and an Encomium by Cyril on The Three Children⁵ has the following direction: "These two sermons are to be read on alternate years (on Pashons 10) while the Office of the Doxology is being celebrated in the Sanctuary of the South;" the Life of Macarius⁶ is to be read "on Epep 14 in the Sanctuary of Abba Makari to the South;" the Martyrdom of Saint Apatil⁷ has the note, "On Epep 16 read first this book: then read John of the Golden Gospel which is to be found on (page ?) 143 and in (volume ?) 91—both on the same day;" or lastly, the Correspondence of Peter Mongus and Acacius⁸ is to be read "on Athor 4. . . . If you wish, use them on the last Sunday of the month Paopi or Athor." The rubrics

The rubrics make it clear that these texts were (1) intended for public reading on definite occasions, and (2) that when complete the series covered the whole year. Can this be the Coptic "Lectionary for the whole year" in four great volumes which Huntington saw? The purpose of the collection

¹ *H.N.S.* III, vii, § 2.

² For the use of apocrypha in Egypt (fourth century) see the *Canons of Athanasius* (ed. Riedel-Crum, pp. xv, 33) where their reading is forbidden or discouraged; also *Apophth. Patr. Sopater* (*P.G.* LXV, 413): "Let no woman enter into thy cell and do not read apocrypha." Such works were known in the 'Nitrian' Monasteries even in the eighteenth century. Sicard (*Lettres Édifiantes*, t. v), having once suggested to the Superior at the Monastery of El Baramûs that it was time for Vespers, was informed that on the contrary it was "exactly the hour when the demons make their prayers." Clearly this monk knew the

Apocalypse of Adam (see Renan, *Journal Asiatique*, Ser. v, t. II (1855), p. 452): "First hour of the Night; it is the hour of the adoration of the demons."

³ Lagarde, *Aegyptiaca*, pp. 38 ff.; Robinson, *Coptic Apocryphal Gospels*, pp. 90 ff.

⁴ Their importance has been remarked only by W. E. Crum, who was the first to point out that they belonged to a single ms.

⁵ *Cod. Vat. Copt.* no. LXII = Zoëga, *Cat.*, no. LVII.

⁶ *id.* = Zoëga, *Cat.*, no. XXVIII.

⁷ *id.*, no. LXII = Zoëga, *Cat.*, no. XXI.

⁸ *id.*, no. LXII = Zoëga, *Cat.*, no. LIII.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

The suggestion may at least be raised in view of certain circumstances presently to be noticed.

Distribution
of the remains

By far the most important surviving part of this collection, comprising a large number of Lives, Martyrdoms, and other pieces, was brought by Assemani from the Monastery of Saint Macarius in 1715, and is now in the Vatican Library.¹ The parchment fragments brought back from the Wadi 'n Natrûn by Tischendorf in 1844 certainly belonged to the same collection as did Assemani's richer spoils. For (1) though the discoverer makes no statement as to their provenance,² internal evidence proves their derivation from this Convent;³ and (2) they have 'rubrics' exactly parallel with the 'rubrics' in the Vatican texts, such as—"To be read on Mesore 19 after the Doxology in the night;"⁴ and (3) in respect of date, script, and general appearance their correspondence with the Vatican codices is close.⁵ Some of these fragments are of great interest despite their imperfect condition. Two may be specially mentioned: one, relating to the consecration of the Church of Saint Macarius by Benjamin I,⁶ another dealing with the Translation of Macarius' body to Shiêt.⁷ The second is particularly important as being indirectly dated 830 A.D. and therefore proving that less than fifteen years after the Fifth Sack of Scetis one at least of the monastic Libraries was being rehabilitated.

Other fragments of the series had been secured a few years previously by Tattam, who found in the Monastery besides a copy of the *Epistles* and about one hundred liturgies, "a great number of fragments and loose leaves." Of the last-named he secured about one hundred, some of which passed through the Library of the Earl of Lindsay into the Rylands Library at Manchester, where their relationship to the Tischendorf fragments was recognized by Crum.⁸

Many further fragments of the same collection were found in 1920-1921. Their intimate relation to the Tischendorf and Tattam series (many pieces in the three groups are derived from the same mss., and some even from single pages of the same mss.) demonstrates what was previously not altogether certain—that the great majority of the Bohairic fragments at Leipzig and Manchester were brought from the Monastery of Saint Macarius. Moreover, two groups of the new fragments definitely belong to defective mss. in the Vatican.⁹

¹ *Codd. Vat. Copt.* LVIII-LXIX; see Mai, *S.V.N.C.* v, Pt. ii.

² See Tischendorf, *Anecdota Sacra et Profana* 1, pp. 69 ff. But in his *Travels in the East* (p. 52) Tischendorf mentions the discovery of certain parchment leaves and fragments in the Monastery of Macarius, but without stating what was their character. For a summary catalogue of these fragments see Leipoldt *ap.* Vollers, *Kat. d. Isl., Christl.-Orient.* . . . *Hss. zu Leipzig*, nos. 1086-1090 B (*Codd. Tisch.* xxiv-xxx).

³ *e.g.*, one fragment (Leipoldt *ap.* Vollers, *Kat.*, p. 395 = *Cod. Tisch.* xxiv, 31) has a colophon written by a Psalmist "of the Church of our Father Abba Makari of Shiêt." Others contain matter which is peculiarly 'Nitrian.'

⁴ *loc. cit.*, p. 393 = *Cod. Tisch.* xxiv, 22.

⁵ As W. E. Crum informs me. Can the fragment *Cod. Tisch.* xxiv, 1-2 (*loc. cit.*, p. 388) from the Martyrdom of Anatolius the Persian actually belong to *Cod. Vat. Copt.* LXVIII, which is defective at the beginning and end?

⁶ *Cod. Tisch.* xxiv, 23 (*loc. cit.*, p. 393).

⁷ *Cod. Tisch.* xxiv, 22 (*loc. cit.*, p. 393). For the text of this and the foregoing fragment see below, No. xxiii c, d.

⁸ *Rylands Cat.*, no. 438, the hand of which is described as 'Nitrian' in type. No. 441 is identified as belonging to *Cod. Tisch.* xxvi, fol. 1; no. 442 (probably) to *Cod. Tisch.* xxiv, fols. 14, 15 and xxvi, fol. 23; and no. 448 to *Cod. Tisch.* xxiv, fols. 43 ff.

⁹ On the relationship of the groups of fragments to one another and to the Vatican mss. see below, p. xliii.

INTRODUCTION

Zoëga has pointed out¹ that the various items in the Vatican codices are arranged upon no system whatever, though they might be expected to form a sequence following the days and months of the calendar. In other words, these mss. are the disordered remains of a great Lectionary. This disturbance perhaps came about in the following way. In the dark days of the late fourteenth and of the fifteenth century the collection as a whole fell into decay and much of it perished. But at a subsequent period—possibly in the early seventeenth century²—such remains as were in tolerable condition were gathered together and rebound without regard to the true sequence of the various tracts, while mutilated and defective leaves, and even hopelessly ruined volumes, were discarded altogether. The former would then be Assemani's codices, the latter the fragments recovered by Tattam and Tischendorf.³ May not "the Coptic Lectionary in four great volumes" seen by Huntington be identical with a *part* of the group acquired by Assemani? The question can only be raised, not answered. Reference to the fragments published below and to the complete texts already available⁴ will best show the nature of these documents. It should be added that since the series was intended for liturgical purposes, it contained, besides strictly hagiographical narratives, the Lives of Patriarchs who were ordinarily commemorated,⁵ and even a number of Homilies appointed for certain days.

Possible
history of
the collection

As we have already seen,⁶ there is reason to believe that the Monastery was possessed of a collection of the authorities and documents on which Coptic Church law and practice were based, though nothing of all this seems to have survived. Possibly the 'homily' dealing with Reservation with which Christodulus refuted the monks was something of this kind. Moreover, in the seventeenth century the Abbot of that day appears to have parted with a ms. of 'Councils,'⁷ though indeed this may have been no more than a copy of the *Nomocanon* of the monk Makârah.⁸

Canon Law, &c

We turn next to two classes of books which must be regarded as *biblia abiblia*. As we might expect, the number of strictly liturgical books, Anaphoras, Lectionaries, Theotokias, Psalters, and of works of devotion such as Horologia, shown by discarded fragments alone, was extremely large; and many complete or nearly complete volumes in various European libraries may ultimately be shown to have come from our Monastery. Such books were naturally in constant use and, moreover, not of the most durable quality; hence it is that

Liturgical
books

¹ *Cat.*, p. 4.

² It was in 1626 that the Barberini Psalter was rebound: this may indicate some general effort to put the Library in order.

³ But since the various tracts were acquired by the Monastery at different dates and differed in size, it may have been impossible to bind them up in sequence. The apparent references to numbered volumes (see below, p. xlv) seem to indicate that the lack of sequence was an old-standing feature and not due wholly to the ignorance of later binders.

⁴ e.g. the *Acta Martyrum* (edited by Balestri-Hyvernât, C.S.C.O., Script. Copt., Ser. III, t. I (Arabic)).

⁵ Thus the ms. of the *Life of Isaac* by Menas has the rubric or note "(To be read on) the 9th day of Athor" (see *P.O.* XI, 302, note 1).

⁶ Above, p. xxviii.

⁷ See below, p. xxxvii.

⁸ If so, it may be the Paris ms., Bibl. Nat., *Fonds arabe*, no. 251.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

with one exception¹ their remains are all relatively late, dating at earliest from the twelfth or thirteenth century. Yet the fragmentary copies of the Theotokias, of the *Difnâr* (Antiphonarium), and of the smaller collection of hymns recovered in 1921 may reveal local divergences from the normal medieval Egyptian uses.

Reference has already been made to the decay of Coptic as a living language from the beginning of the Middle Ages;² and though the Monastery of Macarius even in the fourteenth century prided itself on the exclusive use of Coptic in the Church services, yet Arabic had been for centuries the vernacular current amongst the monks in their every-day life.³ Most of the clergy and brethren, therefore, must have learned Coptic as a dead language is learned. For the benefit of these the Monastery was equipped with a number of dictionaries or rather vocabularies designed to familiarize the reader with the Coptic text of the New Testament and the ordinary liturgical books. But how large was this section of the Library, and whether it included the full cycle of Coptic philological works,⁴ the extant fragments (below, No. xxxix) do not allow us to judge.

The item last mentioned leads up naturally to mention of a side of the Library which was as large or larger, if less monumental, than the Coptic sections—the collection of Arabic mss. As Arabic became more and more the common, every-day language in use among the Egyptians,⁵ there arose a demand for versions in that language of Coptic works. Though the monks of Saint Macarius might exclude all but Coptic from their Church services, for private reading they would prefer to use an Arabic text of the Martyrdom or Homily which they wished to study. Hence, perhaps, it is that after the tenth century there is such a marked falling off in the acquisition of Coptic books for the Library.⁶ It is quite impossible here to outline the scope of the Arabic collection,⁷ for to do so is a task to be undertaken only by an Arabic scholar who has at once a wide knowledge of Oriental Christian literature and a genius for reconstruction. Not only must he determine, if he can, which of the Arabic mss. in the Vatican, at Paris,⁸ and elsewhere came from this source, but he must examine the volumes so inaccessibly stored in the modern Library at Dêr Abû Makâr, and must further sort and reconstruct the masses of leaves which still lie in the oubliette beneath the ancient Library.⁹ It is quite possible that he who will do so may

¹ Below, No. xxxviii E.

² See above, p. xxvi.

³ This is proved by the notes, glosses, etc., written in the margins of the mss.

⁴ For these see Mallon, *Grammaire Copte*², pp. 4 ff.

⁵ To evidence already cited add the significant statement of Severus (*Hist. Patr.*, p. 17) as to the state of things in the tenth century. He informs us that he invited the assistance of certain "Christian brethren" to aid him in translating the materials for his History from Greek and Coptic into "the Arabic tongue current among the people of the present day in the region of Egypt, most of whom are ignorant of the Coptic and the Greek."

⁶ See above, p. xxvi.

⁷ But generally speaking it can have comprised little more than versions of the Coptic works in the other side of the Library. Yet many of these Coptic originals are now entirely lost or survive only in fragments. Original works in Arabic were probably but few.

⁸ I suspect that many of the Christian Arabic mss. in the Bibliothèque Nationale come from this Monastery.

⁹ I must confess to being guilty of a grave error of judgment in not removing, when I had opportunity and permission to do so, all the 'waste paper,' Arabic as well as Coptic, lying in the Monastery.

INTRODUCTION

recover literary treasure of really high value: even fragments of the intermediary Arabic version (though hardly of the Coptic original) of John of Nikiu's *Chronicle* may be forthcoming.

But though the few items which can even now be identified are too little representative to deserve further notice here,¹ mention must be made of two noteworthy works. First, on the testimony of the monk 'Abd el Messiah we know that there exists in the modern Library a medieval copy of the *Book of the Reasonable Paradise*—a work studied by novices in Egyptian Monasteries—remarkable as preserving in a note an important architectural record;² secondly, appreciable fragments have now been recovered of an ascetic work which though composed in Arabic is written in Coptic characters.³

The vast majority of works in the Library were either (in consequence of the geographical position of the Monastery) in the Bohairic dialect of Coptic, or in Arabic. Yet there were also alien elements, though these seem to have been small, and may indeed have been only accidentally present.⁴

Alien elements
in the Library

First, a few works in the Sahidic (Southern) dialect existed there, though all of these appear to be of relatively late date. Thus we have a single leaf from the Sahidic version of the *Encomium on Saint Michael* by Theodosius (No. ix, frag. 2); a number of leaves from a Sahidic-Arabic vocabulary (No. xxxix i); and two fragmentary Horologia (No. xxxviii d) wherein the text of the Psalms (but not the remaining matter) is in the dialect of the South.

(1) Sahidic

In the earlier Libraries, the last of which perished in 817 A.D., there were doubtless many works in Greek. But, though the Coptic Church did not utterly abandon the use of Greek,⁵ there can have been few who understood the language from the ninth century onwards. Notwithstanding, we have definite knowledge of two Greek mss. existing in the Library. A *Life of Pachomius* was translated into Arabic from a Greek text at Dêr Abû Makâr in 1259 A.D.;⁶ and we now possess twenty-five leaves from the Greek Anaphoras of Saints Gregory and Basil (No. xxxviii a).⁷ There are grounds for believing that Greek was occasionally used for liturgical purposes at other of the desert Monasteries.⁸

(2) Greek

Syriac is represented only by a single fine and early leaf (fifth–sixth century) from

(3) Syriac

1 Certain of them are mentioned above (pp. xxviii f.).

2 See *A.A.C.M.* i, iii, § 2 (viii). I have not seen this ms. The modern Library is a small cell on the west side of the existing Monastery, which is only to be entered with elaborate precautions.

3 See the text as edited by Dr. Sobhy in the Appendix. This work may even be partly identical with the *Paradise* above mentioned or with the *Paradise of Delights* extant at Paris (de Slane, *Catalogue*, no. 279).

4 *i.e.* brought to the Monastery by monks from the Sa'id, or left there by chance visitors or pilgrims.

5 The Patriarch Macarius II (1103–1131) was 'proclaimed' in Greek, as well as Coptic and Arabic (*Synax.*, Tût 4, ed. Basset, pp. 6 ff.). Moreover to the present day passages in liturgical books are retained in Greek.

6 See Crum, *Theological Texts from Coptic Papyri*, p. 175. Note that a Melkite had to be called in to do the translation. Probably the Greek original is now lost, unless indeed it be one of the mss. now in Europe.

7 Since one of these contains a petition of the Monophysite Patriarch, Benjamin II (about 1330 A.D.), this ms. cannot be of Melkite origin.

8 From the neighboring Monasteries of Anba Bishoi and El Baramûs come fragments of a Lectionary for Holy Week in Greek, Coptic, and Arabic (Crum, *B.M. Cat.*, no. 775, and Bodleian MS. Copt. 3). From the same region, I suspect, comes the Graeco-Arabic Lectionary for Holy Week now at Leyden (*Cod. Scaligeri*, 243), for which see Baumstark, *Oriens Christianus*, N.S. III, 142 ff. (with illustration).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

the *Life of Saint Alexius*, by a second small parchment fragment, and by some tatters of a late liturgical paper book.¹ They, however, are best regarded as 'strays' from the neighboring Dêr es Suriân.

5. *The Decay of the Library.*

Neglect of the
Library

The growth of the Library was practically stopped by the obscure but crushing disaster which overtook the Monastery about 1350 A.D.² Just as the few remaining monks had to abandon so many of the buildings designed to accommodate hundreds, so the Library, vastly exceeding their needs, was allowed to fall into decay³—the more so since the community, poverty-stricken and shorn of its privileges, was probably now recruited from the illiterate or semi-literate classes. Moreover, owing to their heavy, ill-hinged bindings, the medieval Coptic volumes must periodically have fallen into disrepair: leaves and quires would become detached, the outer margins torn and broken, or the stitching of an entire volume would give way and the loose sheets and quires would be thrust aside, disordered and crumpled, into some corner.

After the downfall of the Monastery such damaged volumes were not likely to be repaired: duplicate copies especially and 'obsolete' books would be regarded as worth only the material of which they were composed. Yet the decay of the Library was not wholly due to impotence or carelessness. Whether owing to the quality of the ink itself or to imperfect preparation of the parchment, the ink has flaked off the flesh-side of many of the parchment sheets, rendering the text dim or almost unintelligible and for practical purposes useless. Spasmodic attempts (see No. xi) were made to retrace such texts, but in general volumes in this condition seem to have been abandoned as worthless.

Seventeenth
century repairs

So far as we know, only one attempt was made to bring back the Library into order. A note in the Barberini Psalter states that it was rebound in 1626;⁴ and it is possible that the tracts in the Vatican codices were put together and bound about the same time.⁵ But the process was a rough one: leaves and quires seriously damaged or stained were rejected and the sound remainder of the particular tract was bound up without the defective portion.⁶

Whatever may have been the causes of neglect or decay, certain it is that many volumes were treated as mere waste material. First, blank margins were clipped off (the text usually

¹ These fragments (recovered in 1921) are unnoticed below, but for the script of the first see Plate XXVI B.

² See *H.N.S.* iv, x, § 6.

³ The monks themselves asserted (1921) that their Library was wrecked in an incursion of the desert Arabs, but they can assign no date to this event, which may be merely a confused recollection of the Barbarian raids in the ninth and earlier centuries. Yet the books may well have been very roughly handled when Muslim officials were sent to search the Monastery: cp. *H.N.S.* iv, vii, § 5.

⁴ For the note see *P.O.* x, 217.

⁵ Many of the newly found leaves show rebacking and restitching which may have been done at this period.

⁶ Thus the Martyrdom of Apa Apoli (*Cod. Vat. Copt.* LXI) was bound in without its damaged first part, fragments of which are now published (below, No. xvii), and the Homily of Severian on Penitence (*Cod. Vat. Copt.* LXVIII) without its conclusion, to which belongs our fragments No. xxxv A.

INTRODUCTION

being spared);¹ then whole leaves were cut up to serve as ties or backing or even covers for other volumes.² Other leaves met a more piteous fate, being used to line shelves or even to wrap round jar-stoppers.³ Much, also, was ruined by sheer neglect and the effects of exposure to damp or vermin.

On the whole, then, we may conclude that while the better-preserved volumes were put into some sort of order in the early seventeenth century, there remained a mass of odd or mutilated leaves which were regarded and treated as worthless. The succeeding centuries doubtless added to this pile of waste.

6. *The Dispersal of the Library.*

So far as can be ascertained, the dispersal of the Library began in the seventeenth century. Pietro Gassendi⁴ informs us that the French bibliophile Peiresc “conceived very great hopes of obtaining out of the east both Coptic and other rare books . . . when about the very same time (1633) that very good man Aegidius Lochiensis (Gilles de Loches), a Capucin, returned out of Egypt. For he, being received with great exultation by Peirescius, . . . told him of rare books which were extant in divers Convents and Monasteries. And remarkable it is how he saw a Library of 8000 Volumes,⁵ many of which bore the marks of the Antonian Age.” Urged, probably, to follow up the clue furnished by de Loches, another Capuchin, Agathange de Vendôme, writes to Peiresc from Cairo on March 18, 1634,⁶ to report that he is on the point of securing a ms. of the Psalms written in six (*sic*) languages: Coptic, Arabic, Greek, Armenian, Abyssinian, and Syriac. The volume, he reports, is at the Monastery of Saint Macarius, and the Superior, who has already parted with a volume of ‘Councils,’⁷ will only part with it in exchange for some object needed by the Convent—the *quid pro quo* to be a silver chalice and paten. Peiresc was all afire to receive this treasure—“with what earnestness,” writes his biographer,⁸ “he expected out of the East Books of six or eight Columns! Amongst the which there was a Psalter distinguished into 6 Columns and so many several languages.”

The Barberini
Psalter

On July 25, 1635, de Vendôme wrote⁹ that he was sending this ms., now correctly described as being written in Coptic, Armenian, Abyssinian, Arabic, and Chaldaic (Syriac). But the book never reached its destination. The vessel by which it was dispatched was taken by Barbary pirates; and though Peiresc arranged for the redemption of his property,

¹ e.g. Nos. xx, xxix.

² See No. xxxvii A. In the modern Library the joints of many volumes are reinforced with strips cut from ancient MSS.

³ In the Chapel of El ‘Adra in the Keep the lower shelf of the lectern is lined with a parchment sheet now too blackened to be legible. No. viii A (*cf.* Pl. IX A) has been cut out to wrap round a jar-stopper, but never actually used.

⁴ *Life of Peirescius* (trans. Rand), II, 89 f.

⁵ Almost certainly this was the Library of the Syrian Monastery (see Assemani, *B.O.* I, Praef., § vii).

⁶ *Correspondance de Peiresc avec plusieurs Missionnaires*, p. 24.

⁷ “C’est le même qui donna les conciles” (see *P.O.* x, 218, and above, p. xxxiii).

⁸ *Life of Peirescius*, II, p. 154.

⁹ *Corr. de Peiresc avec plusieurs Missionnaires*, p. 154.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

another and worthless volume was substituted. Somewhat curiously the Psalter reappeared in the hands of the Grand Master of the Knights of Saint John at Malta, who presented it to Cardinal Barberini.¹

The ms. with this romantic history is the Barberini Psalter (Barberini Or. 2), written, probably, in the fourteenth century.² Whether it was written wholly or in part at the Monastery of Macarius, we cannot say, but it is almost certain that it belonged to that Monastery from the first. For an Arabic note³ states that it was rebound there in 1625 by Anba John or Jonas, Metran and Reis (Abbot) of the Monastery of Abû Makâr in the Wadi el Latrûn (*sic*). It is evident that this and similar polyglot mss. from the Wadi 'n Natrûn were service-books.⁴

News of this acquisition seems to have attracted other Europeans to the Monastery, probably in search of manuscripts. At any rate, graffiti in the *Kasr* at Dêr Abû Makâr show that French visitors were there in 1640 and 1644.⁵ How far they or others like them were successful is unknown, but collectors like Colbert and Coislin certainly obtained Syriac mss. from the neighboring Dêr es Suriân and may well have secured Coptic mss. from Dêr Abû Makâr also.⁶

Later in the same century Wansleben ("Vansleb") attempted but failed to reach the Monastery. Had it been otherwise we should doubtless possess a really valuable account of the Library as it then was. In 1682-3, however, Robert Huntington, chaplain to the Levant Company, visited the Monastery and has left the following notice of what he saw there:⁷ "In the Library of this (Monastery), many manuscript codices are preserved, such as a large volume of Saint Chrysostom in Coptic on parchment, a colossal (*elephantinus*) tome on Saint Matthew by the same in Arabic (*sic*), lections of the Church for the whole year in four volumes in Coptic, etc." But apart from the single⁸ copy of the Gospels mentioned above, I do not know that he brought away any mss.⁹

1 See the original documents quoted by Nau (*P.O.* x, pp. 217 ff.).

2 For a specimen facsimile see Tisserant, *Specimina Codicum Orientalium*, Plate 80 and cp. p. xlvii.

3 Text in *P.O.* x, p. 217, note 1.

4 See *H.N.S.* iv, v, § 4.

5 See *A.A.C.M.* i, iii, § 2 (viii).

6 Perhaps bibliographers acquainted with mss. from these collections can settle this point.

7 *Huntingtoni Epistolae*, no. xxx (ed. Smith, p. 69). Of the items mentioned the first is certainly to be identified with *Cod. Vat. Copt.*, no. LVII (Mai, *S.V.N.C.* v, ii, 152; cp. Zoëga, *Cat.*, nos. x-xi; facsimile in Hyvernat, *Album*, Pl. xx). The second, I believe, is the *Catena Patrum*, published by Lagarde, *Catenae in Evangelia Aegyptiacae* (specimen facsimile in R. Curzon's *Materials for Writing*, facing p. 41), acquired by Curzon in 1837 at the Syrian Monastery. For (i) the Curzon ms. certainly once belonged to Dêr Abû Makâr, and may well have been carried by

Assemani thence to the Syrian Monastery and accidentally left there; (ii) after the *lemma*, which begins **ἡμεῖς** **παραγγέλλομεν** **εὐδοκᾷ** **κατὰ** **μαθθεῖον**, follows *Matthew* 1, 1 (a single line) and then a commentative passage beginning with the name **ιωάννης** **πυχρυστόμος**. Thus it might easily be described as a Commentary on S. Matthew by John Chrysostom; (iii) the statement that it was in Arabic may be a pure blunder due to deficient notes or faded memory, for Huntington's letter was not written until March, 1695-6, long after the actual visit.

As for the Lectionary for the whole year, in four volumes, may this not be a part of the series of Acts of Martyrs described above? Huntington may have assumed (though wrongly) that it covered the entire year.

8 See the Memoir by Smith, *Huntingtoni Epistolae*, p. xvii.

9 But very possibly other of the Huntington Coptic mss. in the Bodleian were acquired at this or other of the desert Monasteries.

INTRODUCTION

Early in the eighteenth century (1706) the Maronite Gabriel Eva paid a visit to Wadi 'n Natrûn and to Dêr es Suriân, where he saw the precious Syriac Library. As a result of his report, Elias Assemani was sent out as agent for the Vatican in 1707 and secured a splendid series of Syriac mss. Though it is not positively known that either¹ visited the Monastery of Saint Macarius, Elias Assemani may well have seen the Coptic mss. there and have brought back the information on which his cousin Joseph was to act later.

Gabriel Eva,
Elias Assemani

Claud Sicard the Jesuit first visited the Monastery in 1712. Unfortunately he devotes only a single general notice to all the monastic libraries in the valley: "In each tower there is . . . a library consisting in three or four chests full of old manuscripts in Arabic or Coptic, covered with dust."²

Claud Sicard

The year 1715 is the most important landmark in the whole later history of the Library; for it was then that Joseph Simon Assemani, who had been sent to the East to collect mss. for the Vatican Library, visited the valley in company with Sicard. Achieving only moderate success at the Syrian Monastery, Assemani turned to the Monastery of Saint Macarius. His achievement there is summed up in a single sentence: "From these monks [of Saint Macarius] we acquired manuscripts of the highest quality (*optimae notae*) written in the Coptic tongue. . . nor had they any others which would give pause even to the most greedy."³ Doubtless Assemani with his rich booty felt scorn for the heaps of loose and tattered leaves which he must have seen in the Library: yet the "greedy" gleaners who have followed him have not gone unrewarded.

J. S. Assemani

Sonnini (1778), as is well known, was deterred from visiting Dêr Abû Makâr; but his account of the Library at Dêr el Baramûs doubtless applied equally to all the Monasteries, and is worth quoting to show the deplorable state in which the Libraries now were. "Here, too [in the Keep], they keep their books written in the Cophtic language. . . . Though they never read them, though they let them lie in heaps upon the ground, gnawed by insects and mouldering in dust; they are not to be prevailed upon to part with any of them."⁴

Sonnini

Andréossy (1799) contributes little to our knowledge. Speaking generally of the Monasteries, he says that their books "are ascetic," written on parchment or cotton-paper in Arabic or Coptic with Arabic translations. He took away some of these which "appeared to be about 600 years old," but does not state from which Monastery.⁵

Andréossy

Early in the nineteenth century (about 1818) the Monastery yielded up more of its treasures. A fragmentary Bohairic Psalter, given by Drovetti to Peyron and now at Turin,

B. Drovetti

¹ For both Gabriel Eva and Elias Assemani see J. S. Assemani, *B.O.* 1 (Praefatio).

² *Lettres Édifiantes*, t. v (Levant) p. 21.

³ See Assemani, *B.O.* 1, Praef., § x: "Ab his Monachis [S. Macarii] codices Coptico sermone scriptos accepimus optimae notae. . . nec alios habebant qui hominem etiam cupidum morarentur." So far as I know, this is the only

extant record of Assemani's achievement, but possibly his correspondence, if preserved, would expand the story.

⁴ *Travels in Upper and Lower Egypt* (trans. Hunter), II, 162.

⁵ *Mém. sur la Vallée des Lacs de Natroun (Descr. de l'Égypte: État Moderne* 1, 279 ff.). Can any of the volumes taken by Andréossy be identified at Paris or elsewhere?

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

was certainly acquired there.¹ And it is highly probable that the other Bohairic mss.² which accompanied the Psalter are of the same origin. Whether Drovetti personally visited the Monastery or acquired the mss. from some other person, does not appear.

Lord Prudhoe,
Robert Curzon

Somewhat later Lord Prudhoe (1828) visited El Baramûs and the other western Monasteries, though he is not known to have penetrated to Dêr Abû Makâr. Robert Curzon (1837), who was so fortunate at the Syrian Monastery, states definitely that here he saw none but the Church books.³

Henry Tattam

Two years later, however (1839), Henry Tattam arrived in the desert. His interests called him mainly to the western Monasteries, but his step-daughter, Miss Platt, records that on his way back to Cairo he "called at the Monastery of Macarius as he passed: here he found about one hundred liturgies and a beautiful copy of the *Epistles* in Coptic which the monks refused to sell. There were also a great number of fragments and loose leaves from which he selected about a hundred, which he was permitted to take away."⁴ Most or all of these "fragments and loose leaves" passed, when Tattam's own library was sold (June 16, 1868), into the possession of Lord Lindsay and are now in the Rylands Library at Manchester.⁵

Tischendorf

But a few years later (April, 1844) the Biblical scholar, Constantine Tischendorf, visited Dêr Abû Makâr as well as the other Monasteries and found there a mass of leaves and fragments, now preserved in the University Library at Leipzig⁶ and at Cambridge. On the state of the Library and the circumstances in which this second series of fragments was found, Tischendorf makes the following statement:⁷ "The special locality set apart for the Library in the several Monasteries is the tower chamber (*sic*) . . . Here are to be seen (I speak of the first Monastery [= Saint Macarius]) the manuscripts heaped indiscriminately together. Lying on the ground or thrown into large baskets beneath masses of dust are found innumerable fragments of old, torn, and destroyed manuscripts.⁸ I saw nothing Greek;

1 Since the new find includes many leaves from the self-same Psalter (see below, No. xxxvii B, (b) 5 and cp. the facsimile published by de Rossi, *Di Alcuni Manoscritti Copti nella Biblioteca Nazionale di Torino* [Mem. della Reale Accad. della Scienza di Torino, Ser. II, t. XLIII (1893), pp. 226 ff.]).

2 These include: (1) Fragments of a Sermon on Penitence (*op. cit.*, pp. 203 ff.): to this possibly belongs our own No. xxxv F, frag. 3. A leaf from another copy of the same work is *Cod. Tisch.* xxiv, 42. (2) A Martyrdom of S. Theodore (*id.*, pp. 318 ff.): to this (almost certainly) belongs our No. xv, frags. 1-3. (3) A Martyrdom of S. Victor (*id.*, pp. 326 ff.), to which fragments at Leipzig may or may not belong.

3 *Visits to Monasteries in the Levant* (1849), pp. 82 f.

4 See *Quarterly Review*, LXXVII, p. 58.

5 The following can be identified with certainty as being derived from Dêr Abû Makâr: nos. 437-442, 445-449 (of Crum's *Rylands Catalogue*). Of the leaves bound up in no. 459, those belonging to the Sahidic vocabulary (= Crum,

no. 114) come from the same mss. as our No. xxxix i; the remaining vocabulary leaves are from the same volumes as Nos. xxxix ii ff.; and the Anaphora fragments (= Crum, no. 428) belong to No. xxxviii B.

6 *Codd. Tisch.* xxiv-xxix (*cf.* Tischendorf, *Anecdota Sacra et Profana*, p. 64) are all certainly from Dêr Abû Makâr. For the contents see Leipoldt *ap.* Vollers, *Kat. d. Islamischen, Christl.-Orientl. . . Hss. zu Leipzig*, nos. 1086 ff.; also Crum, *Hagiographa from Leipzig MSS.* (P.S.B.A. xxix, pp. 289 ff.). The fragments at Cambridge, sold by Tischendorf's heirs in 1884-6, are mostly of secondary importance, but include a leaf from the *Apocryphal Acts*, a fragment from the *Vision of Benjamin*, and two leaves from the curious Copto-Arabic ms. published in Appendix I.

7 *Travels in the East* (English translation), p. 52.

8 Of these (paper) mss. Tischendorf evidently selected only one or two specimens characteristic of each script, since Tischendorf's paper leaves at Cambridge contain a single sample of each of the groups lately recovered.

INTRODUCTION

all was either Coptic or Arabic. . . . For my own part I made a most lucky discovery of a multitude of Coptic parchment sheets of the sixth and seventh (*sic*) centuries, already half destroyed and completely buried beneath a mass of dust. These were given me without hesitation; but I paid for the discovery by severe pains in the throat, produced by the dust I had raised in the excessive heat.”

There is no doubt that the “tower chamber” in which Tischendorf found the débris of the Library was a room in the south-west angle of the Keep, on the second floor. Whether sooner or later after this visit the whole mass of ‘rubbish’ was shot into the oubliette lying beneath the floor of this room, and there it has remained almost or quite undisturbed ever since. Greville Chester, who came to the Monastery in 1873, states that he was not permitted to enter the *Kasr*, because shortly before a certain Fortune Ame had robbed the Monastery of its plate and “all the valuable mss.”¹ Doubtless this exploit was grossly exaggerated;² and if he really made away with any mss., these are likely to have been Church books or possibly Arabic mss., and not the ‘débris’ with which we are particularly concerned.

Fortune Ame

It was now tacitly assumed that Dêr Abû Makâr, as a mine of literary material, was worked out.³ This view has proved to be mistaken. When on Palm Sunday, 1920, I first visited the Monastery to study its architecture and archaeology, one of the monks who was guiding me over the Keep, led me into the inner of two communicating rooms which occupied the south-west angle of the second floor. Descending beneath the floor by a trap-door, he reappeared with his arms full of loose leaves of paper mss. in Coptic and Arabic which he tossed carelessly upon the floor. It was clearly imperative to search this waste-paper deposit, however I concealed my eagerness until I should have made good my footing in the Monastery. But so soon as I was on friendly terms with the monks, I asked and obtained the consent of the Amîn ed Dêr to allow me to examine the secret chamber for myself. To this he and the other monks good-naturedly agreed.

1920–1921

The ‘oubliette’ proved to be about 2.5 m. deep, and to occupy the whole interspace between the second-floor room and the dome of the first-floor room below.⁴ Here, mixed with the large broken baskets seen by Tischendorf, with rags, broken glass, wood fragments, and large stones, was a vast quantity of loose leaves, some in chaotic heaps, others half buried in the thick bed of dust or soil with which the crown of the dome beneath was overlaid. Paper predominated, but here and there search revealed a leaf or a fragment of

¹ *Archaeological Journal*, xxx, 106.

² I have been unable to hear of any mss. which can be traced back to Ame, who may, indeed, have been only an agent; though many Arabic mss. in the Bibliothèque Nationale might well have come from Dêr Abû Makâr. Yet I may add that after I had taken away a number of fragments in 1920 with the permission of the Amîn ed Dêr, an anonymous monk wrote to the Patriarch stating that the *khawageh* had beaten the monks and carried off ‘by force’ twenty-five large books.

³ I was so assured by an eminent French Egyptologist in Cairo. Other visitors to the Monastery may have seen but (I believe) have not examined this cache. During the war Dr. G. A. Auden visited the Monastery and was given some leaves of ms., including one from the *Difnâr* described below (No. xxxviii F).

⁴ An offset running round the walls shows that this oubliette was once floored, but I saw no indication of any window or loophole.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

parchment. Working by candle-light (for there was no window or loophole) and in some haste, I collected all the parchment I could find and some paper leaves taken almost at random. These the monks most kindly permitted me to take away with me when I left the Monastery; but when I mentioned the find at Cairo, the Coptic authorities decided that the material was of the nature of *wakf*, and must be retained for the Coptic Museum. At the same time they courteously permitted me to take the entire find to England to be flattened,¹ repaired, and copied.

Examination soon showed the importance of a number of the leaves, and systematic search through the whole contents of the oubliette was consequently desirable. On my return to Egypt, the Very Reverend Abûna Maximus, the Abbot of Dêr Abû Makâr, most kindly authorized me to search for and bring away to Cairo any loose leaves or fragments of mss. In April, 1921, therefore, I returned to the Monastery. The monks, less complaisant than formerly, affected to regard the project as a piece of sacrilege and read over to me certain of the anathemas directed against any who should remove from the Monastery the books in which they had once been inscribed. These warnings being of no avail, they implored me not to carry away the whole of their paper. They became so pathetic that in a weak moment I consented to take only a large selection.²

On these terms the monks withdrew their opposition and left me to incur my own damnation unmolested. For five days (from Tuesday in Holy Week), therefore, I worked in the oubliette, turning over and scrutinizing, handful by handful, the entire mass of paper, raking through the mass of dust, and selecting every fragment of Coptic which seemed in the least likely to be of value. The process, carried on in appalling conditions,³ was repeated thrice and resulted in the recovery of many more parchment leaves and fragments and some hundreds of paper leaves.

On Easter Monday I left the Monastery and returned to Cairo,⁴ where the Coptic authorities again agreed to allow the collection to be taken to England for study. The two series are now deposited in the Coptic Museum adjoining the Church called El Mo'allakah in "Old Cairo."

¹ Almost invariably the parchment leaves had been roughly folded twice or thrice, and besides, being much twisted and crumpled, were parched and highly brittle.

² This was, of course, a deplorable piece of weakness, since I was authorized by competent authority to carry away the whole deposit. As stated above, the Arabic leaves may quite possibly include fragments of really valuable works; but I hope and believe that little or nothing of primary importance has escaped me so far as Coptic leaves are concerned.

³ If another should ever have the opportunity of exploring this 'waste-paper room,' he should be forewarned

that it is entirely lightless and airless and that every movement raises choking clouds of fine dust which cannot be dispersed. Furthermore, the ancient timbers overhead swarm with voracious vermin which are roused to activity by the light or warmth of candles, and the proximity of a latrine adds a final touch of unpleasantness.

⁴ To illustrate the accidents which beset the working archaeologist I may add that I was nearly arrested at the railway-station of Khatatba at the instance of the Abbot of another Monastery, who had hastily concluded that my spoils were snatched without his leave from his own Convent.

INTRODUCTION

7. *Relation of the New Fragments to the Earlier Collections.*

By a singular good fortune a considerable number of the newly-found fragments (liturgical matter is ignored in this connection) belong to works not otherwise extant, or surviving only in Ethiopic and Arabic versions and short summaries. Examples of the first class are the Apocryphal Fragment on Adam (No. 1) and the leaves from the Apocalyptic Gospel (No. v), both of which are entirely new. The Vision of Benjamin (No. xxiii c) and the Controversy of John IV (No. xxxiii) now for the first time appear in the original Coptic: both are extant but hardly 'known' in later Arabic versions. The Martyrdoms of Thomas of Shentalet, Astratole, Kradjôn and Amoun, and Paêsi and Thekla (Nos. xviii-xxi), or the Lives of Pidjimi, Timothy Aelurus, and Apa Hôr (Nos. xxix, xxxi, xxxii), if known at all, are known only in the brief *résumés* included in the *Synaxarium*.

New matter

It may be felt that fragments of such lost or almost lost works are so isolated, so exiguous, as to be of little value. True it is that in no case has a complete or even approximately complete work been recovered. Yet these fragments have their importance. Some of them, notably the above-cited examples from the apocryphal group, are valuable as they stand for the light they cast on the ideas and the mentality of early and medieval Eastern Christianity. Others do not stand alone, but supplement mss. or fragments of mss. previously discovered.

Importance of
fragmentary
texts

Some examples may be cited. First, the fragments from the Martyrdom of Apa Apoli (No. xvii) actually come from the missing first half of the Vatican ms. Lxi, 2 and partly fill the initial lacuna in the published text.¹ Or, again, the two homiletic fragments (No. xxxv a) belong to the missing conclusion of the Homily on Repentance by Severian of Gabala, which has recently been published from *Cod. Vat. Copt.* Lxviii, 9,² and form an appreciable addition to that tract. Secondly, again and again it has been found that new-found leaves or fragments belong to the same mss. from which came the remains rescued by Tattam and Tischendorf. Often the 'new' and the 'old' leaves prove to be successive leaves: often a torn fragment or half-leaf completes a corresponding fragment preserved by the earlier discoverers. A single instance will suffice to illustrate this.³ Seven leaves in all from the Martyrdom of Thomas of Shentalet (No. xviii) have survived: of these the first, fourth, and sixth are 'new;' the second, third, fifth, and seventh are at Leipzig (Tischendorf's find); but the lower part of the third is completed by a fragment (recovered by Tattam) at Manchester, and the lower two-thirds of the fourth by a large fragment found in 1921.

¹ Balestri-Hyvernat, *Acta Martyrum* (C.S.C.O., Scr. Copt., Ser. iii, tom. 1), pp. 242 ff.

² H. de Vis, *Homélies Coptes de la Vaticane*, pp. 200 ff.

³ For further examples see Nos. xx, xxi, xxiii c,

xxviii, xxix, and xxxiii (the last two named are derived in varying proportions from the finds of Tattam, Tischendorf, and myself).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

The three¹ series of fragments must, therefore, be 'pooled.' This has been done in the present volume, and we recover, not indeed any complete work, but specimens of a number of works which, if not constant, are varied in their interest.

Whether future research is likely to add to the series it is impossible to say. It is quite possible that in some other hiding-place in the Monastery fresh fragments—perhaps of real value—may be found. The modern book-room of the Monastery seemed to contain nothing earlier than some late medieval liturgical mss., but little opportunity was allowed me adequately to examine its contents.²

8. *The Library and Technique of the MSS.*

The Library

In the earliest times the monastic collection of books was usually housed in the Church, and this was probably the case with commoner service-books at all periods, as it is today. But the danger of barbarian raids led the monks to store all the books not in immediate use in the *Kasr* or tower of refuge,³ where a room was set apart for their accommodation: this book-room was known in Coptic as *ⲕⲁⲥⲣⲉⲛⲁⲛⲁ*⁴ or in Arabic as *الوثاكي*.⁵ In the Monastery of Saint Macarius the small chamber with the oubliette, situated in the south-west angle of the second floor of the tower,⁶ seems to have been assigned for this purpose; and, since the collection was a large one, the adjoining and connected room immediately to the north served as an annex—possibly as a workroom where binding and repairing could be carried on. Here the books were packed away in chests,⁷ no fittings being apparently provided. There is some evidence that to facilitate reference the volumes in the Library were numbered (see below on No. xxxviii E, 3, note, and G, frag. 12). This is borne out by a 'rubric' in the Vatican ms. of the Martyrdom of Apatil,⁸ where some reference is made to another work to be read on Epep 16 with the direction *ⲉⲃⲉⲛ ⲡⲙⲉ ⲟⲩⲟⲩ ⲉⲃⲉ*, *i.e.* probably "on (page) 143 and in (volume) 91." The collection was entrusted to the steward, who also seems to have made purchases for it;⁹ though we hear once¹⁰ of a monk who "had charge

1 *i.e.* at Leipzig, Manchester, and Cairo (the Tischendorf Collection, however, is now split, the less important leaves and fragments being at Cambridge [University Library]).

2 In 1920 this Library was shown to me, but the whole fraternity thought fit to be present also and to press on my attention various modern printed books. Moreover, since the volumes are stored in high piles, even cursory examination is almost impossible.

3 Cp. the note (dated 1270) in *Cod. Vat. Copt.*, no. 1x (quoted by Horner, *Coptic Version of the N.T.* I, p. lix f.): "it shall not be carried up into the tower, like the rest of the books... but it shall be in the Church with the [service] books." Similarly the monk who in 1624 set in order the Library of the Syrian Monastery states that he "arranged them (the books) in the tower of the fortress" (see Wright, *Catalogue of Syriac Manuscripts in the British Museum*, no. ccclxxiv [p. 305]).

4 See Zoëga, *Cat.*, no. XLIV (p. 66); cf. *Cod. Tisch.* xxiv, 31 verso.

5 *Hist. Patr.*, p. 469.

6 See *A.A.C.M.* I, Ch. III, § 2, VIII (a).

7 A note in the Morgan ms. of the Life of Maximus and Domitius states that the original of the copy was disinterred from a chest (*ⲟⲩⲕⲕ*) of old books. So, too, Shenuti provided an inlaid chest (in the Church) for books and other valuables (*Hist. Patr.*, pp. 350 f.). The notices above quoted from the narratives of Sicard and Sonnini show that this custom continued down to the eighteenth century.

8 See Zoëga, *Cat.*, no. xx1 (p. 16).

9 An Arabic note in the polyglot Epistles in the Ambrosiana at Milan states that "the priest Salib, the provider (steward) at the Syrian Monastery... provided for it" (see Horner, *Coptic Version of the N.T.* III, pp. xvii f., and *H.N.S.*, Plate ix).

10 See Zoëga, *Cat.*, no. x (pp. 7 f.).

INTRODUCTION

of the sacred writings” (ⲁϣϣⲓ ⲫⲣⲟⲟⲩⲩⲏ ⲛⲡⲓⲣⲁⲫⲏ ⲉⲑⲟⲩⲁⲛ) and who may have been a special librarian. There seem to have been no Library rules other than that theft was forbidden under pain of most comprehensive anathemas; though in one instance (at the Syrian Monastery) the ban is extended to any who should keep the book for longer than six months.¹

Nothing like the *scriptorium* of a Western Monastery seems to have existed. Copying was indeed sometimes carried on in a ‘common room,’² perhaps the Library itself, or in the large hall found in the *Kasrs* of all Monasteries. Thus we hear that on one occasion Bessus, Superior of the Monastery of John Kamé, “remained fifteen nights copying books” in company with several brethren without needing to replenish his lamp.³ No doubt copying was done by night in order to evade the flies which then, as now, afflicted the scribe working by daylight. This is amusingly illustrated in a ms. from the Syrian Monastery,⁴ where an infuriated copyist, after excusing his bad writing on the ground that the vellum had been ill-prepared, has written: “Lord, help me to fight against these accursed flies!” and again, “May God smite these flies, which war with me these days;” and lastly (driven, as we suppose, to distraction) he observes helplessly after leaving a blank space, “This is due to the devil’s deceit.” But ordinarily copying was carried on privately in the cells, since certain mss. are known to have been written and presented anonymously.⁵

Production
of mss.

After papyrus had gone out of use,⁶ the material generally used down to about the thirteenth century was parchment or vellum.⁷ The skins used were occasionally imperfect: in such case deficiencies were made good by stitching on a piece of the required size, while ordinary rents were neatly sewn up (see Pls. I D, V C). From the thirteenth century onwards first cotton-paper and then coarser native and European papers came into general use.

Materials

The ink used is ordinarily a deep and glossy black, unfortunately quite soluble and liable to flake off the parchment. This is perhaps the ink which “the Egyptian Fathers who lived in this desert used for writing.” The recipe is preserved in a ms. from the neighboring Dêr es Suriân⁸ and is as follows: “If you wish to make ink for parchment, take the parings of the root of a tree which grows in this desert, called *arta*, and pound them whilst fresh, and boil them on the fire in black wine and vinegar made from wine. Then strain, and add a little vitriol and gum arabic.” In certain of the ms. fragments, however, the ink

¹ See Wright, *op. cit.*, no. xvii.

² See Bibl. Nat., *Fonds arabe*, no. 302, p. 159 (quoted in *H.N.S.* iv, iv, § 2).

³ See *H.N.S.* iv, iv, § 2 (and reference).

⁴ See Wright, *op. cit.*, no. cccxxviii (p. 274).

⁵ See Zoëga, *Cat.*, no. xxv (colophon, dated 1067 A.D.), and Wright, *op. cit.*, no. cccix (Syriac), where we are told that “a weak man—God knows his name!—wrote it.”

⁶ I found not a scrap of papyrus at the Monastery of S. Macarius. Probably it was quite unknown there from the ninth century downwards.

⁷ A Coptic recipe for the preparation of parchment has been edited by Crum (*P.S.B.A.* xxvii, 166 ff.).

⁸ See Wright, *Catalogue of the Syriac Manuscripts in the British Museum*, no. dcxcv (p. 580).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

used is of a dark rusty-brown, or a yellow-brown (almost sepia) ink was occasionally employed. Red—possibly an ocher—was used in earlier mss. only for stops and (with yellow) for the illuminated cable-pattern framing on title-pages. When paper came into use, however, the first or first and second lines of a new section were commonly inscribed in red, while capitals and prominent letters in the text were touched up with the same color.

Before setting to work the scribe carefully ruled guide-lines to direct his hand. The sheet to be used was placed upon a board,¹ down the sides of which pins were fixed at regular intervals. A ruler was placed against each pair of pins, and horizontal guide-lines were scored with a pointed instrument, the board beneath being slightly incised so that the parchment might be indented. A guide-line might be drawn for every line of the text, or for every alternate or third line.² A vertical guide-line was also ruled down the left side of the sheet (sometimes also on the right) to ensure regularity in the column and margins. Each sheet would then be folded down the center to form two leaves, and every four sheets (eight leaves) would be placed loosely together to form a gathering or quire.

The scribe

The scribe then set to work. The title of the tract to be copied was written in small, informal uncials and was enclosed in an illuminated frame of cable-pattern or interlaced work in red and yellow, which was also carried down the right margin of the page. Next, the initial line of the text proper was inscribed in great ornamental characters: one or more lines in enlarged uncial script followed (see Pls. VII B, XIII A, XVII A, B). The body of the text, written in single column,³ is broken up into short paragraphs each beginning with an enlarged capital which is carried out into the left margin. Ordinarily the words are not divided but are combined in groups which could be pronounced without pause in reading:⁴ where natural pauses occurred the scribe left a short blank in which the rubricator⁵ was to insert a stop, or he himself marked the punctuation with a stop (usually - or =).

In parchment mss. the script is ordinarily a handsome and very regular uncial with thick vertical and fine horizontal strokes and without flourishes or affectations. The introduction of paper, however, led to the use of a less formal script (hereafter designated “the paper-hand”) characterized by double-curved strokes and a tendency towards artificial rusticity of style. The partial coexistence of these two scripts is established by one of the new-found paper leaves (Pl. IX A-B).

Apart from the framing of the title the earlier (parchment) mss. do not appear to have been illuminated, though occasionally ornaments of fine penwork are added in the margins

¹ Such boards are still used in the Monastery of S. Macarius for ruling manuscript-paper.

² The letters ‘hang’ from these guide-lines.

³ From the ninth to tenth century the division of a page into two columns had evidently been abandoned by Bohairic scribes (except in the case of bilingual texts, when Arabic and Coptic, of course, are inscribed in parallel columns).

⁴ Thus in No. xxix, frag. 4, *verso*, the grouping is **ΤΟΤΕΠΕΧΕΠΙΣΩΤΗΡΑΠΙΔΕΥΟΣ ΧΕΠΙΧΙΜΠΑΣΩΤΗ ΤΩΠΚ-ΜΑΨΕΝΑΚΕΠΕΚΨΜΙ**, &c. Occasionally (as in No. xviii) the scribe splits a word, writing **αχ ερωτω** or **πε χαχ**, but this is mere affectation.

⁵ Doubtless scribe and rubricator were often one and the same person.

INTRODUCTION

(see Pls. XXIII B, XXV–XXVII). The introduction of paper opened the way to a freer use of illumination. In all likelihood the Apocryphal Acts of the Apostles and the Gospels mss. (Nos. VI and XXXVII C, 2) were provided with full-page miniatures.¹ The paper mss. also show a good deal of effective penwork in the form of head-pieces, marginalia, and elaborated capitals (*e.g.* Pls. XXV B, XXVII).

The number of quires in the ms. varied, of course, with the length of the work which it contained. In parchment mss. four sheets (*i.e.*, eight leaves or sixteen pages) usually made up the quire or gathering. Occasionally (doubtless for exceptional reasons) the quire seems to have contained an odd number of folios. Each quire was numbered on its first and last page, and ordinarily either the folio- or page-numbering was marked on the *verso* of every leaf.² In addition, the first and last leaves of every quire (sometimes every leaf or page) received a small central ornament in its upper margin—a cross or a quatrefoil of interlaced work alternating with the abbreviated words of the Sacred Name and Title, such as $\overline{\text{IHC}}$ $\overline{\text{XC}}$ $\overline{\text{C}}$ (*sic*).³

When the scribe had finished his task, the quires were stitched and the ms. was ready for binding. By an unfortunate chance no well-preserved specimen of a book-cover has survived at Dêr Abû Makâr.⁴ In the Chapel of El 'Adra in the Keep alone there is a fragment of such a cover. It is a stout board of *sunt* wood measuring 32 × 24 cm., lined inside with paper, and covered outside with untooled black (or blackened) leather: near the upper and lower edges are pairs of brass rivets or bosses with flattened conical heads which may have secured a strap. The quires of the ms. were presumably secured inside the cover by ties of parchment passed through the stitching and glued to the covering-boards.

Binding

Sometimes the scribe would add on a blank page or in an empty space at the end of the volume his own name, usually with a petition for the prayers of the reader, the name of the benefactor who had paid for the production of the volume, the date, and other particulars.⁵ But Coptic mss. of the earlier Middle Ages (such as those from the Monastery of Saint Macarius) seem to lack the anathema so regularly inscribed in Syriac, as in later Coptic mss., against any who should venture to steal, injure, or deface the volume.⁶

Colophons

¹ These were probably saved when the broken mss. were discarded. To one of these two mss. seems to belong the fly-leaf with the elaborate pen-work cross shown in Plate VIII D. In a fine thirteenth century copy of the Gospels at Dêr es Suriân there is a full page containing miniatures of the Four Evangelists.

² In the later mss. pagination is often not marked or only the left-hand leaves in the quire are numbered, perhaps because the quire was stitched before the scribe set to work.

³ Sometimes an invocation is substituted, such as $\overline{\text{IC}}$ $\overline{\text{XC}}$ $\overline{\text{C}}$ $\overline{\text{NAS}}$ $\overline{\text{NHN}}$: "Jesus the Christ, have mercy on me."

⁴ In the large vaulted hall (Curzon's "oil-cellar") in the *Kasr* at the Syrian Monastery are many fragmentary

book-covers, once belonging to the Syriac mss., now in the Vatican and the British Museum. These are elaborately tooled in much the same style as the examples figured in Budge's *Miscellaneous Coptic Texts*, pp. lvii, lx. But at the Syrian Monastery we hear of splendidly-bound books. Thus in 1211 A.D. a copy of the Gospels was presented whose binding was covered with gold and silver (probably inlay work and affixed plaques): this was provided with a special protecting case (see Assemani, *B.O.* II, p. 236).

⁵ See Zoëga, *Cat.*, nos. XIX (pp. 21 f.), XLIV (p. 65), LIV (p. 105).

⁶ For examples of the anathemas inscribed in books see *H.N.S.*, Excursus, § 8 (Anathema of Severus or Cyriac), and Horner, *Coptic Version of the New Testament*, I, p. cxiv.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Besides official inscriptions, the mss. show numerous unauthorized notes of a miscellaneous character written in blank spaces or margins by readers. One at least of these notes is of high historical value,¹ but for the most part they are, if undated, of slight or of no importance, as are the examples seen in Nos. xvi, Frag. 7, and xxiii B, Frag. 2.

Various
palaeographical
features

A few further particulars of interest found in our fragments remain to be noticed: (1) Attention has already been drawn to the use of both the "parchment-" and the "paper-hand" in a thirteenth-century text (No. vi, p. 171A = Pl. XVII B). The former has not the appearance of an archaizing imitation, and the concurrent use of both scripts may, therefore, be of interest to Coptic palaeographers. (2) The upper margins of certain of the title leaves (e.g. Nos. xxiii C, D) have 'rubrics' or directions as to the place and occasion on which the work was to be read. These notes, always in small, informal uncials, seem to be nearly contemporary with the text proper, though not written by the original scribe. The same is true of certain marginal directions intended to regulate the public reading of the book. Thus (No. xxviii, Frag. 3, *verso*) we find the word ⲙⲁ ("unto") followed at a longer or shorter interval by ⲙⲁⲣ ("read"), and the note ⲫⲟⲛⲉⲥ ("translate it") in No. xxiii D, appended to a citation from the *Psalms*. The two former seem to indicate that the intervening passage was to be omitted in public reading: the second may have signified that the citation was to be rendered in Arabic.² (3) The new fragments contain no notes or colophons of historical or topographical value such as occur in the Vatican mss. Yet palaeographically and for the light it throws on the medieval pronunciation of Coptic the note appended to the Martyrdom of Justus (No. xvi, Frag. 7 = Pl. XII B) is interesting, since it is both written in a cursive hand and resolves the special Coptic consonants into their Greek equivalents. (4) The orthographic sign ˉ, a very short horizontal stroke placed above the letter affected, is regularly used. It occurs, normally, over liquids to indicate the half-vowel, as in the forms ⲙⲉⲣ- , ⲙⲉⲛⲥⲁ. It is also added to a number of Coptic vowels, such as the verbal prefix ⲁ when separated from the verbal stem; to the pronominal prefix ⲉⲧ-; to the prepositions ⲉ, ⲉⲃⲟⲩⲛ, ⲉⲃⲟⲩⲗ, &c.; to ⲏ and to ⲓ (especially when final) as in ⲟⲩⲓ, ⲧⲟⲟⲩⲛⲓ and ⲓⲛⲓ; and to ⲟ and ⲱ as in ⲧⲁⲓⲟ, ⲟⲩⲓ, ⲉⲣⲟⲩⲱ. Initial and final ⲁ (also medial ⲁ, ⲓ, ⲟ) in Greek words are similarly marked: e.g., ⲁⲛⲧⲓⲟⲭⲓⲁ, ⲁⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ, ⲁⲧⲓⲟⲥ, ⲁⲣⲓⲁⲛⲟⲥ. But in all these respects the fragments are strictly parallel with their fellows, the Bohairic mss. in the Vatican.

¹ The statement of Joseph the Deacon concerning El Hâkem's persecution (Zoëga, *Cat.*, no. LIV, p. 106).

² See Crum in *P.S.B.A.* xxix, p. 307. Certain critical signs appear in No. xxviii (see p. 144).

TEXTS
AND
TRANSLATIONS

TEXTS AND TRANSLATIONS

I. APOCRYPHAL FRAGMENT ON ADAM

Parchment. Two leaves (Cairo, no. 22), numbered on the *versos* $\overline{\text{KZ}}$, $\overline{\text{KH}}$, and forming a single sheet from a quire. Since the numeration is apparently by folios,¹ the number of leaves in the quire was odd, three leaves (six pages) forming the center of the gathering.

The first leaf, which is nearly complete, measures 28 × 20.5 cm.: the written column is 21.7 cm. high and about 14 cm. wide. A vertical guide-line is ruled down the right side of the column: horizontal guides are drawn at intervals of five or more lines of the text. The only stops used are – and -. For the hand (xii or xiii century ?) see Plate I A.

On folio 24 the rejection of Cain's sacrifice and his consequent hatred of Abel are narrated. Cain treacherously induces his brother to walk abroad with him. Being giants, the two reach Golgotha (by implication the center of the earth) in three days: there Abel is slain. The missing leaves 25–27 seem to have contained an account of the burial of Abel, of the death of Adam, and of the Flood.² Folio 28 relates the finding of Adam's skull by men of a later age who bury it on Golgotha. The text then describes how the renewed sins of mankind necessitated the Redemption and dwells on the sufferings of Christ, reminding us that at the Crucifixion the Cross was set up on the same Rock of Golgotha where both Abel and the skull of Adam were buried. The Blood and Water which flow from the Savior's side rend the rock and all Nature is convulsed: Adam arises and comes to the Cross, where the Lord reaches forth His hand. . .

Here after a fragmentary mention of an Archangel, the text breaks off. But it is clear that we have to do with the fragment of a work which, while using Jewish Apocryphal elements, is Christian in its intention. Its aim was to establish a connexion between the First and Second Adam,³ at once comparing and contrasting Abel and Christ.⁴ Though the text has elements in common with such works as the Ethiopic *Book of Adam and Eve*,⁵ the *Book of the Bee*, and the *Old Testament History* lately translated from the Ethiopic by Grébaut,⁶ it does not belong to any of these: all, perhaps, draw upon the same general mass of apocryphal material. Apocrypha relating to Adam were numerous, and among these was a work mentioned in the Decree of Gelasius entitled the *Penitence of Adam*.⁷ Of this practically nothing beyond the title is known; but it is possible that there was at least some connexion between our fragment and the *Penitence*. For the situation at the close of the former can have developed only into a reconciliation between Christ and Adam.

As to the contents of the first twenty-three leaves, we may conjecture with some probability that they included the Creation of Man, the Fall, and the birth of Cain and Abel. One very slight scrap of evidence, the reference to an Archangel (fo. 28^b, l. 28), suggests—but only suggests—that the work may have ended with an Assumption of Adam to Paradise. But if this indication is misleading, then the text may have concluded with a Descent of Christ into Amenti.⁸

1 The implied contents of the missing portion would have required three leaves (six pages).

2 These are implied in subsequent references.

3 See *Rom.* v, 15, i *Cor.* xv, 21 ff., 45 ff. The same also was the intention of the *Book of Adam and Eve* (trans. Malan, p. v).

4 Cp. the Coptic Gospel-fragment published by Révillout, *Évang. des xii Apôtres*, p. 48 (*P.O.* II, 164), where Christ declares: "Since Cain killed Abel his brother, the blood of that one keepeth not silence, crying out unto this hour.

It will not cease to cry out, until My blood crieth and his keepeth silence."

5 According to Malan (*l.c.*) this was translated into Eth. from the Arabic: doubtless it was previously current in Coptic.

6 *R.O.C.* xvi (1911), pp. 171 ff.

7 See Preuschen, *Analecta*, p. 154; James, *Lost Apocrypha of the O.T.*, pp. 1 f.

8 Cp. No. iv.

(Cairo, no. 22.)

↗ КД ↖
 Ψ
 Пезау пау деи оухроу п-
 те пезѡт пизабѡлос
 же мароп е трои птеп-
 сиеррау ммоп пѡткотѡ
 5 Же отни тар а фѣ ѡаммо п-
 рѡѡ пѡеп пѣ пероот
 Паг рнѣ он = аѡѡаммо мпирѡ-
 ми еѡи епаѡѡф = ешѡп
 аѡшѡпмошѡ исхеп пма п-
 10 шѡг = шѡгѣ е пма пѡѡтп
 пѣ пероот ммо-
 шѡ
 Ёѡѡе фѡг а кѡп мѡшѡ пем
 аѡел пезсон пѣ пѡроот
 15 ммошѡ шѡтегѣ е фѡтра
 пте пѡколкоѡа = пмѡгт
 пте глѡм пмѡгт ете м-
 моп тѡм ммаѡ = же мпа-
 те рѡмѡ шѡпѡ ммаѡ
 20 п]е =
 Не]аѡер паг рѡѡ фѡг = пѡе
 кѡп ппѡпирѡс = же п-
 п]ештем пезѡт сѡ-
 т]ем е теѡсми еѡпаѡѡ-
 25 т]ѡ мпезсон = етаѡпѡ
 м]пезсон еѡрни мфрнѣ
 п]откотѡ пѡринѡ = епат-
 с]ѡѡ аѡкѡлѡ еѡрни е-
 ѡѡѡ ппезѡѡѡ

¹ Very doubtful: ? read μετ. ² For μαρθην?

Now Cain was vexed in heart: his countenance changed through shame. God said unto Cain from Heaven: "Wherefore art thou vexed in heart? Though thou didst well in bringing them, thou didst not well in dividing them.¹ Bethink thee that thou hast sinned." So Cain was wroth against Abel his brother, because God loved him (Abel) more than him.

When he had brought his brother up thither like a little lamb which is dumb, he trampled upon him with his feet.

* * * * *

1 See Note (p. 6).

APOCRYPHAL FRAGMENT ON ADAM

 $\overline{\text{KH}}$

кер1 ммоу = шатеґи ежен пи-
молт ет аѳѳол мпеноу
мпецшнри ебол нрнтг = е-
таптаѳ ёроу нхе пиромл
атершфнри ёмашѳ = етѳѳ
ммос = хе фал отал пе ёбол-
хен пиромл пархѳеос аѳ-
ѳомсѳ хен пма етем-
мат =

5 ατερσψιφιρi ēμαψω = εττω
 ἴμος = ξε φας οτας πε ἐβολ-
 ηεν πρωςι παρχεος ατ-
 ρομςυ ηεν πμα ἐτεμ-
 ματ =

10 **Α**τμοῦ† εροῦ χε πῖμα ἵτε πῖ-
κρασιον ψα εἴοτη ε φοοτ=
α[τ]κῶτ ἡ†εακι ἤεν πῖμα ε-
τεμματ=

Зотѣ ошн ѣта пирѡм ащѡм

15 αὐτασθωστ̃ ἐγρ̃νι̃ ε̃ ποτ-
ποῖι παρχεος -

Пшнрѣ ꙗѣ ѿѣ- ѿпечуѣа
ѣроу = еунаѣ ѣ ѣрѣкѣ
тѣрс ѣте ѣметрѣмѣ ес-

20 ПДЩЕ ПДС Ё ПДКО

Дцрек пѣнотѣ = ѣте пѣнотѣ

Ақі епеснт ақтнқ ймататқ
ёорн ё пенснх? йнререр-

25 поѡи = аѡѡрап ероу ѣ ф[м]от
а҃герзтпоменн [е пѡасапос
тирот б҃ен[отсарз
. . [
[. . .

¹ sc. [α πιμωσ σκορ]||κερ.

² ἐπισυναίχ, *MS.*

Ἀπολις μερῶν ἀπολογ¹ ἐρημ¹
 521 πητρε πτε πικολκοθα =
 πμα ἐρε πικρανιῶν ἡτ[ε] ἀ-
 522 ραμ θομς μμογ = πεμ ἀ-

5 хѣл пещурѣ =
 Аѡш писѡтир ѣ пиѣ мене(п)-
 са пал тирѡт мпе теѡмет-
 поѡѣ фѡрѡ ѣ теѡметрѡ-
 ми =

10 **Α**ὐτὸς ποτισεν ἡμᾶς ἐκ
 σφίρος ἐοῦσας αὐτῷ ἐξ ὁλῆς πῦντος
 ἥπερ ὁμιῶν περ ὁσπορ
 αὐτοῖς ἐξεν πικαροῖς ἀρῶσι =
 ἀψυχοῦντες ἥπερ πικρὸν =
 15 ἐοῦς περὶ πεταρὲς παρ τῆς
 πορ παρ =

Δερχακὶ ἦξε πιστοῦχοῦ ἦ-
τε τφε =

Стацнаѣ ѣ паѣ тнроѣ ѡже пи-

20 αρχιτοπλάσμα αφερσιφιν
αυτων αφροντη εβρον
ε πικρ = xe πτερεθεωριη
ε φη εταυτων-

Ἄ πικωτηρ σοῦτεπ τεψχιχ

25 εϑοταθ ε]βαλ ρεπ φι ετρεπ
[т. . .] печушг = ач-
[. . . . ар]хнагге-
[λос
[.

¹ *sic*: for $\alpha\tau\Delta\theta\gamma = \alpha\tau\theta\Delta\gamma$.

[...The waters of the Flood] rolled it,¹ until it came to the place wherein his son's blood was poured forth. When the men saw it, they marveled greatly, saying: "This is one of the men of old time:" they buried it in that place. They called it The Place of the Skull unto this day, and they built the city in that place.

× *Recto*

So when men were multiplied, they turned back to their old sins. But the Son of God could not endure when He saw that the whole image (*sic*) of manhood would go to perdition. He bowed the Heaven of Heavens and came down: He gave Himself up into the hands of sinners. They condemned Him to death. He endured all torments in [the flesh ? . . .]

[Three lines lost.]

*They took His cross and fixed it upon the Rock of Golgotha, the place where Adam's skull was buried with Abel his son: they hanged the Savior upon the Cross. (Yet) after all this His Godhead did not separate from His Manhood.

^x *Verso*

They thrust a spear into His holy side, and thereout came water and blood which fell upon the ground. It (the ground) was rent: the depths were troubled, because He unto whom they did all this was God: the luminaries² of Heaven were darkened.

When the First-created saw all this he marveled and arose and drew near to the Cross to behold that which was come to pass. The Savior stretched forth His holy hand upon him who approached . . . his arising (?): He [commanded the] Archangel . . .

* * * * *

1 sc. the skull of Adam. See Note (p. 6).

2 *i.e.* $\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\alpha$, the sun (and apparently the moon and stars).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

NOTES

Fo. 24 recto

ll. 1-8. Closely follows *Genesis* iv, 3 ff. Elsewhere Cain's hatred is attributed to sexual jealousy, Adam having purposed to wed Abel with Cain's twin-sister (whom Cain himself desired), and Cain to Abel's twin-sister: cp. *Book of the Bee* (ed. Budge) ch. xviii, pp. 25 f.

ll. 9-14. Somewhat similar is the account of Cain's offence given in the *Book of Adam and Eve* (trans. Malan) i, 77: "But as for Cain, he took no pleasure in offering; but . . . he offered up his gift once; and when he did offer it up, his eye was on the offering he made" (i.e. he grudged it: cp. Malan's note no. 43, *op. cit.*, p. 221).

ll. 14-26. *Genesis* iv, 4-7 again closely followed.

l. 24. "Thou didst not well in dividing them:" see Malan's note *ut supra*. A man is said to 'divide' his sacrifice when after slaying the victim he takes the flesh for himself.

Fo. 24 verso

ll. 3-4. Cp. *Gen.* iv, 8 and *Book of Adam and Eve* i, 78 (Malan, p. 99): "thou hast never been one day in the field to take thy pleasure."

ll. 5-12. I can quote no parallel for the proportion of the earth to primitive man. The obvious implication is that Golgotha (which is reached in three days: cp. l. 14) was at the earth's center. So in the *Ethiopic Old Testament History* (R.O.C. xvii, 1912, p. 23) Shem, when about to carry Adam's body away for burial, is told, "Lo, the angel of the Lord shall go before you to the place called Golgotha: verily that is the center of the earth:" (cp. also *id.*, p. 25).

l. 8. For the gigantic size of primitive man cp. Bartholomew, *Book of the Resurrection* (ed. Budge, *Copt. Apocr.*, p. 196): "Now Adam was four score cubits in height and Eve was fifty cubits." Other authorities assert that man's stature was reduced after the Fall; but the compiler of our text seems to have been unaware of this.

ll. 27 f. Cp. *Isaiab* liii, 7 (applied in *Acts* viii, 32 ff. to Christ).

Fo. 28 recto

ll. 1-9. Adam's skull appears to have been found and buried by men of later ages, after the Flood. In John Chrysostom's *Encomium on John the Baptist* (ed. Budge, *Coptic Apocrypha*, p. 134) the Flood is said to have carried Adam's body to Jerusalem, though no reference is there

made to its burial by human hands. But in the *Book of Adam and Eve* (iii, 18) and in the *Eth. O. T. History* (R.O.C. xvii, p. 25) Adam's whole body is said to have been buried on Golgotha; though the latter inconsistently adds: "The name of this place is Golgotha: verily it is there that (Shem) laid the *head* of the father of all creatures."

ll. 21-3. Cp. *Ps.* xviii, 9: "He bowed the Heavens also and came down," and cxliv, 5 "Bow thy Heavens, O Lord, and come down."

Fo. 28 verso

ll. 1-5. Thus connexion between Adam and Abel on the one hand and Christ on the other is established. Cp. the *Book of Adam and Eve* iii, 19 (Malan, p. 168): a voice announces to Melchizedek (who accompanied Shem with the body of Adam) that, "upon the land to which we are going shall the Word of God come down and suffer and be crucified on the place in which my body is laid."

ll. 6-9. Whether interpolated or original these lines appear to be a Monophysite protest against the 'Chalcedonian' doctrine of the "Two Natures;" or possibly against the Aphthartodocetists of the vi cent. (on whom see *Hist. of the Patr.*, ed. Evetts, p. 190).

ll. 12 ff. The precedence given to the water is noteworthy. Probably, though this is not directly stated, the water and blood are conceived as flowing down and baptizing Adam's skull. For the passage above cited from the *Book of Adam* continues: "The crown of my head shall be baptized with His blood, and then shall my salvation be wrought; and He shall restore me to my kingdom, and shall give me my priesthood and my gift of prophecy." So too in a Bodleian ms. (Payne Smith, *Cat. Codd. MSS. Bibl. Bodl.*, Pars vi, cols. 452-8) of the *Book of the Bee* is a long account of the baptism of Adam (cp. Budge, p. 95): unfortunately Dr. Budge has not included this passage in his edition.

ll. 24 ff. The author forgets that Christ is crucified; or does he postulate a miracle? We can only conjecture to what this action led: possibly the hand was outstretched in token of forgiveness; or did the text represent Christ Himself as baptizing Adam 'into His blood'? So too the reference to the Archangel is baffling (unless we assume that Adam was to be conducted forthwith into Paradise).

ACROSTIC HYMN ON THE NATIVITY

II. ACROSTIC HYMN ON THE NATIVITY

Paper. Four leaves (imperfect), 25 × 17 cm., from the first volume of the *Difnâr* (No. xxxviii F). For the hand and style see Plate XVIII B (showing a leaf from the same ms.).

The text includes considerable fragments of a long Hymn on the Nativity (Khoiak 28–29), the second of two appointed for that festival.¹ It is to be chanted to the mode “Adam.” The hymn contained twenty-four stanzas, each beginning with a letter of the Greek Alphabet and divided into four lines or verses.² There is a caesura or pause in the middle of each line marked by the stop +. After each stanza follows a refrain (given at length after Stanza 1, but thereafter in abbreviated form).

The substance of the Hymn is derived mainly from the First and Third Gospels, but in the seventh and following stanzas the author has introduced a notable apocryphal element,³ asserting that Joseph was inspired to enroll not only his own and the Virgin’s name but also “the name of his son Jesus”—before the Child was born.

A fragment only of this Hymn (Stanzas 1–5, lacking the refrain) is found in the Rylands *Difnâr*.⁴

* Fo. 31 recto, l. 10

* πθοϋ οπ ἄδαμ

وابصاً اداام

Αμωπι τηροτ μφοοτ + ηγλαοc ητε πκαρι +
αρθεωριπ + μπαμτστηριπ +
χε ατμισι παπ μφ† + εβολρηπ †παρθενοc +
αcπε cперма ηρ[ωμι +] цαптеуcω† [μμον]

* Fo. 31 verso

Παρεпρωc ερo[ϥ + ηем] * πιαττελοc +
ρηп παι ρтμпоc εθοταh + ηεποтрапион +
χε οτωот ρηп ηи εтoсι μφ† + ηем οтpиpηпп ριχηп πикаρι +
ηем οт†ма† ρηп ηиpωμι + χε αϥ† αϥω† μμον +

Βηολεем ητε †ιотpεα + ραщη ρηп οтoεληλ
χε αϥφιpи εβολ ηρηте + ηχε φpи ητε †μεομηи +
εте ηиc πϣc + ηιλοгоc εταϥcиcарз +
ἄ maria macϥ + εcοи μπαρo(енoс) +
Παρεпρωc εрoϥ + ηем ηи[αττελοc +]

Γραφη ηи]ρηп εтcηнот + [ηи εт αтщ]οpη ηχοτοτ +

* Fo. 32 recto

* ηχε ηиpрофитиc + εοhe пaиηι μпϣc +
αтщoк εβολ μφοοτ + ηρpηи ρηп ηηολεем +
οhаки μποтpо ααтiα + εт αтmacϥ παп ηρηте +
Παρεпρωc εрoϥ + ηем πιαττεлоc +

The same again. (Mode) “Adam.”

1 Come all ye peoples of the earth today, behold this mystery, how unto us God is born of the Virgin without human seed, that He may save us.

With the Angels let us praise Him in this holy, heavenly hymn: “Glory be to God on high, and peace on earth, and goodwill among men”; for He hath come and saved us.

2 Bethlehem of Judea, rejoice in exultation, for in thee hath arisen the Sun of Righteousness, even Jesus the Christ, the Word Which took flesh, Whom Mary bare being yet a maiden.

With the Angels let us praise Him!

3 Every Scripture written, those things which the Prophets foretold touching the coming of the Christ, are fulfilled today in Bethlehem, the city of King David wherein He is born.

With the Angels let us praise Him!

1 The first hymn is non-acrostic and less well preserved.

2 In the original the third line is always written as a new paragraph (with capital projected into the left margin): in our text this is ignored as tending to obscure the alphabetic system.

3 The source of this incident appears to be the *Discourse on the Nativity* by Demetrius (Budge, *Misc. Copt. Texts*, p. 93): cp. the *Death of Joseph the Carpenter*, ed. Lagarde, ch. vii (= Robinson, *Copt. Apocr. Gospels*, p. 133).

4 Rylands Library *Copt.* 21 (Crum, *Cat.*, no. 435), fo. ρмс.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Δαυїδ π̄προφ̄ηт̄ис → ερχ̄ωρετ̄и παπ¹ →
 хе ѿметсат̄ē м̄печсат̄ → ѿт̄ēб̄ол̄х̄ен с̄ион →
 ег̄ēї̄ н̄хе ф̄† → х̄ен ѿωп̄г̄ ēб̄ол̄ →
 п̄с̄ē н̄те п̄х̄ом → х̄ен ѿс̄м̄н̄ н̄с̄ад̄л̄п̄т̄т̄ос →
 Παρεп̄г̄ωс̄ ēроу → [нем̄ п̄]αγγ̄ε̄л̄ос →

* Fo. 32 verso
 Σταγ̄ї̄ н̄хе ѿг̄ω[н̄ ē]б̄ол̄ г̄ит̄ен̄ пот̄ро →]
 [хе н̄те ф̄о̄ик̄от̄м̄еп̄н̄ т̄ӣс̄ →] *†реп̄с̄ ēх̄от̄н̄ ē с̄х̄ат̄ →
 н̄те п̄от̄ат̄ п̄от̄ат̄ → х̄е ē б̄н̄ѿл̄еем̄ →
 н̄теч̄с̄х̄ат̄ м̄печ̄рат̄ → нем̄ ф̄рап̄ н̄те п̄ег̄ї̄ωт̄ →
 Παρεп̄г̄ωс̄ ēроу → нем̄ π̄αγγ̄ε̄л̄ос →

Ζεоп̄т̄ωс̄ ᾱγ̄т̄ωп̄г̄ → н̄хе п̄ѿм̄н̄ӣ ιωс̄н̄ф̄ →
 н̄ѿоӯ нем̄ ма̄рӣа̄ → †па̄р(ѿе)п̄ос̄ еѿот̄а̄б̄ →
 а̄г̄г̄ωλ̄ ē б̄н̄ѿл̄еем̄ → еѿро̄т̄с̄х̄е̄ пот̄рат̄ →
 па̄ре †па̄рѿе̄п̄ос̄ → ер̄б̄ок̄ӣ м̄печ̄с̄ωт̄ӣр →
 Παρεп̄г̄ωс̄ ēроу → нем̄ π̄[αγγ̄ε̄л̄]ос →

* Fo. 33 recto
 Η̄ᾱн̄ е]ч̄с̄х̄ат̄ → н̄хе п̄[ѿм̄н̄ӣ ι]ωс̄н̄ф̄ →
 н̄от̄м̄т̄с̄[т̄ӣр̄ӣон̄]
 *х̄ен̄ п̄х̄ӣѿре̄ч̄с̄х̄ат̄ → х̄е̄ ѿ̄п̄ок̄ ιωс̄н̄ф̄ →
 нем̄ ма̄рӣа̄ т̄еч̄с̄г̄ӣм̄ӣ → нем̄ ῑн̄с̄ п̄еч̄ш̄ӣг̄ӣ →
 Παρεп̄г̄ωс̄ ēроу → нем̄ π̄αγγ̄ε̄л̄ос →

Θ̄ω̄от̄† т̄ӣро̄т̄ м̄фо̄от̄ → а̄ρῑѿе̄ω̄рӣт̄ →
 н̄т̄ат̄ п̄ӣш̄† н̄ш̄ф̄ӣг̄ӣ → м̄па̄ра̄з̄о[з̄]он̄ →
 х̄е̄ х̄ен̄ п̄х̄ӣѿре̄ч̄с̄х̄е̄ п̄еч̄рат̄ → нем̄ ф̄рап̄ н̄†па̄рѿе̄п̄ос̄ →
 нем̄ ῑн̄с̄ п̄еч̄ш̄ӣг̄ӣ → м̄па̄т̄от̄м̄ӣс̄ӣ м̄мо̄ӯ →
 Παρεп̄г̄ωс̄ ēроу → нем̄ π̄αγγ̄ε̄л̄ос →

* Fo. 33 verso
 Ῑс̄ π̄ӣм̄ѿс̄т̄ӣр̄ӣон̄ → ᾱγ̄от̄ωп̄г̄ па̄γ² ēб̄ол̄ →
 еѿб̄е̄ п̄ӣпа̄т̄ е̄т̄ а̄γ̄х̄о̄ӯ → н̄хе π̄αγγ̄ε̄л̄ос →
 *а̄γ̄с̄а̄х̄ӣ нем̄ ιωс̄н̄ф̄ → х̄е̄ х̄еп̄ т̄ек̄с̄г̄ӣм̄ӣ ēро̄к̄ →
 ф̄ӣ т̄ар̄ е̄т̄ е̄спа̄ма̄с̄ӯ → мо̄т̄† ē̄ п̄еч̄ра(н̄) х̄е̄ ῑн̄с̄ →
 Παρεп̄г̄ωс̄ ēроу → нем̄ π̄αγγ̄ε̄л̄ос →

¹ ? read ᾱρῑχ̄ω̄ρεт̄ӣ п̄ε̄μᾱп̄.

² πᾱп̄, MS.

4 David the Prophet, exult with us (crying): "Out of Sion shall God appear in perfect beauty"—even the Lord of Hosts with the sound of a trump.¹

With the Angels let us praise Him!

5 When there came forth a decree from the King that all the world should be enrolled,² that each should go to Bethlehem to write his name and his father's name;

With the Angels let us praise Him!

6 Straightway the righteous Joseph arose, he and Mary, the pure Virgin, and went to Bethlehem to write their names; the Virgin being with child with Our Savior.³

With the Angels let us praise Him!

7 While the righteous Joseph was writing a mystery . . . in that (?) he wrote: "I am Joseph, with Mary my wife, and my son Jesus."

With the Angels let us praise Him!

8 Assemble all ye today, behold this great marvel so amazing, in that he wrote his name and the name of the Virgin and (the name of) Jesus his son ere yet He was born.

With the Angels let us praise Him!

9 Lo, the mystery! The Angel revealed it unto him touching the vision, which he uttered, and spake with Joseph: "Take unto thee thy wife; for He Whom she shall bear,—call Him Jesus."⁴

With the Angels let us praise Him!

¹ Cp. Psalm L, 2 and XLVII, 5.

² Cp. Luke II, 1.

³ Cp. Luke II, 5.

⁴ Cp. Matth. I, 21.

FRAGMENT FROM AN APOCRYPHAL GOSPEL

Κε τὰρ ἀτμοῦ ἐβόλ + ἦχε πῆροοτ +
 εὐρε φπαρῶ(ενοσ) μισι + ἁπενσωτηρ +
 πεχας ἡωσενφ + χε ἀριβοῦην ἐροι +
 χε φη ετσωп ηен тапexи + οτωψ ε̇ ī ἐβόλ +
 Παρεпρωс ἐροу + пем пιαтτελос +

Λοιπον εταχπατ + ἦχε πῶμνι ιωснφ +
 ē ппшф† ἡρμoт + εтχн ηен песрo +
 * * *

× Fo. 34 recto

× [. п]χις[.]
 [ατ]μισι πωтeп [μφοот + ἡотсωтнр ηен ἡн[ε]λε]ем +
 Παρεпρωс ἐроу + пем пιαтτελос +

Πεχε пιαтτεлос + ἡпмапēсωт +
 χε τωотпoт маще πωтeп + ἐрнн ē ἡн[ε]леem +
 тeтeппаτ ē пōс + ет аτмасу прнтс +
 егхн ηен oтoпpу + ἦтe гaптeḡпωотī +
 Παρεпρωс ἐроу + пем пιαтτεлос +

× Fo. 34 verso

Рашн oтпoу ἁμωтeп × [.]
 [.]
 [.]
 [ατχι]μι ἁпenсωтнр + oтoг атoтωшт ἁμoу
 Παρεпρωс ἐроу + пем пιαтτεлос +

Ωтeм ē пматoс + етpиωшт ηен oтωпг +
 ἁпχпī ἁпχс + ηен глнм +
 χε ағωпн φн ēт аτмасу + пoтpo ἦтe ппoтaаи +
 аппаτ ē пeғciот апī χе ἦтeпoтωшт ἁμoу +
 Παρεпρωс ἐроу + пем [пιαтτεлос +]
 * * *

10 And lo, the days were accomplished that the Virgin should bear Our Savior. She said unto Joseph: "Help me; for He Who is in my womb would come to birth."

With the Angels let us praise Him!

11 Then when the righteous Joseph saw the great grace which was in her countenance. . . ¹

* * * * *

15 . . . unto us is born today in Bethlehem a Savior.

With the Angels let us praise Him!

16 The Angel spake unto the shepherds: "Arise, go ye down to Bethlehem: ye shall see the Lord Who is born therein, lying in a manger of cattle."

With the Angels let us praise Him!

17 Rejoice ye and be glad. . . ² They found Our Savior and worshipped Him.

With the Angels let us praise Him!

18 Harken to the Wise Men proclaiming openly the coming of the Christ in Jerusalem! "Where is He Who is born the King of the Jews? We have seen His star and are come to worship Him."

With the Angels let us praise Him!

[The remaining six stanzas are lost.]

III. FRAGMENT FROM AN APOCRYPHAL GOSPEL

Parchment. A single leaf (Cairo, no. 23), 26.5 × 20 cm., without page or folio number. The height is nearly but not quite complete: at the lower left-hand corner a piece of parchment, stitched on to complete a defective sheet, has become detached and lost. Guide-lines are ruled for every alternate line of the text: the only stop used is = (black). For the somewhat peculiar hand see Plate I v.

¹ The latter part of Stanza 11 with the whole of 12-14 (occupying one leaf) and part of 15, is lost.

² Two and a half verses are lost.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

The text is a fragment from the story of the Crucifixion¹ as related in an Apocryphal Gospel, or possibly in a discourse embodying apocryphal material. On the *recto* the Good Thief addresses the people, declaring his faith in Christ, and begs the Lord to remember him. Jesus promises that the thief shall be with Him in His Kingdom, whereupon the second thief, Gestas, reviles his companion. On the *verso* the narrator (apparently), after pausing to execrate Gestas, explains Pilate's purpose in setting up an inscription over the cross of Jesus.

It is no doubt only accidental that here, as in the *Gospel of Saint Peter*,² the Good Thief remonstrates with the bystanders at the Crucifixion. Rather the fragment is similar in level to certain of the fragments collected by Revillout in his *Évangile des xii Apôtres*.³ Possibly it belongs to the same cycle as Frag. xv of that collection (pp. 57 f.) where it is asserted that the body of the thief was found in Christ's tomb. Revillout conjectures (*ib.* p. 58, note) that in the sequel the Thief arose and gave his testimony concerning Christ: if this is so, then the Thief may be the undefined narrator in our fragment. It is not apparent whether or no the Gospel to which the leaf belonged had any definite doctrinal tendency.

(Cairo, no. 23.)

МАТОΙ ΚΩΤ̄ ΕΡΟΥ ΟΥ-
 ΖΕ ΦΑΙ ΖΟΠΛΟΝ =
 Ζηππε φαши ден тете(п-)
 мнѣ ω πασον¹ = ѿφρнѣ
 5 ПОΤΑΙ ΜΠΕΤΕΡНѢ
 ΑΠΟΚ ΤΩ ΜΜΟΣ = ΑΠ Ε ΟΥ-
 ΜΕΤΟΤΡΟ ΦΡΟΣ ΟΥΕΝ-
 ΟΥ-ΑΛΛΑ ΟΥΜΕΤΟΤΡΟ
 ΨΑ ΕΠΕΡ = ΖΟΤΑΠ ΑΨΑ(п-)
 10 ΤΩΠΥ ΕΒΟΛΗΕΠ ΠΙ ΕΘ-
 ΜΩΟΤΤ = ΨΠΑΕΡΟ[ΤΟ]Τ-
 ΡΟ ΖΙΧΕΠ ΟΥΟΠ ΠΙΒΕΠ
 ΠΙ ΕΤΟΠΥ ΝΕΠ ΠΙ ΕΘΜΩ-
 ΟΥΤ
 15 ΕΘΕ ΦΑΙ ΡΩ ΑΙΧΟΣ ΧΕ ΠΑ-
 ΟΣ ΑΡΠΑΜΕΒΙ ΑΚΨΑΠ
 ΗΕΠ ΤΕΚΜΕΤΟΤΡΟ ΑΨ-
 ΕΡΟΤΩ ΠΧΕ ΠΝС ΧΕ ΦΟ-
 ΟΥ] ΧΠΑΨΩΠΙ ΝΕΜΠΙ ΗΕ(Π)
 20 ΤΑΜΕ]ΤΟΤΡΟ
 ΤΟΤΕ] ΠΙΑСЕВНС ГЕС-
 ΤАС] ΑΨΟΤΟРЕМ
 [ΠΕΨΨΦΙР
 [ΕΨ]Ω ΜΜΟΣ = ΧΕ
 25 [. . .]ΠΟΒΙ ΑΠ
 [. . .]ΠΕ Μ
 * * *

¹ ΠΙCΟΠΙ, MS.

ΑΜΠΠ ΤΩ ΜΜΟΣ ΠΩ-
 ΤΕΠ ΧΕ Α ΠΑΙ ΚΕΟΤΑΙ
 ΨΕ ΠΑΨ ΑΨΟΙ ΠΤΟΙ Π-
 ΤΕ ΙΟΥΔΑΣ = ΕΒΡΗΠΙ ΗΕΠ
 5 ΑΜΕΠΤ̄
 ΠΙΛΑΤΟΣ ΟΥΠ ΕΤΑΨΝΑΤ
 ΧΕ ΟΥΟΠ ΟΥΜΠΨ ΠΛΑ-
 ΟC ΨΟΠ ΗΕΠ ΠΛΗΜ = ΜΠΙ-
 CНОУ ΕΤΕΜΜΑΤ = ΕΒΟΛ-
 10 ΗΕΠ ΨΛΟΛ ΠΙΒΕΠ ΝΕΠ
 ΧΩΡΑ ΠΙΒΕΠ = ΑΨΟΤΟΠΥ
 ΠΝС ΠΩΟΤ ΕΒΟΛ ΧΕ ΠΟΥ-
 ΡΟ ΠΤΕ ΠΟΥΔΑΙ ΠΕ
 ΑΨΕΒΑΙ ΠΟΥΤΙΤΛΟC
 15 ΜΠΑΙ ΡНѢ = ΖΙΧΕΠ ΠΙΨ
 ΑΨΕΒНТЕΥ ΜΜΕΤΕΒРЕ-
 {РЕ}ΟC = ΕΘΕ ΠΟΥΔΑΙ
 ΕΤΗΕΠ ΤΠΟΛΙC ΝΕΠ ΠΙ-
 ΚΕΨΕΜΜΩΟΤ = ΕΘΡΟΥ
 20 ΩΨ ΜΜΟΥ¹ = ΑΨΨΑΠ-
 ΤΩΠΥ ΧΕ ΖΠΑ ΠΤ[ΟΥ-
 ΨΤΕ(М)ΧΟΛΨ ΕΒΟΛ
 ΑΨΕΒΑΙ ΜΜΕΤΡ[ΩМЕ-
 ΟC ΕΘΕ ΠΙР[ΩМЕ-
 25 ΟC ΕΤΧН [ΗΕΠ ΠΕ-
 ΡΟΥCΑ]ΛΗМ
 ΠΕ[. . .
 Π[. . .
 * * *

¹ ΠΜΜΟΥ, MS.

Recto [He did not resist when the] *soldiers sought Him, nor did He take weapons. Lo, He hangeth in your midst, O my brethren, like one of your own kind. I speak not of a kingdom for a season, but of a kingdom for ever: when He shall have arisen from the dead, He shall reign over all, the living and the dead. For this same cause I say: My Lord, remember me when Thou shalt come in Thy kingdom." Jesus answered: "Today shalt Thou be with Me in My kingdom."

Then the impious Gestas rebuked his companion, saying: "[If He were ?] not a sinner (?). . ."

* * * * *

¹ I do not know whether *Cod. Tisch.* xxvi, 10 (see Leipoldt *ap.* Vollers, *Kat.*, p. 409) belongs to the same ms. as our leaf.

² ed. Swete, § 4.

³ = *P.O.* II, 173 ff.

THE DESCENT INTO AMENTI

*Verily I say unto you that this one (Gestas) also departed and received the portion of Judas in Amenti. * *Verso*

Pilate, therefore, when he saw that there was in Jerusalem at that time a multitude of people from every nation and every country, showed forth Jesus unto them as the King of the Jews. He wrote an inscription in this manner (and placed it) upon the cross. He wrote it in Hebrew because of the Jews who were in the city and the strangers also; that they might read it when he should have raised it up, that they might not deny it. He wrote in Latin because of the Romans who were in Jerusalem. . .

* * * * *

NOTES

Recto.

ll. 16-17 = *Luke* xxiii, 42 (with *ⲧⲉⲛ* "in thy Kingdom," as usual in the Coptic version and most Greek mss.).

ll. 19-20 = *Luke* xxiii, 43, save that our text has "in my Kingdom," instead of "in Paradise" (which is read both in the Greek *Acta Pilati*, ed. Tischendorf, x *ad fin.*, and in the Coptic, ed. Revillout, *Apocryphes Coptes*, p. [121]).

ll. 21 ff. *Cp. Luke* xxiii, 39. In the Greek *Acta Pilati* the two thieves are named Dysmas and Gestas; in the Coptic Demas and Kestas (ll. c.).

Verso.

ll. 1-5. Apparently a comment by the narrator.

ll. 6 ff. *Cp. John* xix, 19 f., the only one of the Four Gospels which directly ascribes this action to Pilate and uses the word *ⲡⲓⲗⲁⲟⲥ*: both features occur in the Greek and Coptic *Acta Pilati*.

ll. 7-11. Possibly a reminiscence of *Acts* ii, 5.

l. 16. The explanation is not wholly clear. Probably the meaning is that by writing in three languages Pilate clearly proclaimed the identity of Jesus to every nationality present at the Crucifixion.

l. 19. The 'strangers' are Jews from foreign lands who had come to Jerusalem for the Feast.

IV. THE DESCENT INTO AMENTI

Parchment. Four fragments derived from two distinct mss.

Frag. 1 (Cairo, no. 61. i), 29.5 × 23 cm., is a nearly complete leaf, numbered on the *recto* 16. The upper left-hand corner is detached. The hand (see Plate XIII B) is a medium-sized, well-formed uncial. No stops are visible. The written column is 14.5 cm. wide: horizontal guide-lines are ruled for every alternate line of the text, and there is a vertical guide-line to the left of the column. Line 1 of the *recto* is in large characters indicating the commencement of the work. The space above is left blank, possibly for an illuminated heading or formal title: in the midst are the beginnings of two lines in minute lettering, presumably a make-shift title.

Frag. 2 (Cairo, no. 61. ii), 16 × 22 cm., is the upper portion of a leaf numbered —17: the written column averages 12 cm. in width. The script is identical with that of Frags. 3-4.

Frag. 3 (Cairo, no. 61. iii), 22 × 20 cm., is an imperfect, much-stained, and decomposing leaf in the same script. It has however been identified by W. E. Crum as belonging, not to the *Descent*, but to S. John Chrysostom *On Psalm VI*. The complete Coptic text of that work is extant in the unpublished *Cod. Vat. Copt.* LVIII (brought by Assemani from the Monastery of S. Macarius), our fragment answering to folios 136^{vo} l. 2—137^{vo} l. 14.

Frag. 4 (*Cod. Tisch.* xxvi, 18¹), measuring 26 × 20 cm. and numbered —18, is by the same hand as Frags. 2 and 3, and contains the conclusion of the whole work.

All three fragments are concerned with the Descent into Amenti or Preaching of Christ in Hades. Frag. 1 contains the exordium of such a work, and in Frag. 2 we have the appeals of various souls to Christ for deliverance. Frag. 4 shows the conclusion of a discourse pronounced by Christ, briefly records the raising up of Adam and Eve with certain others from Amenti, and concludes with a brief peroration and ascription of praise to the Trinity.

A Discourse on the Descent into Amenti by Mark III (?), Patriarch of Alexandria, is extant,² but to this, as Professor Hyvernât informs me, our fragments do not correspond.

¹ See Leipoldt *ap. Vollers, Kat.*, pp. 411 ff.

² *Cod. Vat. Copt.* LXV, 1.

Frag. 1 (Cairo, no. 61, i).

104

$$\pi \cdot [\pi \in M]$$

ИИ ПС Ф[А]І Е[Т]АЧ[Т] ПОУЩЕН-
 фат памепѣ Отор а҃сѣт
 епш[а] ѿпн еѡмѡт Отор а҃҃-
 ѣ ѿ[т]полемос ѡеп пкари м-
 5 фм[о] Отор е҃шоп ѡеп о҃-
 се[м]нн
 И[м] п[е] ф[а]і етсопз отор еѡѡз
 ѡеп ѡмнѣ ѿпсопн Отор ҃хѡ
 ѣѡл ѿпн еѡеп пштеко еѡ-
 10 ре҃(епот) ѣѡлѡеп пх҃аи
 З[н]п[е] ф[а]і ете ѡеп пегмѡт е҃т
 пѡпн ѿбері отор іс тхѡ-
 ра ѿппре҃мѡт шѡерѡр
 ѡеп пег҃п[р]ѡл ѣѡтп е҃рос
 15 П[м] п[е] ф[а]і фн ет а пкари ѿпре҃-
 мѡт еѡтем е҃ро҃ отор
 а҃тѡтп
 Отор іс тѡтѡерѡр ѿнт҃
 ѿхе пкас етѡѣ пса пме-
 20 лос
 И[м] п[е] ф[а]і ета҃сѡпз ѿпшѡри
 ѡеп тѡтхѡра ппре҃шѡ҃ ѿп-
 кари фмѡт пем псатанас
 И[м] п[е] ф[а]і фн етѡтѣ е҃хѡ҃ пѡт-
 25 хлом псѡтри отор а҃ѡѡз҃ а҃-
 гѡтѣ ѣѡл мплѡм ѿфмѡт ѿ-
 пегтаѡѡ҃ хе еѡш҃

5
 10
 15
 20
 25
 30

Թիշի[ի] քակ ω փոօշ] օտօր արիե-
 մի չե ֆ[ալ քե ք[Ը] քիշիրի քի-
 քոշք ք[.]ք քրլաշի ք
 քիքք [. օ]քքքքք ք
 քե
 Օտք քիքք[օք] քիքք[օ]քքի քիքք
 քք քե քիքք քիքքքքք օտք
 քքքքքք քք քիք[ք]քքք-
 քոքքք քիք քիքքք[ի]ք քիքք[ք]
 ք[Է]քքք քք քիքք քիքք-
 քիքք քքքքքք քիքքքք քք քի-
 քքքքք քքքքքքքք[ք] քիքք(ք)
 քոքքքքքքքք քիքք քիք[ք]քք-
 քք
 Եք քք քք քքքքքքք քք քք [ք-
 քքքքքք քիքք քք քե քք
 քք
 քք քքքքքքք քքքք քիքք
 օտք քքքքքքք քիք օտք [ք-
 քք
 քիքքքքք քք քիքք օտք քքք[
 . . . քք քքքքքք քիքք քք-
 քքքքքք քիքք
 քք քիքք քք . . . քքք քք քք-
 քքքքք քք քք քք քք քքք-
 քքքքք քքքքքք քքքք ք-
 քք քքքքքքքքք ֕տք
 քք քքքքքքքքք քքք
 քիքքքքքքքք քիքք քիքք-
 քք

* *Recto* 'Who is This Who hath trodden down Amenti and hath brought up the dead, and hath made war in the land of Death, and is in state? ¹ Who is This Who bindeth and maketh fast in the midst of the brethren, and releaseth them that are in the prison that He may bring them forth from darkness? Lo, This is He Who by His death giveth new life, and, behold, the country of the dead is troubled at His entering into it. Who is This Who ~~in~~ the land of the dead heard and arose, and, lo, the bodies therein were troubled, seeking after their limbs? ² Who is This Who hath bound the strong ones in their country, the destroyers of the land of Death and Satan? Who is This Who weareth on His head a crown of thorns and is pierced? He hath cast off the corruption of Death. He will not return. . .

* Be ashamed, O Death, and know that This is the Christ, the Son of God . . . (l. 6) Not even the demons failed to know Him upon Golgotha, and the elements knew Him when they quaked at His voice. By the unveiling of His flesh He hath confounded powers and authorities and astounded them in that they knew Him upon the Cross. Had it not been for the Crucifixion, they would not have known the Son, Who He was; but at the Crucifixion they all beheld and knew Him, every one. Judas himself not even . . . the demons who knew the Son of God. For he did not take . . . upon himself to know Who it was Who in His weakness showed us the power of His mightiness, and at His Crucifixion received the adoration of the Gods. On that (*sc.* the Cross) whereby all the strong ones are laid low they raised Him up and glorified Him . . .

1 For these interrogations cp. the *Descensus Christi ad Infernos*, ch. vi (ed. Tischendorf, *Evang. Apocr.*, p. 399).

2 sic.

Frag. 2 (Cairo, no. 61. ii).

.] пхωлем нхе
 текм]етшепрнт етош
 п[аѡс]
 Ке[о]ѡаі хе порем нтаѡт-
 5 хн-еѡлрєн аменѣ
 етсапеснт
 Кеѡтаі хе апиѡти нтаѡт-
 хн-еѡлрєн аменѣ ет-
 сапеснт
 10 Кеѡтаі хе апиѡти нтаѡтхн
 еѡлрєн паі штеко
 Кеѡтаі хе нпексѡхп п-
 таѡтхн рєп аменѣ
 Кеѡтаі хе марєчї епшѡї ē-
 15 ѡлрєп птако нхе па-
 ѡпѣ пѡс папѡтѣ
 Фаі ѡе етаѡсѡтем ēрѡѡт
 нхе фапметшепрнт
 етош пхс-аѡѣ аѣ[апи?
 20]паі ет[
 * * *

λн
 Εὐὲ φαі πρѡ[μι тнрѡт]
 етшѡп рєп тѡ[рѡ аѡ-]
 жєм пошпнї нхе [ѡѣ пи-
 лѡѡс рїтеп ѡтс[а]рѡ
 5 εѡѡп птас ммаѡ поѡ-
 ѡтхн нлѡтїкн
 Нїѡтхн ѡе ѡп ēтаѡѡрѡх
 еѡлрѡ пїѡма аѡѡ-
 ѡрѡ ēрѡѡт рєп аменѣ
 10 рїтеп ѣѡтхн нпоѡѣ
 еѡѡаѡ-εсѡрѡх ēѡл
 пє
 Οѡѡп μαρεпїнс ммо(п)
 нтепшє пап єѡрнї ē а-
 15 мєпѣ рєп пєпкаѣ нте(п-)
 паѡ
 Χє пѡс рєп ѡтамаѡї єѡ-
 а . . . аѡамаѡї εѡѡѡа с
 . . . ѡс рєп пїѡѡт
 20 етем]маѡ-ēхєп .[.]ē
 * * *

[(The souls in Amenti cry out to Christ) . . . And another said : "Let] *Thine abundant mercy [come] speedily * *Recto*
 unto me, my Lord."¹

Another (said) : "Deliver my soul from the depths of Amenti."²

Another : "Bring my soul out from the depths of Amenti."

Another : "Bring my soul out of this prison."³

Another : "Thou wilt not leave my soul in Amenti."⁴

Another : "Let my life come up from destruction, O Lord my God."⁵

Now when Christ Whose compassion is abundant⁶ heard them, He saluted (?) . . .

* * * * *

*For this cause God the Word visited all men who were in the flesh through the medium of flesh, there * *Verso*
 being therein (*sc.* in the flesh) a reasonable soul. But as for the souls which were separated from their bodies,
 He appeared unto them in Amenti through the medium of the holy divine soul which is separate (from the
 body). Therefore let us haste to go down to Amenti in our understanding that we may behold how with . . .
 might He seized authority . . . at that time . . .

1 *Ps.* CXIX, 41.

2 *id.* LXXXVI, 13.

3 *id.* CXLII, 9.

4 *id.* XVI, 11.

5 *id.* XXX, 3 ?

6 *Ср. id.* LXIX, 17, LXXXVI, 15.

Frag. 3 (Cairo, no. 61. iii).

πεμ ροτο ε φι[ετ εκωτ¹
 πεωυ αρι[μι πετ-
 ρος αρετιν[ηοτχω
 εβολ [ε]βολριτ[οτκ
 5 Ηοοκ δε ακτ[ω]τ [παρ
 ητε τεκκλ[ησι]α [π]τ[ε] πη ετ[ε]ε(π)
 αμετορο ηηφνοτ
 Οτπαριτ[ε] ραρ πε πεκ[θ]αμο
 ηеп πη ет ατ[ε]α το[τ]οτ
 10 πεωοτ ιςεπ шорп
 πεм ηеп πη ете ммоп
 τωοτ ммаτ ηρλ[ι]² η-
 ρεληс ηοτχαη ηη[η]тк
 πεм ηеп πη ет ατφορ
 15 ммаτатоτ е пкари ηα-
 менτ
 ριτεп φпоηι εακοτωпρ
 πωοτ εβολ ηοметпшτ
 ηте текметмаиρωμ
 20 Εοηε φαη оп τ[ε]ω μ[ο]с
 οτορ τ[ε]пакпη ап е[т]ω м-
 мос ηе маτ[α]пηοη εοηе
 πεкпай ηе [μμοп φη ет
 η]еп φμοτ е[т]μεт ерок
 25 Ηημ п]е εοпаш[ο]τωпρ пак е-
 бол] ηеп аменτ
 Εοη]е φαη τ[ε]ηс εοη[е] φαη
 τ[ε]εηт[ω]т е[οηе] φαη τ[ε]ρси
 е[т]ем[е] [ηе аτ-
 30 ηω]ητ [ε]ηοηп ерог

¹ = *Cod. Vat. Copt.* LVIII fo. 136^{vo}, l. 21.² So *Cod. Vat.*: ηеп, ρλι, *MS.*

[...] τε Ⲅ πⲭⲥ [...]

πⲭε πⲭω]κ μⲡⲱⲡⲥ ⲥ-
 παερεζο]μολογην ε π-
 τηρυ μ]ϥⲥ ηε[η] αμενⲥ
] απ [. . .] теп
 5 м]моп χω εβολ
 менεпса]φμοτ μмоп
 χпη]χω εβολ ηеп пм-
 ρατ
 Οτ[ε]п ραρ πε παηιος φωι
 10 οτορ еф осоп а п[ε]α-
 ηηстηс² οτωτεη μмоп(п)
 ρλ[ι] εο]пашершω οτορ η-
 те[т]шт χλom ηеп пма е-
 теммаτ еф осоп аτ-
 15 τароη ηⲭε п[ε]χωρρ μ[ε]α-
 те соτωпρ εβολ [ηⲭε] ⲥ-
 аτора πεм п[ε]η-
 οτ
 ϥ[ω]теп ηе οτ пе ете τ[ε]ра-
 20 φη] χω ммог εοηе рω-
 ми п[ε]ηп етаτⲭек ποτ-
 ηιος εβολ]λ³ ηе φμοτ ρар
] п[ε]ρωм [. . . .
]μωит а[
 25]мог .[
] . . . тап [

(slight remains of four more lines)

¹ = *Cod. Vat. Copt.* LVIII fo. 137^{ro}, l. 19.² sic (? = παρωπιστης): сѡдѣтѣн (=стадион), *Cod. Vat.*³ *Cod. Vat.* adds ηκαλωс.

Recto . . . *and more than she sought. Peter wept and asked forgiveness of Thee, and Thou gavest him the keys of the Church of them who are in the Kingdom of Heaven. For such is Thy . . . ¹ upon them who have been cast away from of old, and upon them who had not there any ² hope of salvation in Thee, and upon them who came alone unto the land of Amenti by reason of sin, in that Thou hast revealed unto them the greatness of Thy love for man. ³ For this cause I say and will not cease to say: "Quicken me for Thy mercy's sake. ⁴ For in death there is none that remembereth Thee. Who shall be able to show Thy praise in Amenti?" ⁵ For this cause I hasten, for this cause I prepare, for this cause I labor, knowing that there draweth nigh unto me *the end of my life. Shall I confess God at all in Amenti? . . . There is no deliverance after death, there is no deliverance in the grave. For my life is a . . . ; and while its course(?) passeth, there is none to contend (?) . . . and to gain the crown in that place; while the night taketh hold on me ere yet the market with its goods is opened. Harken unto that which the Scripture saith concerning all men who end their lives (well): "For death. . . ."

Verso

¹ Some word like 'mercy,' 'compassion' is required by the context.² As the text stands, "in any hope."³ The meaning is obscure.⁴ Cp. *Ps.* cxliii, 11.⁵ *Ps.* vi, 5.

Frag. 4 (Cod. Tisch. xxvi, 18).

1. ἡσεῖτωτ πхе пмапше-
 λ[ε]т цс[εῖ]τωτ πхе
 пнрнѣт е[т аѣ]сѣ[т]ωтот
 е пнроп сс[ε]ῡтωт п-
 5. хе пскнпн пем пмо-
 пн пепер
 Сеотнп пхе пгарωр й-
 те пдгваѡп сершорп
 псеῡтωт пхе фметот-
 10. ро йпепер йте пфнотй
 Сеорг етжотшт ебол
 йхе пдгваѡп ѡахеп
 пнрωмг
 Ндг де пем пн етотпг ммо-
 15. от еуѡω ммωот {й-}
 йхе пдеспознс ммнп
 пхс аутотнос адам
 фн етажеротдг пемаѡ
 отор аутотнос етд
 20. пемаѡ
 Отор аутотнос рзнке-
 мнш йсωма йте пн еѡ-
 отад-етатепкот ис-
 хеп пепер отор аѡ-
 25. епот еболхеп пм-
 рат
 Статргωшш йфапаста-
 сис

1. π
 пте пдеспознс ме-
 пепса ѡ п[ε]ροот ѡдг е-
 тасшорп ероп хеп
 отрашш е аноп ѡа ппнс-
 5. тос еанпав ерог ап-
 ер амаднх ерос
 Цареперхωретп хе
 фпот-пем пгартелос
 марепершдг пем пгар-
 10. хнартелос
 Отор йтепфωот пе-
 мωот етсоп-мфн е-
 тагтотностеп ебол-
 хеп птакр пхс
 15. Фдг ете фωѡ пе пπωот
 пем пдмадг пем пег-
 гωт пдгваѡс пем пппа
 е[ѡ]отад йрегтапхр ф-
 пот пем йснот пхеп
 20. пем шд епег йте ппепер
 тнрот дмнп
 ✠ — — — — ✠
 ✠ — — — — ✠
 ✠ — — — — ✠

"Prepared is the bride-chamber, prepared are the victuals made ready for the marriage-feast, the tabernacles and the everlasting habitations are prepared. Opened are the treasures of good things, already prepared is the everlasting Kingdom of the Heavens. The good ones stand looking down upon men."

* Recto

While the true Potentate, Christ, was speaking these and such like words, He raised up Adam whom He had reconciled with Himself; and He raised up Eve together with him. And He raised up also many bodies of the Saints who slept from of old,¹ and He brought them forth from the tombs. And they preached the Resurrection *of the Lord after three days;² the which took place to the joy of us,³ the faithful; and when we beheld it, we welcomed it.

* Verso

And now let us exult with the Angels and hold festival with the Archangels. Let us give glory with them unto Him Who hath raised us up from destruction, even Christ.

To Whom belongeth glory and might together with His good Father and the Holy Spirit, the Giver of Life, now and at all times and throughout all ages. Amen.

1 Cp. *Matth.* xxvii, 52 f.

2 According to the *Descensus Christi* (ch. xi) the revived dead were forbidden to speak with any man until special permission should be given them, though Leucius and Carinus, the narrators of the *Descent*, were permitted to

pass three days in Jerusalem "to celebrate the Pascha of the Lord with our parents in testimony of the Resurrection of the Lord Christ."

3 Possibly one (or more) of the Apostles is here the narrator rather than Carinus and Leucius.

V. FRAGMENTS OF AN APOCALYPTIC GOSPEL

Parchment. Five leaves (ten pages) from a single manuscript.

The hand is a medium-sized, squarish, but decidedly rough uncial (see Plate II A, B), probably of the early tenth century.

Frag. 1 (Cairo, no. 7-8^{Add}) is a single leaf numbered — $\overline{\text{p}[\text{r}] \text{ē}}$, and measuring 27.8×17.6 cm. (the inner or left edge is broken away). The written column is 20.9 cm. high by 12-13 cm. wide. Frag. 2 (Cairo, no. 8) is a sheet of two consecutive leaves, foliated on the *versos* $\overline{\text{p} \text{r} \text{c}}$, $\overline{\text{p} \text{r} \text{ζ}}$: each leaf measures 28×20.4 cm., all the margins except the upper, which is slightly cropped, being complete. Owing to damp there is a certain amount of 'cross-printing' from opposed pages making decipherment difficult though rarely impossible. The column measures $20.5 \times 12-13$ cm. Frag. 3 (Cairo, no. 7) is again a sheet comprising leaves $\overline{\text{p} \text{λ} \text{ē}}$ and $\overline{\text{p} \text{μ} \text{ē}}$.¹ Each leaf is 24.5 cm. high by 16.6 cm. wide, the lower and outer margins having been cropped:² the written column here measures $20.2 \times 12-13$ cm.

These five leaves come from an Apocalyptic Gospel which may well have occupied the whole of the original ms. For we can plausibly conjecture what preceded Frag. 1, and such matter may well have occupied the lost folios 1-111. The following reconstruction may therefore be suggested.

The Apostles, assembled after the Resurrection³ either in Galilee or on the Mount of Olives,⁴ are warned by Christ that He must shortly ascend up into Heaven,⁵ but are consoled with the promise of His Second Coming to establish His Kingdom on earth for the 'Thousand Years' (Millennium). They would then ask to be told the sign or signs of the Parousia or Second Coming.⁶ Beginning with a general warning against deceivers, Our Lord (we may suppose) would reveal to them the tribulations which must precede the Advent, the appearance of anti-Christ, his miracles, his deception of the people, and his conflict with Enoch and Elias, the 'two witnesses'⁷ sent to refute his pretensions.

The narrative would then pass on to the actual Coming of Christ. In fo. 112 we have the close of the 'blessing' to be pronounced by God the Father immediately before the Son descends to earth: then Christ will be acclaimed by the host of Heaven. The missing folios 113-115 doubtless developed the latter theme, and must have contained a question⁸ of the disciples: "Who will be upon the earth at the time of the Parousia?", together with the beginning of Christ's reply. Fo. 116 opens with the assertion of a resurrection in the flesh for those who are to partake in the Kingdom, and of their assumption to meet the Lord. With these Christ will descend in view of the sinners. To the question, Where, then, shall the sinners dwell?, Christ replies that while the saints will be with him, the sinners will be swept away by the Angel of Wrath. A Judgment (fo. 117), over which the Apostles are to preside, will then be held in Amenti, and anti-Christ with his following will be cast into chains of fire. Enraged at this, the 'Great Devil' will establish himself in Chorazin and Bethsaida and lead many astray; though Enoch⁹ will deny his pretensions. At this point the loss of fourteen folios (118-131) breaks the thread of the narrative. Possibly the missing pages told of a conflict between the Devil and Enoch (with Elias?) in which the former was overcome with the help of the angels and consigned to the bottomless pit.¹⁰ The condign punishment of Chorazin and Bethsaida (see below) also may have been foreshadowed here.

On fo. 132 Christ relates how, long ago, God the Father refused to spare Sodom and Gomorra, the cities of the Devil's own choice—and that despite the intercession of the righteous. How is this to be connected with the foregoing? In all probability the Apostles, hearing the doom of Chorazin and Bethsaida, had interceded for them; but were informed that as of old the Devil's favored cities were not spared, so would it be with his resort in the last days.

With fo. 141 (?) the situation again changes. A speaker (apparently Mary) tells the Apostles of the effect

¹ The second numeral is so indistinct as to be practically conjectural.

² The upper margin, however, is intact.

³ This is made clear in fo. 141.

⁴ The setting of the *Pistis Sophia* is the Mt. of Olives; of the Ethiopic *Testament in Galilee* (Guerrier, *Le Test. en Galilée*, § 2), Galilee.

⁵ Again see fo. 141.

⁶ As in *Matth.* xxiv, 3, the pseudo-Clementine *Second*

Coming (*R.O.C.* xv, 208), the *Testament in Galilee* (ed. cit. § 4), and the Syriac *Testament of Our Lord*, § 11 (ed. Rahmani, p. 5).

⁷ See *Rev.* xi, 3 ff.

⁸ This is directly implied in fo. 116^a, ll. 24 ff.

⁹ For the appearance of Enoch at this stage see Notes (p. 26).

¹⁰ Cp. *Rev.* xx, 1-3.

FRAGMENTS OF AN APOCALYPTIC GOSPEL

of a potent prayer uttered by a second person (surely Christ Himself) in Chorazin, and bids them apply to "him" for further particulars. The Apostles then hasten to the Lord and declare their desire to hear none but Him, since He is so soon to be parted from them. Christ replies that even after His Ascension He will appear to reveal to them whatsoever they may wish to ask.

Two questions now arise. First, what was the occurrence (related as past, not predicted) in Chorazin and its connexion with the preceding fragment? We can only conjecture that, moved by the entreaties of the Apostles, Christ had gone down (accompanied by Mary) to Chorazin in a last effort to convert its people and to save them from their doom, and that the miraculous prayer and the miracles mentioned were signs intended to break down their unbelief. Secondly, was the remainder of the Gospel much or little in extent? The tone of Christ's reassurance on fo. 141 (?) distinctly suggests that the conclusion of the work is near: very possibly the whole was rounded off, after a repetition of the "prayer in Chorazin," with a narrative of the Ascension.¹

The essential theme of the whole Gospel—certainly of the extant fragments—was therefore Chiliastic, *i.e.* it dealt with the establishment of Christ's reign upon earth for the "Thousand Years:" to this the episodes of anti-Christ's tyranny and the insurrection of the Devil were really subsidiary, however largely they may have bulked in the narrative. The main points in the development of belief in a millennial reign of Christ on earth may be briefly stated.² It originated in the later Jewish Apocalyptic literature which consoled the chosen people in their affliction with the promised coming of a Messiah, who should deliver them from intolerable oppression and himself reign over them. At first this Kingdom—which was to be a period of marvelous fertility³—was to be "an everlasting Kingdom;"⁴ but its duration was subsequently reduced. In iv *Esdras* vii, 26 ff. the reign of Messiah is estimated at four hundred years, after which both Messiah and his people will die and the world pass away. But ultimately the Messianic period was reckoned at a Thousand Years, and that on the following grounds. In six days God created all things and rested on the seventh day. But since one day is with God as a thousand years,⁵ after six thousand years of labor the world will enjoy a Sabbath-rest of one thousand years under the Messiah. In this later form the belief was taken over by Christianity,⁶ Messiah being identified with Christ, and the oppressor who is to precede His Coming with anti-Christ (at first recognized in the Emperor Nero).

The early Christian, then, believed that in "the last times" a false Christ would appear, leading very many astray; that he would persecute the remnant of true believers, and would be opposed and ultimately overthrown by Enoch and Elias;⁷ and that finally Christ would descend to earth, raise up in the flesh the faithful dead, and reign over them for a thousand years. By the simple, unsophisticated and hard-living Christians of the early centuries—and even by others⁸—this period could only be pictured as one of material ease, luxury, and sensuous delight.⁹

The Gospels and Pauline Epistles give no direct support to this belief in an earthly kingdom,¹⁰ though they accept as axiomatic a Second Coming to be preceded by the appearance of one or many false Christs.¹¹ On the other hand it finds explicit expression in *Revelation* xx, 1–7 where it is stated that the Devil will be imprisoned at the beginning of the Thousand Years, and that the souls of those who have resisted the Beast (anti-Christ) will enjoy the First Resurrection and reign with Christ for a thousand years. In post-Apostolic literature it occupies a prominent place. It was accepted by Papias¹² and by 'Barnabas';¹³ Justin¹⁴ regarded Chiliasm as an orthodox belief, though one not universally held. Cerinthus, according to Eusebius,¹⁵ taught

1 Exactly as does the *Testament in Galilee* (ed. Guerrier, § 62; Schmidt, *Gespräche Jesu*, § 51).

2 See especially von Harnack's article *Millennium* in the *Encycl. Brit.*, the article in Hastings' *Dict. of the Bible &c.*

3 See *Apoc. of Baruch* (trans. Charles) xxix, 5 ff., and cp. Papias *ap.* Irenaeus v, 33, §§ 3–4.

4 *Daniel* vii, 13 ff.

5 *Psalms* xc, 4 (cp. ii *Peter* iii, 18): the argument is set forth in the *Epistle of Barnabas* xv.

6 Doubtless through the medium of Jewish converts.

7 So in *Apoc. of Elias* (ed. Steindorff), p. 105.

8 *e.g.* Cerinthus, Irenaeus and Nepos (see below).

9 Especially drinking and feasting: this was probably inferred from such passages as the Parable of the Great Supper (*Luke* xiv, 15 ff.). There is no need to suppose

that the ideal was otherwise sensual. The Egyptian *fellah* would have been incapable of forming any other than a material picture of the Kingdom; just as at the end of the iv century the Egyptian monks could not conceive of a God without body, parts, and passions (see Cassian, *Coll.*, x, 2).

10 Yet i *Cor.* xv, 25 ff. ("For he must reign till he hath put all enemies under his feet") seems to imply a protracted but terminable reign of Christ; and *Luke* xxii, 30, if literally understood, can mean only that the Kingdom is to be a period of feasting.

11 *e.g.* *Matth.* xxiv, 5, 23–26; ii *Thess.* ii, 2–12.

12 *ap.* Irenaeus v, 33, 3–4.

13 *Epist.* xv.

14 *Dial.* 80.

15 *Hist. Eccl.* vii, 25.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

that there was to be an earthly Kingdom of feasting and good cheer, as also did Irenaeus.¹ In the latter half of the second century the fanaticism of the Montanists discredited belief in the earthly Millennium, and it was sapped by the allegorizing teaching of Origen at Alexandria. The belief also finds expression in the *Apocalypse of Paul*—whatever be the date of that work—; though ‘a new earth’ or mystic ‘land of inheritance’ is to be the scene of the Thousand Years’ reign.² But while Alexandria and other intellectual centers might philosophize and spiritualize, the simple and illiterate peasantry of Egypt retained the material beliefs which alone were intelligible to them. Before 260 A.D. an Egyptian bishop, Nepos, led a reaction in the Arsinoite nome against the Origenistic school, teaching belief in the Thousand Years as a period of bodily luxury and delight.³ The movement was formidable enough to call for the intervention of the Archbishop, Dionysius, who in confuting it impugned (as others had done) the authenticity of the *Revelation*, the corner-stone of the Chiliastic doctrine. Very possibly the opinion, though outwardly silenced, remained unshaken in the country villages; but it never again found an articulate champion in Egypt.⁴ Methodius of Tyre (early fourth century) and Apollinarius of Laodicea (c. 368 A.D.) were the latest exponents of Chiliasm in the Near East,⁵ but do not seem to have been connected with Egypt.

Now our fragments certainly represent an attempt to express in authoritative form the Christianized belief in the Millennium, and, as was usual, the belief has been embodied in a ‘Gospel’ or ‘Revelation.’ To produce such a work the compiler has selected passages or episodes from the Johannine *Revelation*,⁶ and after working them up to suit his purpose, has made them the backbone of his narrative. But—perhaps because the *Revelation* was open to challenge—he has also worked in strands from unimpeachable sources: such are the resurrection of the righteous and their assumption to meet the Lord (fol. 116^{ro}),⁷ the Coming of Christ in full view of the sinners⁸ and the severance of the wicked from the just⁹ (fol. 116^{ro-v}), and the introduction of Chorazin and Bethsaida¹⁰ (fol. 117^{vo}). Further instances will be found in the Notes.

Other elements are apparently either invented—e.g. the ‘blessing’ pronounced by the Father (fo. 112)—or are derived from Old Egyptian beliefs, the Judgment in Amenti (fo. 117^{ro}) being a notable instance of the latter.¹¹ The presence of this typical Egyptian belief suggests that the ‘Gospel’ is Egyptian in origin, or at least extensively worked over by Egyptians; and the play (if it is deliberate) on the words *κοῦτ—κεῖτωτ* (fo. 117^{ro} ll. 9f.) points in the same direction.

If this is so, we have here fragments of an Apocryphon of local origin upholding a definite belief not known to have been publicly championed in Egypt after the second half of the third century. Though our leaves contain nothing distinctly pointing to this period, neither (I think) do they show marks of later date. Possibly, therefore, the ‘Gospel’ is to be connected with the anti-allegoristic movement headed by Bishop Nepos in the Arsinoite Nome. Conjecturally, but only conjecturally, we can go a step further and identify the original work with the apocryphal book ascribed to Nepos and entered on the black list in the Decree of Gelasius.¹² If so, the fragments assume something of historic importance.

The ‘Gospel’ was doubtless attributed to some venerated name by those who used it, but on whom it was fathered we cannot tell. In fo. 116^{ro} Bartholomew is introduced, but quite without significance; nor does the only other definite personal reference (to Mary, fo. 141^{vo}) furnish any clue to the authorship.

1 *I. c.* Irenaeus argues from *Matth.* xxvi, 29 that in the Kingdom wine is to be drunk and that this postulates a resurrection in the flesh.

2 Budge, *Misc. Copt. Texts*, p. 562 (=Latin in James, *Apocr. Anecd.*, p. 22).

3 Eusebius, *H.E.* vii, 24: Νέπως ἦν ἐπίσκοπος τῶν κατ’ Αἴγυπτον, Ἰουδαϊκότερον τὰς ἐπηγγελμένας τοῖς ἁγίοις... ἐπαγγελίας ἀποδοθήσεσθαι διδάσκων, καὶ τινα χιλιάδα ἐτῶν τρυφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσεσθαι ὑποτιθέμενος. δόξας γοῦν οὗτος ἐκ τῆς Ἀποκαλύψεως Ἰωάννου τὴν ἰδίαν κρατύνειν ὑπόληψιν Ἐλεγχον Ἀλληγοριστῶν, λόγον τινὰ περὶ τούτου συντάξας ἐπέγραψεν. Cp. Jerome, *de Viris Illustr.*, lxix.

4 How far back the references to the Thousand Years in Coptic Literature (see note on fo. 112 *recto*, ll. 19–21) extend it is not easy to decide. But since one of these passages is from a Martyrdom under Diocletian, the belief

must still have been held by some after (probably long after) 300 A.D.

5 We are not here concerned with Chiliasm in the West, or in medieval and modern times.

6 See Notes *passim*.

7 Cp. i *Thess.* iv, 14 ff.

8 *Matth.* xiii, 41, 49; xxiv, 5.

9 *Ib.*

10 Based upon *Matth.* xi, 20 ff.; xiii, 58.

11 To an Egyptian there would be nothing inappropriate in making the Apostles appear (as judges) in Amenti. Another possible indication of Egyptian origin is the identification of the West as the place of punishment and death; but this (see Notes) is not exclusively Egyptian.

12 See Preuschen, *Analecta*, p. 153: “Liber qui appellatur Nepotis.” This is clearly an apocryphal book and not the doctrinal treatise mentioned by Eusebius vii, 24 (quoted above): it is “apocryphus;” *i.e.* it masquerades in the guise of Scripture.

FRAGMENTS OF AN APOCALYPTIC GOSPEL

Frag. 1 (Cairo, 7-8^{Add}).

.]..ε εκεερφ[μ]ετι
 πτααφε нем тахгх
 ἡοῦἰnam πτεκxoc xe
 γεμαρωотт ἡxe παг-
 5 ωт етхен пѣноті
 x]e отнг ере отон пѣе(п)
 паxо]с xe ἀποκ п[εμ]ακ
 αποп] отаг пот-
 ωт]
 10 Xе п]оок пе пмот ἡте
 та]μεоноу† пѣарак-
 тн]р ἡте таотсiа нем
 та]xом нем отметот-
 ро] потωт нем отмет-
 15 σс] потωт нем отер-
 шг]шг пот-
 ωт]
 Тот]е акшанрωλ епe[с]нт
 ггх]ен пикари ἡтекер-
 20 шг]аг нем пгiкеос хе(п)
 пш]о ἡромпг ἡте тек-
 клн]ропомiа
 Нсен]ноу шарок ἡxe пгac-
 тe]лос нем ппгш† ἡ-
 25 xо]м ἡте пгнотг ет-
 ..] пготерегоот ἡага-
 оо]п птекоупоу ммок
 пe]м пн еоотах птак ггхe(п)
 пкагг[г]

1. 20 σс] is an equally possible restoration.

р[г]ἡ~инс~⊗~[пхс~..]

Προ πте пгн[отг па-
 ремсг егот[нп] ере п[г-
 агаооп пноу [е]песнт
 е пикосмос [е]ἡολῃe[п
 5 пн етосог хеxас ег[е-
 хω харωотт ἡпн ео[от-
 аḡ пн еопаотωм еḡ[о]λ п[гн-
 тоу
 Нсеeмг хе етсапш[ωг ппг-
 10 агаооп пте пикари [пxe
 пагаметотро ἡот[нр
 Отог мененса өре пагωт
 смот ерог сωтем [е пг-
 рн† е †(па)пноу м-
 15 моч
 Пгханḡ нем гаḡринḡ [нем
 рафанḡ паерсaлпгг[гп г-
 г]ггн ммог ггггг [пгот-
 агсагггг пте пaг-
 20 ωт
 Тоте †стратгa п[тфе
 псеерстефанḡ[гп м-
 мωот псeхω по[гггм-
 нос ггггг ммог ег[хω м-
 25 мос
 Xе пгacтeлос рaшг [нем
 пгнотг ершг[г] x[е
 †метотро оapоc
 нем пeгxс

1. 7 еоотωп, MS.

*“...Thou shalt remember My head and My right hand,¹ that Thou mayest say: “Blessed be My Father Which is in the Heavens.” For lo, every one shall say that I and Thou together are one. For Thou art the form of My Godhead, the express image of My essence and My might, with one kingdom, one dominion and one power.

* *Recto*

When Thou shalt go down upon the earth that Thou mayest hold festival with the righteous in the Thousand Years of Thine inheritance, there shall come unto Thee the angels and the great powers of the Heavens. . . that they may spend good days (?), that Thou mayest delight Thyself with Thy holy ones upon the earth.

*The door of the Heavens shall stand open, while good things come down upon the world from them who are on high, that they may remain with them, (even with) the saints who shall eat of them. They shall know how far above the good things of earth are those of My kingdom.’

* *Verso*

And after that My Father shall have blessed Me, hear the manner in which I shall come. Michael and Gabriel and Raphael shall sound the trumpet before Me at the command of My Father. Then shall the host of Heaven crown themselves, they shall raise a chant before Me, saying: ‘Ye angels rejoice, and ye Heavens hold festival; for the Kingdom is of the Lord and of His Christ.’ . . .”

1 On this passage see Notes (p. 24). God the Father is addressing Christ.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 2 (Cairo, no. 8).

нем папарѣеиос еѡот-
аѥ нем пиескратис
етатѡк еѡл ѡеп от-
тоѡо исеѡзи ератот
5 ѳре потѡѡчи шоп н-
ѡитот ѳрни ѡеп от-
отпот пот-
от

Нтеѡолсеѡ ѡмѡот
10 тирот иѡе паттѡелос
ите пипросѡпон и-
теуталѡот ежеп пи-
гарма пте пихеротѡм
итеѡоторпот ерни
15 ѳ теѡротѡщи
немни ѡеп потсарз
гичеп писини ите
тѡе-

Нсепѡт ерог немѡот ѳи-
20 пнот еписит еѡлѡе(п)
пипѡли ите пифноѡи
иѡе пиреѡерпоѡи пи е-
таѡпи е пѡитиѡрс ѳе-
ре пѡи пе пи еѡпащѡпи
25 гичеп пикари ипиеѡот
пте тапарнисѡ

Аѡеротѡ иѡе ѡарѡоло-
меос пѡѡѡѡ ѡе пѡѡѡ

l. 26 sc. ταπαρυσία: so also in *verso* l. 3.

ꙗко ѡмѡмъ зѣла ꙗте т . . .
 . е хѣп пѣроот пте
 текпарисѣа ере пѣзѣ-
 кеос зѣхеп пѣкагѣ мѣ-
 5 що ꙗромѣ ере пѣ-
 рѣдернѡѣ пагемѣ пѣ-
 ѡм мн сѣпаѡмъ
 пем пѣзѣкеос пте
 теккѣропо-
 10 мѣа
 Агѣрот ѡ ꙗхе пѣѡтир
 пѣзѣгъ хе хѣп пѣро-
 от ѣппѡт зѣхеп пѡн-
 пѣ пте тѣе ере пн ѣѡ-
 15 ѡѣѣ тѣрот пемнѣ ꙗс-
 хѣп аѣам
 пем аѣраам
 пем ꙗсаак
 пем ꙗковѣ
 20 пем пѣзѣкеос тѣрот
 ꙗпаѡторпѡт сѡтѣн мѣ-
 мѡѣ
 Оѡг мѣстранѣл пѣѣтѣе-
 лѡс ꙗте пѣѡмѣт зѣа-
 25 ѡѡтѣ ꙗпѣрѣдернѡѣ
 тѣрот е пѣа пемѣпѣт
 мѣпѣкагѣ тѣрѣ пѣгѣѡлѡт
 е пѣхѡра ѣтѣѡл ѣ пѣ-
 мѡмѣт ете ꙗпѣтѣхѣс

l. 29 ~~εθ~~ε, *MS.*

^x *Recto* “[I will raise up the bodies of My martyrs. . .], *and My pure virgins, and the continent who finished (their course) in purity. They shall stand upon their feet, their souls returning into¹ them in a moment. The Angel of the Presence shall comfort them all: he shall take them up upon the Chariot of the Cherubim: he shall carry them up to Heaven, that they may walk with Me in their flesh upon the clouds of Heaven.

They shall behold Me with them as I come down from the gates of the Heavens—even the sinners who were numbered with the anti-Christ: these are they who shall be upon the earth in the days of My Appearing."

^x *Verso* Bartholomew answered and said: "My Lord, ^xwilt Thou that . . . ² in the days of Thine Appearing? If the righteous shall be upon the earth for the Thousand Years, where shall the sinners dwell? Surely they will not live with the righteous of Thine inheritance?"

The Savior answered and said: "In the day when I come upon the clouds of Heaven, all the pure ones shall be with Me from Adam, and Abraham, and Isaac and Jacob, and all the righteous: I will set³ them before My face. And Mistrael, the Angel of Wrath, shall gather together all the sinners to the western part of the whole earth, that he may⁴ remove them to the regions which are without, unto the place which is anti-Christ's.⁵

1 Lit. 'being in them.'

2 The text is partly illegible and the restoration baffling.

3 Lit. 'send.'

4 Or, "(and) he shall remove them."

5 There is no break between the texts of fos. pi6 and pi7.

FRAGMENTS OF AN APOCALYPTIC GOSPEL

Frag. 2 (Cairo, no. 8).

5 Οὐκ οὐστ' ἄος ποτ' ὡ-
 πι μ' φριτ' ἥσυχ' ἔστι πα-
 ρωνι ἢ ἐν ταμεντ'
 τ' μερῶν τις ἐστ' ὡ-
 10 π' αὖτις ἐπὶ μα-
 ραν
 Ἡ ὅτεν δ' ἐρετ' ἐν γιν(ν)
 πετεφ' ὁρος ἐδ' ὅτι
 15 μ' π' οὐκ ἐρετ' ἐν
 τ' ὡτ' ἐπ' ἔστι π' ὡ-
 π' αὖτις ἐπὶ μα-
 ραν
 20 δ' ἐπὶ μα-
 ραν
 25 δ' ἐπὶ μα-
 ραν

5 ^{πτζ} ^{ινς}
 итеγοτογοу еѡλ ѡеи
 пикосмос птегирі п-
 занметпланос йтеу-
 ерпланн йпгмнш ѡе а-
 5 нок пе ф̄т ммоп кеот-
 аи еѡл ерои
 10 ^Ϸπαρωλ ε̄ρρι є παπολїс
 пн ет аїїри прїтот йпа
 жом отог мпоуарѣ
 ерои хоразип нем
 йнт сагаа упагнї еѡл
 погмнш еготог псωу
 егωш еѡл ѡе йѡок пе
 15 ф̄т пеп^χρс отог
 пепот-
 ро
 20 Тоте епωх пахос пѡ-
 от ѡеи пегеотт етем-
 маѡ ѡе ф̄аи аи пе ф̄т
 м̄перпазѣ ероу аλλα
 ф̄аи пе пшири пѣано-
 миа
 25 Ф̄аи пе пгагаѡлос ф̄и
 егсωрем йпурωми
 гсѡеп шорп саѡл м̄пот-
 ωпѡ гс п^χс ѡеи пка-
 ги пѣкλнрономиа ег-
 паѣрап

l. 1 οὐρανός, *MS.* (and so in ll. 13-14).

*“There shall be a Pillar of Light, like unto silver, in Amenti: all the multitudes of mankind shall be brought unto the Place of Judgment. But ye upon your thrones within the wall shall order¹ the judgment. But the rest of the righteous—they who shall not be able to attain unto the measure of the judgment²—shall sit upon a Pillar of Light, that they may behold them who do judgment and them who have judgment done upon them.

In that day I will cause the Angels of Wrath to go forth in the whole world, that they may bind the anti-Christ and them that are with him and cast them into chains of fire. Straightway the Shameless One shall wax wroth, the Great Devil shall arise: *he shall show himself forth in the world, he shall cause error, he shall make the multitudes to err, (saying): 'I am God; there is none other save me.' He shall go up unto the³ cities, wherein I did My mighty works and they believed not on Me, Chorazin and Bethsaida: he shall lead forth a multitude following after him and crying out: 'Thou art God, our Christ and our King.'

Then Enoch shall say unto them in that day: ‘This is not God: believe not on him! But this is the Son of Iniquity: this is the Devil, who from the beginning hath led men astray from life.⁴ Lo, in the land of the Inheritance shall the Christ do judgment’ . . .”

1 Lit. 'prepare.'

2 *i.e.* those whose virtues are not high enough to qualify them to act as judges.

3 The Coptic has "my."

4 Lit. 'out of their life.'

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 3 (Cairo, no. 7).

нем епѡс
 нем пѡе
 нем їафет
 нем мѣлїаленї
 5 аѡеротѡгї ератѡт м-
 пѣмѡо еѡл ѡеп ѡмн[†]
 ппїаггелос пте пѡот
 отѡр пѣаѡ пѡ-
 от
 10 Хе рїппе аѡаѡаї їхе пї-
 рїнотї їте пїаїаѡлос
 ѡеп соѡма нем томор-
 ра аѡаѡаї їхе пѣгѡѡ
 пїнтс
 15 Оѡ пе ететепѡѡѡ пї-
 тааїѡ пѡот ѡ паѡмнї
 †парѡот еѡѡт пїот-
 ѡрѡм нем отѡнн їта-
 рокрот ѡа потсеп-
 20 †
 Тѡте аѡрїмї їхе пїѡмнї
 мпемѡо еѡл мпайѡт
 еѡѡ ммос хе ††
 отѡр фїѡт пте †со-
 25 фїа пїаеспотнс їте
 пїаретн нем пїп̄а ѡѡ
 пїѡот еѡл птек† пѡот
 мпїмѡит

l. 4 *sic* apparently. l. 13 аѡаѡаї, *MS*.
 l. 14 ? read пїнтѡт. l. 16 пѡтєп, *MS*.

S
 рлѣ
 рїпа їтектасѡѡт ѣ-
 рок хе аѡсѡрѡт їхе
 пїаїаѡлос ѡеп пѣррїн-
 отї етѡѡт
 5 Пѣаѡ пайѡт пѡот еѡл-
 рїтєп отсерафїм хе
 отнї ммон ѡѡѡм е паѡ
 е пайѡт аїїа пїсерафїм
 етѡї пїсѡпнї паѡ нем
 10 пн еѡѡаѣ тн-
 рѡт
 Хе їхе пайѡт хе ѡ па-
 сѡтп пїѡмнї а пїсаѡї
 прѡсї еѡлѡѡ рѡї хе
 15 †парокрот †парокрот
 хе а псатанас ѡасѡ ѡе(п)
 пѣгєпєрїа еѡѡ м-
 мос
 Хе фѡї пе пкагї тїрѡ
 20 пїмѡїт е †ѡѡѡ е ѡѡ-
 пн пїнтѡ †паѡѡпн
 рїппе аїсѡтп пнї м-
 пкагї пїсѡѡмїтнс
 аїѡѡпн їнн-
 25 тѡ
 Ънппе †пѡт †парокрот
 отѡр птаѡѡѡѡѡѡт
 ѡа потсеп†

l. 12 хаѡ *sic*.
 l. 14 прѡсї *sic*.

Recto “...and Enôs and Nôe and Iaphet and Melialeêl. He¹ made them to stand up in His presence in the midst of the Angels of Glory, and said unto them: ‘Lo, the works of the Devil increase in Sodom and Gomorra:’ his abominations increase in them. What will ye that I should do unto them, O my righteous ones? I will cast upon them fire and brimstone that I may consume them to their foundations.’

Verso Then the righteous wept in the presence of My Father, saying: ‘O God and Father of Wisdom, the Lord of Virtues and of Spirits, pardon them that Thou mayest show them the way, *that Thou mayest bring them back to Thee; because the Devil hath led them astray through his wicked works.’

My Father said unto them by the mouth of a Seraphim—for lo, it is not possible (for any) to behold My Father save the Cherubim who are His council, and all the pure ones—My Father said: ‘O My chosen, the righteous, the word hath gone forth from My mouth: I will consume them, I will consume them; because Satan hath exalted himself in his workings, saying: “Mine is the whole earth: the place wherein I wish to be, (there) I will be. Lo, I choose for myself the land of Sodom: I am therein.” Lo, now I will consume them and destroy them to their foundations’...

1 *sc.* the Father. But the incident is narrated by Christ.

FRAGMENTS OF AN APOCALYPTIC GOSPEL

Frag. 3 (Cairo, no. 7).

ἡνεκχίχ εὐοῶ ἀνυλῆλ
 οτορ ἀγχῶ ποτпрос-
 εχχн а пикари ким оτορ
 а φπολις тирс еркѣне-
 5 ип е паз са нем
 фал
 Отоρ ещоп тетепот-
 щ е сωтем е φпрос-
 εχчн етеммаѡ он ē-
 10 т агчос сабоῶ ἡχора-
 зин
 Τωοτι ἀριαζιοи μμοу
 ἡтеготωпг μмос ē-
 рωтеп нем пихом ет аг-
 15 аитот хеп псωма ща-
 теу тоуносот хе гпа
 птетепсωтем ἡ-
 тетеперщфи-
 ри
 20 Тоте пиапостоῶлос ат-
 φ μпотог тирот е пеп-
 сωтир атφφг е пег-
 χих егчῶ μмос хе пс(п-)
 σс оτορ пепрегφсῶ
 25 тепогωщ ап еоре рли
 сахг неман ἱмиφ пѡок
 хе отни тепогωщ

l. 1 perhaps to be altered to ἡνεκχίχ . . . агчлῆл.

ρμᾶ
 е сωтем е пеклас ет-
 роῶх псног пиѣп
 Παριᾶ тепсони тепахг-
 ми μмос ἡсног пиѣп
 5 еѡрессахг пе-
 мап
 пѡок хе кеероот ἡ е-
 т екпаагтог хатотеп
 щатесчок ебоῶ ἡхе
 10 φпептнкости мене(п-)
 сωс ἡтегчῶл егрни
 е пифноῡ ебоῶгито-
 теп
 Αгеротῶ ἡхе псωтир
 15 псчг хе ῶ памаѡнтис
 еретепчῶ μмос хе аг-
 щангῶл е пифноῡ те-
 теппахми μмог ап он еѡ-
 рсчг немω-
 20 теп
 Амни φчῶ μмос пωтеп
 хе пгт пиѣп ететеп-
 паеретп ἡотсчг рῶḡ
 пиѣп ететеппаерē-
 25 тп μмоу хеп парп
 нем фрап μпагωт φпн-
 от хеп φотпог ἡтата-

l. 1 In the upper margin is the invocation
+ паѡс ἡс паз пнι амни.

l. 27 sc. ἡтата[моу пωтеп]

“[. . .spreading] *forth our hands we prayed, and He¹ uttered a prayer. The earth quaked and the whole city bowed to this side and to that. And if ye wish to hear that prayer which He uttered in Chorazin, arise and beseech Him to declare it unto you together with the mighty works which He wrought upon the (*sic*) bodies until He raised them up, that ye may hear and marvel.”

*Recto

Then the Apostles all hastened to our Savior and kissed His hands, saying: “Our Lord and our Teacher, we would not that any man should speak with us, save Thee. For lo, we wish *to hear Thy sweet voice at all times. (As for) Mary, our sister, we find her at all times to speak with us; but (as for) Thee, there are two more days which Thou wilt spend among us ere the Pentecost² is completed, and after that Thou wilt go up into the Heavens from among us.”

*Verso

The Savior answered and said: “O My disciples, though ye say that when I shall have gone up into the Heavens, ye will find Me no more to speak with you; verily I say unto you that every time that ye shall ask a question,³ everything which ye shall ask in My name and the name of My Father, I will come straightway to declare [it unto you]. . .”

1 Probably Christ: the speaker seems to be Mary (see Notes, p. 26).

2 For the use of this term see Notes (p. 26).

3 Lit. ‘ask a word.’

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Fo. $\overline{\text{p}\tau\epsilon}^{\text{ro}}$

ll. 1–3. The passage is difficult; possibly the allusion is to an oath (sworn by the head), and to the might (symbolized by the right hand) of the Father.

l. 7. Cp. *John* x, 30 “I and My Father are one;” xvii, 21 ff.

ll. 10 ff. An almost verbal parallel is found below, No. ix, Frag. 1, p. 8, ll. 18 ff. and in the Coptic Paschal Letter of Damianus (*Mon. of Epiphanius* II, pp. 333 f.). Cp. also *Hebr.* 1, 3 “Who being the brightness of His glory and the express image (χαρακτήρ) of His person . . . ;” ii *Cor.* iv, 4 “Christ Who is the image of God;” *Phil.* II, 6 “(Christ) Who, being in the form of God, thought it not robbery to be equal with God.”

This passage is somewhat nearly related to the Ethiopic *Test. in Galilee* § 28 (ed. Guerrier, p. 60: cp. Carl Schmidt, *Gespräche Jesu*, pp. 58 f., and—for the Coptic text—p. 7*) “I am wholly in My Father and My Father in Me; for I am His image, (I am issued) from His likeness, His power, His perfection, His light: I am His perfect word;” and to a passage in the ps.-Clementine *Second Coming* (R.O.C. xv, 434) “I am one with My Father in Godhead; for I am come forth from His essence and His love.”

ll. 19–21. The Thousand Years were, according to many Chiliasts (see Introductory Note), a time of festival and good living: cp. l. 27 where ἡ τεκοσμος has the same connotation. This view was doubtless based upon a literal interpretation of *Luke* xxii, 30 “That ye may eat and drink at My table in My Kingdom, and sit upon thrones” &c. See also the Copt. *Death of Joseph* (ed. Lagarde, *Aegyptiaca*, pp. 30 f.) ἀλλὰ (τεκσαρζ) εσεδρι ζεν περ-εωμα ὑα περοου ἡτε παρρηον ἡτε πωρο ἡρομμι (“But thy flesh shall remain upon thy body unto the day of the Banquet of the Thousand Years”). The festivities of the Thousand Years are also mentioned in the Martyrdom of Victor of Sûit (*Synax.*, Kihak 5, ed. Basset, p. 305).

ll. 23 ff. For the part to be played by the Angels in the earthly kingdom cp. *Apoc. of Elias* (ed. Steindorff), p. 106.

Fo. $\overline{\text{p}\tau\epsilon}^{\text{vo}}$

ll. 23 f. Perhaps *Rev.* xiv, 3 is here echoed.

ll. 28 f. Cp. *Rev.* xi, 15 “And the seventh Angel sounded (his trumpet), and there were great voices in Heaven saying, ‘The kingdoms of this world are become (the Kingdom) of our Lord and of His Christ.’” Note how our compiler reshapes the context.

Fo. $\overline{\text{p}\tau\epsilon}^{\text{ro}}$

ll. 1–8. For the First Resurrection (in which the Saints alone participate) see *Rev.* xx, 4–5: the Second or General Resurrection is deferred until the end of the Thousand Years. The Resurrection of the saints was not a purely Christian belief: it is found in the *Apoc. of Baruch* xxx, 2 “Then shall all who have fallen asleep in hope of Him (the Jewish Messiah) rise again.” Saint Paul, ignoring the alleged earthly kingdom, states that “the dead in Christ shall rise first. Then we which are alive . . . shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord” (i *Thess.* iv, 16). No reference is made to a Second Resurrection of the mass of mankind.

Noteworthy is the prominent place in the First Resurrection assigned to the virgins and the continent. This is Encratism indeed, but not necessarily heretical Encratism. Yet Aphraates the Syrian held that “strict continence is the way to secure the physical efficiency of Baptism for a good Resurrection on the Last Day” (F. C. Burkitt, *Early Eastern Christianity*, p. 153): see *Nicene and post-Nicene Fathers* XIII, 367. In the *Apoc. of Elias* (pp. 104, 106) Christ descends to ‘bring the Thousand Years’ accompanied by ‘all the pure ones’ (μῆκετοσαδε τηρον).

ll. 10–11. The “Angel of the Presence:” Gabriel (see *Luke* I, 19).

l. 13. The “Chariot of the Cherubim” frequently appears in Coptic works, e.g. Theodosius, *Death of the Virgin*, § VIII (ed. Robinson, *Copt. Apocr. Gosp.*, pp. 120 f.). The conception is based on *Ps.* xvii (xviii), 10; LXVIII (LXIX), 17.

ll. 15 ff. For the Assumption of the Righteous cp. i *Thess.* iv, 16 (quoted above). For their descent with Christ see *id.* 14 “Them also which sleep in Jesus will God bring with Him;” and *Apoc. of Elias* l.c.

ll. 21 ff. Based on *Matth.* xxiv, 30 “And they shall see the Son of Man coming in the clouds of Heaven with power and great glory;” cp. also *id.* xxvi, 64.

l. 24. Clearly the Apostles had previously inquired who should be on earth at the time of the Second Coming (see Introductory Note).

Fo. $\overline{\text{p}\tau\epsilon}^{\text{vo}}$

ll. 13–15. Again cp. *Matth.* xxiv, 30. For the association of the saints with the Lord, see i *Thess.* iv, 17 (*ad fin.*), and for the Old Testament worthies who are to appear with Christ cp. *Oracula Sibyllina* II, 245 ff.

l. 24. The name Mistrael is quite clear but is probably an old-standing corruption of $\overline{\text{p}\alpha\text{c}\text{p}\text{a}\text{n}\text{h}\text{l}}$ (i.e. Azrael, with the definite article). For while ‘Mistrael’ is apparently unparalleled, in the ps.-Clementine *Second Coming* (R.O.C. xv, p. 212) we find a certain ‘Ezrael, the Angel of Wrath.’ The two names are surely to be regarded as identical.

‘Angels of Punishment’ appear in the *Book of Enoch* (trans. Charles) LIII, 3, LXIII, 1. In the *Mysteries of S. John* (ed. Budge, *Copt. Apocr.*, pp. 65, 248) an anonymous ‘Angel of Wrath’ ($\overline{\text{p}\alpha\text{c}\text{c}\text{e}\text{l}\text{o}\text{s}\text{ }\eta\text{t}\text{o}\text{r}\text{e}\text{n}$) is introduced; elsewhere four ‘Angels of Wrath’ are mentioned (Budge, *Misc. Copt. Texts*, p. 1060 $\overline{\text{q}\text{t}\text{o}\text{o}\text{s}\text{ }\eta\text{a}\text{c}\text{c}\text{e}\text{l}\text{o}\text{s}\text{ }\eta\text{t}\text{e}\text{ t}\text{o}\text{r}\text{e}\text{n}$), and the undefined plural occurs below in our own text (fo. 117^{ro}, l. 19). They are doubtless equivalent to the οἱ κολάζοντες ἄγγελοι of the *Apocalypse of Peter* (ed. Harnack, § 21).

ll. 25 ff. For the separation of the wicked from the righteous see *Matth.* xiii, 41 “The Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend”—clearly the source of our own passage. Stress is laid on this separation in the Apocrypha. Thus in the ps.-Clem. *Second Coming* (R.O.C. xv, 209) Peter says: “Christ made me to see . . . how the just and the sinners shall be separated.”

l. 26. The wicked are driven away to the west—to an Egyptian the recognized region of Amenti. Yet the touch need not necessarily be Egyptian; for in the *Book of Enoch* also the west is the place of punishment: “And he will imprison those angels who have shown unrighteousness in

FRAGMENTS OF AN APOCALYPTIC GOSPEL

that burning valley which . . . Enoch had formerly shown me in the west" (trans. Charles, *LXVII*, 4: *cp.* *xxiii*, 1-4; *xxvi*, 4-*xxvii*, 2).

Fo. $\overline{\text{pi}}^{\text{ro}}$

ll. 1-6. In the *Apoc. of Elias* (ed. Steind. p. 100) Gabriel and Michael create a pillar of light ($\overline{\text{na}}\overline{\text{p}}\text{-}\overline{\text{ct}}\overline{\text{t}}\overline{\text{a}}\overline{\text{lo}}\overline{\text{c}}\ \overline{\text{p}}\overline{\text{o}}\overline{\text{sa}}\overline{\text{i}}[\overline{\text{ne}}]$) to guide the faithful into the Holy Land (*cp.* *Exodus xiii*, 21). Here the function of the Pillar is not at first sight clear. Is it to lighten the gloom of Amenti, or to lead the souls to the place of judgment? Perhaps the compiler himself was not altogether clear on this matter; for in ll. 14 f. the Pillar is made to serve as a vantage-point for the undistinguished righteous. In the first instance the Pillar set up at the Judgment is paralleled (as Dr. M. R. James points out to me) by the 'great Pillar' at the Last Judgment in *Oracula Sibyllina* (ed. Geffcken) *ii*, 238 ff.

$\eta\gamma\iota\kappa\alpha\ \delta'\ \alpha\nu\sigma\tau\eta\sigma\eta\ \nu\acute{\epsilon}\kappa\nu\alpha\varsigma\ \mu\acute{o}\iota\rho\alpha\nu\ \kappa\alpha\tau\alpha\lambda\acute{\upsilon}\sigma\alpha\varsigma$
 $\kappa\alpha\iota\ \kappa\alpha\theta\acute{\iota}\sigma\eta\ \Sigma\alpha\beta\alpha\omega\theta\ \text{'}\text{Αδωνάιος ὑψικέραννος}$
 $\epsilon\varsigma\ \theta\rho\acute{o}\nu\omicron\nu\ \omicron\upsilon\rho\alpha\acute{\iota}\nu\iota\omicron\nu\ \tau\epsilon\ \mu\acute{\epsilon}\gamma\alpha\nu\ \delta\acute{\epsilon}\ \tau\epsilon\ \kappa\acute{\iota}\omicron\nu\alpha\ \pi\acute{\eta}\xi\eta.$

In the second (ll. 14 f.), the compiler has reproduced a Manichaean belief (probably without being aware of its origin) that the souls of those who fell short of perfection (*cp.* ll. 11 f.) were placed in a 'pillar of glory' or 'pillar of light' to undergo purification: see A. B. Cook, *Zeus*, *ii*, p. 44 and note, and Epiphanius, *Panarium*, *ii*, 66, 26 there quoted.

It seems beyond doubt that the Judgment takes place in Amenti—a conception familiar to an Egyptian. But this Judgment is not the Last Judgment (which comes at the end of the Thousand Years), but a preliminary examination to determine who among the dead are to share in the Millennium; for (as we shall see on fo. $\overline{\text{pi}}^{\text{ro}}$) there are still "multitudes" on earth for the Devil to lead astray. This provisional judgment is probably derived from *Rev.* *xx*, 4: "And I saw thrones; and they sat upon them, and judgment was given unto them."

l. 7. For the Apostles as judges see *Matth.* *xix*, 28: "Ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel" (*cp.* *Luke* *xxii*, 30).

l. 9. The function of the "wall" is not obvious. Perhaps we are to imagine a hall or basilica in which the judges sit at one end separated by a barrier from the arraigned. There can be no connexion with the twelve walls surrounding the city of Christ (Budge, *Misc. Copt. Texts*, pp. 1055, 1060).

l. 21 ff. The fate of anti-Christ is noteworthy. According to *ii Thess.* *ii*, 8, "the Lord shall consume [him] with the spirit of His mouth, and destroy with the brightness of His Coming:" in the *Apoc. of Elias* (p. 104) he is to be slain by Enoch and Elias before the Second Coming. Here he is seized by the Angels of Wrath and put in chains of fire, as is the Devil in *Rev.* *xx*, 1-2. Probably our text is very freely following *Rev.* *xix*, 19, where the Beast (anti-Christ) with the False Prophet makes war against "Him Who sitteth upon the Throne," and is cast into a lake of fire.

ll. 26 ff. This insurrection of the Devil occurs at the beginning of the Thousand Years; a second (see *Rev.* *xx*, 3) is to occur at the end of that period. Yet our passage is certainly colored by the account of the Second Insurrection (*Rev.* *xx*, 7 f.).

The epithets "Shameless One," "Son of Iniquity" (below, ll. 21 f.) here applied to the Devil are reserved for anti-Christ in the *Apoc. of Elias* (ed. *cit.*, p. 92: $\omega\ \overline{\text{na}}\overline{\text{t}}\overline{\text{u}}\overline{\text{p}}\overline{\text{h}}\overline{\text{e}}\ \overline{\text{p}}\overline{\text{ta}}\overline{\text{p}}\overline{\text{om}}\overline{\text{ia}}$); though in one passage anti-Christ is identified with the Devil (*id.* p. 100: "what hast thou done unto us, O Son of Iniquity, saying 'I am the Christ,' whereas thou art the Devil?").

For the term "Shameless One" ($\acute{\alpha}\nu\alpha\iota\delta\acute{\eta}\varsigma$) see further the Greek text of Ephraem Syrus (ed. Assemani, *iii*, p. 142).

Fo. $\overline{\text{pi}}^{\text{vo}}$

ll. 1-6. Here and in ll. 19 ff. there is verbal correspondence with *Apoc. of Elias*, p. 86: $\eta\mu\alpha\sigma\omega\eta\epsilon\ \alpha\delta\alpha\lambda\ \xi\epsilon\ \overline{\text{p}}\overline{\text{u}}\overline{\text{h}}\overline{\text{e}}\ \overline{\text{p}}\overline{\text{ta}}\overline{\text{p}}\overline{\text{om}}\overline{\text{ia}}$, $\epsilon\chi\sigma\tau\ \acute{\alpha}\mu\alpha\varsigma\ \xi\epsilon\ \alpha\pi\alpha\kappa\kappa\epsilon\ \overline{\text{p}}\overline{\text{h}}\overline{\text{e}}$, $\epsilon\upsilon\tau\alpha\chi\ \epsilon\upsilon\ \eta\epsilon\ \mu\acute{\eta}\overline{\text{p}}\text{-}\overline{\text{p}}\overline{\text{ic}}\overline{\text{te}}\overline{\text{t}}\overline{\text{a}}\overline{\text{t}}=\epsilon\tau\alpha\chi$. *cp.* also the ps.-Clement. *Second Coming* (*R.O.C.* *xv*, 209): "In the last days there shall come false Messiahs. They shall say in their promises, 'I am Christ who am come into the world';" and *Ascension of Isaiah* (trans. Charles) *iv*, 6-8: "He (anti-Christ) will say: 'I am God, and before me there hath been none'. . . And all the people in the world will believe on him. . . saying, 'This is God,' and beside him there is no other." These passages, which seem to spring from a common original, are ultimately based on *ii Thess.* *ii*, 4: "So that he as God sitteth in the temple of God showing himself that he is God;" and *Matth.* *xxiv*, 5, 23: "For many shall come in My name, saying: 'I am Christ,' and shall deceive many;" "If any man shall say: 'Lo, here is Christ,' believe him not."

ll. 7 ff. The compiler here draws upon the Canonical Gospels. See *Matth.* *xi*, 20 ff.: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! . . . For if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But . . . it shall be more tolerable for the land of Sodom in the day of Judgment than for thee:" *cp.* *id.* *x*, 15. The comparison of Chorazin and Bethsaida with Sodom in this passage affords a valuable clue to the connexion between our Fragments 2 and 3.

Chorazin and Bethsaida were consequently in bad odor, but they do not seem to be connected with eschatological legend elsewhere than in the *Book of the Bee*, ch. *lv* (ed. Budge, p. 129), which states that anti-Christ will be conceived in Chorazin, born in Bethsaida, and reared in Capernaum; in pseudo-Methodius (*ap.* *Mon. Patr. Orthodox.* *i*, pp. 98, Greek, 112 Latin), who affirms that anti-Christ is to be born in Chorazin and Bethsaida: $\omicron\upsilon\theta\rho\omicron\varsigma\ \gamma\epsilon\nu\acute{\alpha}\tau\alpha\iota\ \epsilon\nu\ \chi\omega\rho\alpha\zeta\eta\ (sic)\ .\ .\ .\ \kappa\alpha\iota\ \beta\eta\theta\sigma\alpha\iota\delta\acute{\alpha}$ —though Bousset (*The Anti-Christ Legend*, trans. Keen, p. 173) strangely proposes to read Chorasmia—; and in the Armenian *Revelation of Nerses*, which again assigns anti-Christ to Chorazin (*op. cit.*, p. 255).

ll. 13 ff. *cp.* *Ascension of Isaiah* *iv*, 8 (quoted above on ll. 1-6).

l. 17. In ordinary tradition (see Bousset, *op. cit.*, pp. 203 ff.) Enoch (and Elias) are the opponents of anti-Christ, not of the Devil himself. In *Rev.* *xi*, 3 ff. the 'two witnesses' oppose and are slain by the Beast (anti-Christ), but are raised to life and taken up to Heaven. According to the *Descensus Christi* (ed. Tischendorf, § *ix*) Enoch and Elias after their translation were "reserved against the coming of

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

anti-Christ:" in the *Apoc. of Elias* (pp. 163, 169) they are again opposed to anti-Christ, by whom they are slain, and whom they in turn destroy after their Resurrection; and in the Bohairic *Death of Joseph* (ed. Lagarde, ch. xxxi) we have: "For the Anti-Christ shall slay these two men and shed their blood upon the earth for a pot of water (*sic*), because of the rebukes which they shall give him." [N.B. in the following chapter anti-Christ is alluded to as "the Son of Perdition;" cp. fo. 117 *recto*, ll. 26 ff.] Whether Enoch here reappears on earth to confront the Devil after a former contest with anti-Christ, and whether (in the lost sequel) Elias was associated with him—we can only conjecture. Quite possibly here as elsewhere the Devil and anti-Christ are confused.

ll. 19 ff. For verbal parallels see above on ll. 1–6. Add Ephraem Syrus *Discourse on anti-Christ* (Gk., ed. Assemani III, 142): Enoch and Elias cry out, *πλάνος ἐστίν, ὁ ἄνθρωπος· μηδεὶς αὐτῷ πιστεύσειεν*.

ll. 21 f. "The Son of Iniquity:" see note on fo. 117 *recto* 26 ff. The verbal expression is derived from ii *Thess.* II, 3, 8, where anti-Christ is alluded to as ὁ ἄνθρωπος τῆς ἀνομίας (*v.l.* ἀμαρτίας), ὁ υἱὸς τῆς ἀπωλείας... ὁ ἄνομος.

ll. 24 f. Cp. perhaps i *John* III, 8: "For the Devil sinneth from the beginning."

ll. 26 f. For the "Land of the Inheritance" compare the Coptic *Apocalypse of Paul* (ed. Budge, *Misc. Copt. Texts*, p. 562) *πκαρ ἡτεκληρονομία*.

Fo. *παλ*^{ro}

l. 4. In the Genealogy of Christ (*Luke* III, 37) the Coptic (ed. Horner) has *μαλέλεηλ*: an uncollated ms. seen by the Editor at Dêr es Suriân (dated 1220 A.D.) has *μελέλεηλ*.

ll. 24 ff. For the titles here used compare *Enoch* LXIII, where we have "the Lord of Spirits" (*passim*), "the Lord of Wisdom" (*v. 2*). But the intercession of the righteous is probably reminiscent of the intercession of Moses and Aaron (see *Numbers* XVI, 22: "And they fell upon their faces and said: 'O God, the God of the spirits of all flesh...').

Fo. *παλ*^{vo}

ll. 7 ff. Cp. *Testament in Galilee* (ed. Guerrier, § 30 = Schmidt, *Gespräche Jesu*, § 19): "But they (the Angels) are not suffered to see the majesty of My Father;" and *Asc. of Isaiah* IX, 37: "And I saw the great glory... and I could not thereupon see, nor yet could the Angel who was with me, nor all the Angels whom I had seen."

For the Seraphim of the Council see the liturgical fragment No. XXXVIII, c, Frag. 8 (Fo. *σερ*), where a *psali* begins *ϥ† ϥη ετχορ ἡεζορτακτης-ορορ παρτελος ἡτε πηπυ† ἡσοση*; and No. IX, e, Frag. 1 (fo. 2), ll. 4–5.

Addendum. The relatively early date of the Gospel suggested above (p. 18) is not unobjectionable. If in fo. *παλ* *recto*, ll. 10–14 we have to deal with a doctrine *exclusively* Manichaean, it is hard to believe that Manichaean views can have been so quickly absorbed in Egypt. And in fo. *παλ* *recto*, ll. 7–17 we seem to have an anti-Arian protest and perhaps an Athanasian formula. Yet this latter passage, if not the former, may well be interpolated.

ll. 22 ff. The Devil's deliberate choice of Sodom furnishes a clue to the connexion of this Fragment with Fragment 2. Satan in days of old chose Sodom and Gomorra as his favorite domain; and their inevitable doom is here recalled. In the last days he will choose Chorazin and Bethsaida, and their fate cannot be different. Cp. *Matth.* X, 15, and see above on fo. *παλ*^{vo}, ll. 7 ff.

Fo. *παλ*^{ro}

ll. 1–6. The speaker is presumably Mary (since in l. 3 of the *verso* the Apostles decline to hear her narrative). If the reading in l. 1 is not corrupt, the 1st person plural must indicate Mary and one or more companions, possibly Saint John. For convulsions resulting from magic prayers cp. Theodosius, *Dormitio Virginis*, §§ III–IV (Robinson, *Copt. Apocr. Gosp.*, pp. 102 f.): "Now when she had finished this prayer... behold there were thunderings and lightnings, and all the place was moved to its foundations." Possibly this earthquake was suggested by *Rev.* XI, 13.

ll. 10 f. The mention of Chorazin connects this leaf with fo. *παλ*. Since the events here narrated are past (not predicted), we can only conjecture that Christ (with Mary and possibly others) had gone down to Chorazin in an attempt to bring it to repentance (cp. p. 17 above).

l. 15. The (dead) bodies raised up can hardly be those of Enoch and Elias. They might be either the corpses of emissaries sent by Christ and slain by the people, or of undetermined persons raised to life in order to impress the people of Chorazin.

Fo. *παλ*^{vo}

l. 3. "Mary our Sister," *sc.* the Virgin herself, cp. Theodosius, *op. cit.*, § VII (Robinson, pp. 118 f.) where the Jews cry out: "We will believe on Thee and on Thy Virgin-Mother; for she is our sister."

ll. 7–8. The time of the Revelation is here definitely shown to be post-Resurrectional, and as shortly preceding the Ascension, with an account of which the work may have concluded (cp. *Test. in Galilee*, ed. Guerrier, § 62 = Schmidt, *Gespräche Jesu*, § 5).

ll. 9 ff. Pentecost is here the period beginning with Easter and ending with the Ascension: see Schmidt, *Gespräche Jesu*, p. 605 and authorities there cited.

ll. 21 ff. In the main an adaptation of *John* XVI, 23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name He will give it you." But the promise of Christ to appear whensoever the Apostles desire guidance seems to be extracted by a bold inference from *id.* 16: "A little while and ye shall not see Me, and again a little while and ye shall see Me... (22) I will see you again."

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

made to rectify the text with the help of the Arabic and Ethiopic versions;¹ but since these have not been closely compared, nothing like a complete *apparatus criticus* is possible. The divergencies of our own text from that of *Cod. Vat. Copt. LXVIII, 2* in the *Martyrdom of S. Luke*, have, however, been noted. In the margin of the translation references to the Arabic and Eth. versions are indicated by the signs L. (= Lewis, *Myth. Acts of the Apost.*) and B. (= Budge, *The Contendings of the Apostles*, vol. II).

* (с҃҃а) * ϣανϣρημα ἡνιμοσιον +
 ⲥⲧⲁϣⲱⲧⲉⲙ ⲉⲣⲟⲓ ⲉⲓϣⲱ ἡⲣⲁⲛⲥⲁϣⲓ + ⲛⲁⲣⲣⲉⲛ ⲡⲟⲗⲓⲧⲁⲣϣⲟⲥ + ⲁϣⲟⲧⲁⲣϣⲁⲣⲛⲓ ⲛⲁϣ ⲉⲟⲣⲉϣϣⲁⲧ ⲉⲃⲟⲗ +
 ⲁϣϣⲁⲧ ⲁⲉ ⲉⲃⲟⲗ + ⲟⲩⲟⲣ ϣⲓⲧⲉ(ⲛ) ⲙ̅ ἡⲣⲟⲟⲩ + ⲁⲓϣⲟⲣ ⲉ̅ ⲑⲁⲥⲓⲁ ⲟⲩⲟⲣ ⲁⲓ ϣⲓϣⲉⲛ ⲟⲩⲕⲟⲓ + ⲉ ⲛⲉⲥⲣⲁⲛ ⲛⲉ ⲙⲁⲣⲙⲁⲣⲉ-
 ⲱⲛ + ⲟⲩⲟⲣ ⲑⲁⲓ ⲛⲁⲥϣⲏ ϣⲓϣⲉⲛ ⲑⲓⲟⲙ ⲛⲉ +
 Ⲣⲉⲛ ⲛⲁⲓⲛⲟⲣⲓⲣⲉⲙⲥⲓ ⲁⲉ ϣⲓϣⲉ(ⲛ) ⲟⲩⲗⲁⲕⲟ + ⲉϣϣⲏ ϣⲓϣⲉⲛ ⲑⲓⲟⲙ ⲉⲟⲣⲓⲙⲧⲟⲛ ⲙ̅ⲙⲟⲓ ἡⲟⲩⲕⲟⲩⲧⲁⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲁⲣⲟϣ-
 ϣⲉϣ + ⲛⲉⲙ ⲛⲁⲙⲕⲁⲣ ἡⲣⲏⲧ + ⲁ̅ ⲛⲓⲣⲓⲛⲓ ⲧⲁⲣⲟⲓ +
 * с҃҃б * ⲛⲉⲛⲉⲛⲥⲱⲥ ⲉⲧⲁⲓⲟⲩⲱⲛ ἡⲛⲁⲃⲁⲗ + ϣⲏⲛⲛⲉ ⲛⲁϣⲏⲟⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲑⲓⲟⲙ ἡⲃⲉ ⲟⲩϣⲟⲗ ⲉϣ[ϣ]ⲱⲕ ⲟⲩⲟⲣ ϣⲓⲧⲉⲛ ⲟⲩϣⲟⲗ
 ⲉϣⲱⲕ * ⲟⲩⲟⲣ ⲉϣⲟⲓ ἡⲛⲓϣⲧ + ⲁϣⲓⲧ̅ ἡⲓⲱⲁⲛⲛⲓⲥ ⲉ̅ⲛϣⲱⲓ +
 ⲁ̅ⲛⲟⲕ ⲁⲉ ⲉⲧⲁⲛⲁⲩ ⲉⲣⲟϣ ⲁⲓⲧⲱⲛⲧ ⲃⲉⲛ ⲟⲩϣⲱⲗⲉⲙ + ⲉ̅ ϣⲉⲛⲣⲓⲥⲓ ⲛⲉⲙⲁϣ ϣⲱⲥ ϣⲉ ⲉⲧⲁⲓ ⲉⲃⲟⲗ ϣⲱ + ⲃⲉⲛ ⲧⲁⲓ ⲑⲗⲓⲛⲥⲓ
 ἡⲧⲁⲓ ⲙⲁⲓ̅ +
 ⲛⲁⲓⲥⲱⲟⲩⲛ ⲧⲁⲣ ⲁⲛ ϣⲉ ⲓⲱⲁⲛⲛⲓⲥ ⲛⲉ + ⲁⲓϣⲉ ⲛⲏⲓ ⲉⲟⲣⲓⲧⲟⲧ ⲛⲉⲙⲁϣ + ⲃⲉⲛ ⲛⲁⲓⲛⲟⲣⲓⲃⲱⲛⲧ ⲁⲉ ⲉⲃⲟⲩⲛ + ϣⲉ
 ἡⲧⲁⲥⲟⲩⲧⲱ(ⲛ) ⲧⲁϣⲓϣ ⲉⲃⲟⲗ + ⲛⲧⲁⲙⲟⲛ ⲙ̅ⲙⲟϣ + ἡⲧⲁⲧⲟⲩⲛⲟⲥϣ
 ⲁϣⲧⲱⲛϣ ⲁϣⲉⲣϣⲟⲣⲛ ⲉⲣⲟⲓ ⲟⲩⲟⲣ ⲉⲧⲁⲛⲉⲣⲁⲙⲁⲗⲏϣ ⲉ̅ ⲛⲉ(ⲛ) ⲉ̅ⲣⲏⲟⲩ ⲁⲛⲣⲓⲙⲓ + ⲟⲩⲟⲣ ⲁⲛϣⲉⲛⲣⲓⲙⲟⲩ ἡⲧⲟⲩϣ ⲙ̅ⲑⲧ̅
 ⲟⲩⲟⲣ ⲃⲉⲛⲛⲁⲓⲛⲟⲣⲉⲛⲙ̅ⲧⲟ(ⲛ) ⲙ̅ⲙⲟⲛ ἡⲟⲩⲕⲟⲩⲧⲁⲓ + ἡⲧⲉ ⲛⲣⲏⲧ ἡⲓⲱⲁⲛⲛⲓⲥ ⲓ̅ ⲉⲣⲟϣ + ⲁⲛϣⲱ ἡⲛⲏ ⲉⲧⲁⲩϣⲱⲛⲓ

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* (с҃҃з) * [ⲛ]ⲉⲕⲥⲱⲙⲁ + ⲛⲟⲟϣ ⲁⲉ ⲛⲉϣⲁϣ ⲛⲁⲥ ϣⲉ ⲥⲉ +
 ⲁⲥϣⲟⲩϣⲧ ⲉ̅ⲣⲟⲩⲛ ⲉϣⲱⲓ ⲛⲉϣⲁⲥ ⲛⲏⲓ + ϣⲉ ⲉⲕϣⲱ ⲙ̅ⲙⲟⲥ ϣⲉ ⲟⲩ + ⲛⲉϣⲉ ⲓⲱⲁⲛⲛⲓⲥ ⲛⲁⲥ + ϣⲉ ⲛⲁⲥⲟⲛ ⲛⲉ +
 ⲛⲉϣⲁⲥ ⲛⲁϣ + ϣⲉ ⲛⲁⲓ ⲕⲉⲟⲩⲧⲁⲓ ⲑⲉⲣϣⲣⲓⲁ ⲙ̅ⲙⲟϣ + ⲉ̅ ⲛⲣⲱⲗ ἡ̅ⲑⲙⲉⲧⲛⲉⲣⲉϣⲓⲧⲏⲥ + ⲟⲩⲟⲣ ⲁⲥⲟⲓⲧⲉⲛ ⲉ̅ ⲑⲥⲉⲓⲱⲟⲩⲛⲓ +
 ⲓ̅ ⲱⲁⲛⲛⲓⲥ ⲙⲉⲛ ⲁⲥⲟⲩϣϣ ⲉⲟⲣⲉϣⲟⲱⲕ + ⲁ̅ⲛⲟⲕ ϣⲱ ⲁⲥⲁⲓⲧ ⲙ̅ⲛⲉⲣⲉϣⲓⲧⲏⲥ + ⲛⲁⲥⲧ̅ ⲛⲁⲛ ⲁⲉ ⲛ̅ⲧ̅ ⲗⲓⲧⲣⲁ ἡ̅ⲱⲓⲕ ⲙ̅ⲙⲏⲛⲓ ⲛⲉ
 ⲃⲉⲛ ⲛⲓⲙⲁⲣ ⲁ̅ ⲁⲉ ἡ̅ⲣⲟⲟⲩ + ⲙ̅ⲛⲉ ⲓⲱⲁⲛⲛⲓⲥ ⲉ̅ⲙⲓ ἡ̅ⲱⲓⲕ ⲉ̅ ⲑⲥⲉⲓⲱⲟⲩⲛⲓ + ⲁⲥⲁⲙⲟⲛ ⲙ̅ⲙⲟϣ + ⲁⲥⲣⲁⲃⲧϣ ⲉ̅ⲃ-
 ϣⲏⲛ + ⲁⲥⲣⲓⲟⲩⲓ ⲉⲣⲟϣ ἡ̅ⲕⲁⲱⲥ + ⲃⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ
 ⲟⲩⲟⲣ ⲁⲥϣⲱ ἡ̅ⲛⲁⲓⲥⲁϣⲓ ⲛⲁϣ ⲛ[ϣ]

A. *The Travels of Saint John.*

[S. John, appointed by lot to preach in Asia, takes ship at Joppa accompanied by Prochorus. His prophecy that they will suffer great hardships at sea is fulfilled; for the ship is wrecked. John disappears, but Prochorus with the crew is cast ashore at Seleucia. The sailors attribute the disaster to the arts of their passengers and bring Prochorus before the magistrate on a charge of sorcery. He is saved by the intervention of an imperial official visiting the city on public business.]

* p. 291 (= B., p. 228; L., p. 40) . . . *affairs of state. When he heard me speaking in the presence of the *politarch*, he bade him let me go. And he let me go; and in forty days I reached Asia, and came unto a plain called Marmareôn. And this was by the sea.

* p. 292 Now as I was sitting upon a headland which was by the sea, that I might rest a little from my affliction and sorrow, sleep took hold on me. Afterwards, when I opened my eyes, lo, there was coming in from the sea a rolling wave; and by means of a rolling *and great wave it (*sc.* the sea) cast up John. Now when I saw him, I arose in haste to help him, since I also was escaped from affliction of this same sort: for I did not know that he was John. I went to give him my hand. But as I drew near to reach out my hand to catch him and raise him up, he was before me and arose. And when we had embraced one another, we wept and straightway gave thanks unto God. And while we were resting a little that John might recover his spirit, we spake of those things which had come to pass.

[John and Prochorus go to Ephesus. Outside the city they meet Romanna, keeper of a bath-house, who invites them to enter her service.]

* p. 297 (= B., p. 230; L., p. 41) (She said: ". . . I will give thee wages and necessities for) *thy body." And he said unto her: "Certainly." She looked towards me, and said unto me: "What sayest thou?" John said unto her: "He is my brother." She said unto him: "I have need of him also for the work of a bath-man." And she took us to the bath-house. As for John, she set him to fire (the furnace); me also she made bath-man. Now she used to give us three pounds of bread a day.

* p. 298 But on the fourth day John forgot to fire the bath: she seized him, thrust him within, and beat him sorely without mercy. And she spake these words unto him: "O thou who art fled from thine own country, that dost

¹ In all other respects the orthography of the original is unaltered.

THE APOCRYPHAL ACTS OF THE APOSTLES

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[illegible]¹ $\bar{m}mO(n)$, *MS*.

not deserve to live! If thou canst not serviceably perform a task, then why didst thou undertake it eagerly, leaving me to undo your carelessness? Art thou come hither to mock Romanna, her whose fame reaches unto Rome? Thou shalt not be able to escape me; for thou art my servant. In eating and drinking thou delightest thyself, but for doing work thou art remiss. O thou ill-favored one, †change thy disposition, that thou mayest serve Romanna.” † (B., p. 231)

Now when I heard these things which she said to John dealing him sore blows the while, *I was in great sorrow of heart and grief. But John said unto me: "My son, Prochorus, wherefore art thou perplexed? For thou knowest that we set out boldly on the sea, and art thou grieved in heart at a single buffet from a woman and a little anger? Get thee to the work assigned thee, and perform it cheerfully. For our Lord Jesus, our Maker, was buffeted: they spat in His face, they scourged Him, they crucified Him. Us, even us, His handiwork, He Himself hath redeemed with His blood, and gladly *became like unto us: and He told us all these things beforehand. But in His patience let us possess our souls."

Now when he had thus spoken unto me, I went my way and toiled at the task appointed me by Romanna. And when the morning of the next day appeared, Romanna came to John and spake unto him in this wise: "If thou needest aught else for the body, I will give it thee: only give heed to thy work properly." John said unto her: "I have enough for the needs of the body; and as for the work, we will attend to it." She said unto him: "Then why do many (complain of thy neglect ?").

[John explains that he is unused as yet to his task. A demon in the guise of Romanna appears threatening and reviling John.]
 (“ . . . depart) *from this place.¹ I by no means wish that thou shouldest serve me more.” But John knowing through the Spirit that it was a demon, prayed in the Name of the Father and of the Son and of the Holy Spirit. And straightway the demon fled away ashamed.

Now on the morrow Romanna came saying unto John: "Many tell me concerning thee that thou payest no due heed to thy work. But thou doest thus of thy perverse wish that I may release thee from this place. And

1 The demon is speaking.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

- 72. Ἀκταπορωσῶν ἐ ρωλ ἥτοτ φπαχα οται ἀπ ἥεν πεκμελος εγοτοχ + οτορ ἥε(π)παί τιροτ ἡπεροτῶ-
 ρем отѣнс ꙗже ѿаппис
 Стасѣми де е теуэпомопи + нем теуэтремрату асопу паграс + же отѣаіωтис не + отор пассахи
 немау + ἥен отхипсахи еспауш + есатітен ёроу есхω ἡмос пау +
 Же ми ꙗѡок паѣок ап ѡ фа писмот етρωот + екхω ἡмос же от + ми керѡмолотин ꙗтекметѣок
 ап + ариотѡ пни +
 Іѡаппис де пезау пас же ага апок пеѣок апок етѡок + отор прохѡрос не пиперехитис +
 (73) Ρωμανна де оп ѡн етсхоторт + не отоп ꙗтас ꙗотуфнр + е отѣфе не ἥен *пиреуфтрап + ἥен пи
 ётоумотѣ ёрѡот же схѡластикос + асше пас шароу ассахи немау + есхω ἡмос
 Же ѣок ѣ ꙗте паіотѣ ёт аѣхат пни + (аѣфѡт) ісхеп отмиш ꙗромпи + ꙗпот де ётаѣ гароі сеерѡмолотин
 же апок пеѣок + отоп шхом ἡмоі оп е семпи ꙗкепрасіс ѣарѡот
 Псѡхѡластикос де пезау пас + же аѣпанѡос + же апок пеѣок ісхеп пейотѣ + отоп шхом ἡмо
 еѡретарѡ ꙗѣ ἡмеѡре ёратѡт еѣѣрот + ꙗтесемпи ἥен отѡахро ꙗтѡхипѣ ѣѡл
 74. Іѡаппис де аѣѣми ἥен пѣпѣа + отор пезау пни же ариѣми пак пащни *же ёре таі сѣімі отѡш
 еѡренерѡмолотин пас + же апок псѣѡк +
 Лоіпоп мпенѡренер ἡкар ꙗѣнт ἥен паі ρѡл + аѣѣа раши ꙗѡоу ꙗѡтѡ + отор марепірі ἡпаі рнѣ + же
 гпа ѣѡлгитен паі ꙗте пейѡт ꙗнс ꙗѣс таіе таі сѣімі + же апок гпаѡѡтис ꙗте пим +
 Паі де ётаѣхѡтѡт ꙗже ѿаппис + асї ёѣотп ꙗже ρѡманна + ἥен отпишѣ ἡметѣасіѣнт + отор асершорп
 ꙗѡмоп ꙗѡаппис есхω ἡмос +
 Же ѡ пиѣок ꙗреуфѡт + еѡѣе от ἡпипат е шаре текѡт і ёѣотп + ἡпакі ѣѡл ѣаѡс ꙗтекѡтѡшт ἡмос +
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- (75) *ѣѡотпи [пже аіоскорітис] паѣѣ ꙗѣѡн[у не е пѣ]ѣроот е шаре па[і шѡпи] ꙗѣнтѣ + фаі а[е отоп] ꙗтау
 ἡмаѣ не ꙗѡшн[ри] еѣхн ἥен ꙗн ꙗромпи + не отсаіе аѡпѡ¹ не ἥен пѣѣсмот + е пѣѣрап не аѡмпос
 Отор паѣѣреѣ ёроу не ꙗпѣѣроот ёре пѣтако пащѡпи ꙗѣнтѡт + отор паѣѣхѡ мѡоу ап не е ρѡл е ꙗсеіѡотпи
 ἡпѣѣроот етеммат +

¹ = топѡ.

† (=B., p. 233)
 p. 304
 thou canst not depart again out of my hand. If thou shouldst seek to escape from me, I will not leave *fone* of thy members whole." And in *all this, John did not answer her. But when she perceived his patience and gentleness, she thought to herself that he was a simpleton, and spake unto him with harsh speech, reviling him and saying unto him: "Art not thou my slave, O ill-favored one? What sayest thou? Dost thou not admit thy slavery? Answer me!" And John said unto her: "Verily I am thy slave, I the fire-man, and also Prochorus the bath-man."

* p. 305
 † (=L., p. 43)
 Now Romanna that accursed woman had a friend who was chief among *the judges, among them who are called *scholastici*. She betook herself unto him and spake with him saying: "Two slaves of my parents, whom they bequeathed unto me, (ran away) many years ago; †and now they are comē (back) to me, confessing, 'We are thy slaves.' Is it possible for me to establish afresh the sale of them?" The *scholasticus* said to her: "If they say: 'We are thy slaves since the time of thy parents,' thou mayest take three trusty witnesses unto them, in order to establish securely the fact of their purchase."

* p. 306
 But John through the Spirit was aware of this and said unto me: "Know, my son, *that this woman desireth us to admit to her that we are her slaves. Now let us not be grieved at this thing, but rejoice the more, and let us do so (as she bids); that by these means Our Lord Jesus the Christ may show this woman whose disciples we are."

† (=B., p. 234)
 †When John had so spoken, Romanna came in in great triumph and straightway seized upon John, saying: "O runaway slave, why when thy mistress entereth in dost thou not come forth unto her to do obeisance to her?"

[John and Prochorus admit that they are the slaves of Romanna. The bath-house is haunted by a demon who thrice a year strangles the first person to enter.]

* p. 309
 † (=B., p. 235)
 (Now the owner of the) bath-house, Dioscorides, used to observe the day on which these things occurred. This man had a son, eighteen years old, very †comely in form, named Domnus. And he used to keep guard over him on the days when the mischief was to occur, and would not allow him to go to the bath-house on that day. So then after we had spent three months at the bath-house, the son of Dioscorides entered

THE APOCRYPHAL ACTS OF THE APOSTLES

× TS

 $\times (\overline{\text{TIA}})$ $\times \overline{\text{TI} \hat{\text{B}}}$

Nine leaves (eighteen pages) missing.

 $\times (\overline{\tau \lambda \alpha})$

² *sic*: perhaps a corruption of Φορτος.

^x p. 310

† (=L., p. 44)

^x p. 311

† (= B., p. 236)

^x p. 312

^x p. 331 (=B., p. 244; L., p. 48 f.)

with gold;' *Ar.* 'a false appearance...of many purses filled with dinars.'

filled with dinars.'

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

҃Хе пашфнр арїаѡнїзесѡе отор їс пал аїсеѡтѡтѡт пѡтєп ѡа петєпнїсї +
 Нѡѡт ѡе пєѡѡт паж + ѡе матамон є пєкрѡѡ + отор арїатрѡтѡтѡт паж +
 Пєѡаѡ пѡѡт ѡе арїок ѡа пїѡїнп + арїок отремтєсарїа їте тєаппаѡокїа їте фпалєстїннї арїок
 * тлѡ отѡнѡѡс + їкоментарїсїѡс *ет атѣ пнї прѡмї ѡї ммаѡс єѡлѡрєп тлнм + фрпн пѡтпї ммѡѡт пє
 ѡаппнїс + отор фрпн мпїкєѡтпї пє прѡхѡѡс +
 Арїок ѡе єтпїѡїтѡт арїїтѡт є пїштєко + отор ѡєп пїмар ѡ пїѡѡт + аѡпнї пїѡѡт пїѡе пїархѡп +
 отор ѡе атѡтѡпѡр єѡл + єатїрї пїрпнрѡнїтї єтѡѡт + отор єттакнѡт +
 Отор єтпї арїархѡп пѡт є пашпї пїпѡтпєтѡѡт + пал єт атѡтѡпѡр єѡл аѡтѡтѡпѡт он є пїштєко + ѡєхѡс
 рїтєп тєѡпїпєрѡѡтєтпї(п) ммѡѡт + єѡѡїм ѡєп отѡѡѡр + єѡѡе пѡтѡѡнїтї єтѡѡт єтѡтїрї ммѡѡт +
 * (тлѡ) Ётпїѡлѡт отп ѡе пїѡѡтѡт *є пїштєко + атѡѡт єѡлѡрєп пѡпїѡ рїтєп отматїа єсѡѡт + отор єтпїтпмє
 фн єтхн рїѡп є пїѡѡѡ +
 Ётпїѡпѡнїт ѡѡрї пєѡаѡ пнї + ѡе рѡл ѡ пїѡїнп пїтєккѡѣ пїѡѡт + єѡпн ѡе пїтєкштємєпѡт рѡрї
 хпамѡт пїкѡѡс + отор єѡпн пїтєкштємѡѡт мпєркѡтн рѡрї ѡе +
 фсѡѡтн ҃ар мпѡѡпн мпїархѡп єѡтпн єрї + отор пѡѡтпмѡ ммѡѡт є отѡїсї пїпѡтѡ мфпнѡтїа + єѡѡѡ
 ммѡс +
 ҃Хе аїсѡтєм єѡлѡрїтєп отмнїѡ пїрѡмї + ѡе сєхн ѡєп пал мѡїт + отор єѡѡе фпї аїї є тпї пѡлїс + отор
 * тлѡ2 пѡрїмї *пє єѡѡѡ ммѡс + ѡе тпсрїмї пєм пашнрї + пєм пппнї аїхѡѡт пїѡї + отор їс рнппє фпѡт
 фсѡрєм ѡєп пал кѡрї пїѡѡѡ +
 Аллѡ фрѡнїтєп пашфнр єѡппѡѡт + ѡпѡнїт ѡа тпмєтѡѡѡѡ + отор пєѡѡт паж пїѡе пїѡѡѡтнїс +
 ҃Хе мпєршѡѡртєр пєпшфнр рѡрѡ рѡ отпн (пї)мѡѡс мппї ма + пєѡаѡ пѡѡт ѡе сє + аллѡ фєрѡѡт
 мнѡѡс пїтѡтѡѡт єѡлѡрєп пал ма + рїтєп тѡтїѡпн єтѡѡт3 єтє фтєтмѡѡс тє +
 * тлѡ4 Аллѡ фпї арїтѡ пашфнр єѡппѡѡт + рїтѡт єѡтпн є отмѡ + мпєрхѡ рѡмї ємї пїтєтєпѡѡѡѡт пїѡїтї +
 пїтєтєпѡї пппї хрнмѡ + єт *аїєпѡт пємнї єѡл
 Нѡѡт ѡе пєѡѡт паж + ѡе сєрпѡѡрї ппн пїѡѡт атѡѡпѡѡѡѡт + пїтєкѡїтѡт є тєкпѡтрїс + єпїѡн
 атѡѡпѡѡт єкпашѡѡѡт є тєкпѡлїс пѡѡ пїрнѣ

¹ Both Arabic and Eth. have 'Palestine' alone. тєап-
 пѡѡокїа is probably a gloss added by way of hopeful
 suggestion and subsequently admitted into the text.

² Heading (for end of the seventeenth quire) тлѡ їѡ
 (Ornament) хѡ їѡ.

³ Added (first hand) above the line.

⁴ Heading (for beginning of the eighteenth quire) пн
 тс (Ornament) ѡѡ тлѡ.

prepared for you in return for your pains." And they said unto him: "Show us thy business and be not
 anxious." He said unto them: "I, poor wretch, am a man of Caesarea in Cappadocia in Palestine (*sic*). I am
 an adjutant of a *comentaresius*, *and there were delivered unto me two men, wizards, from Jerusalem: the
 name of the one was John, and the name of the other was Prochorus. Now I cast them into the prison.
 And on the fourth day the *archon* asked for them†; and, lo, they were shown to have wrought wicked and
 harmful deeds. And when the *archon* saw the multitude of their evil deeds which were manifested, he sent them
 again to the prison, that by examination of them he might know of a certainty concerning the evil deeds which
 they had committed. Now when I had removed them to cast them *into the prison, they escaped out of my
 hands by wicked sorcery. And when I informed him who was over me of the matter, being vexed with me
 he said: 'Depart, wretched man, and seek after them. If thou dost not bring them to me, thou shalt die
 miserably; and if thou dost not find them, do not return to me. For I know the wrath of the *archon* against
 me.'" And he was showing them the semblance of a pile of gold, saying: "I have heard from a number of men
 that they are in this region, and for this cause I am come to this city." And he began to weep, *saying: "My
 wife and my children and they of my house—I have left them behind me, and lo, now I wander in this strange
 land. But consider us, my good comrades, and take pity on my condition as a stranger." And the guards
 said unto him: "Be not troubled, comrade. Only, are the wizards in this place?" He said unto them: "Yea;
 but I fear lest perchance they escape from this place by reason of their wicked art, that is, sorcery. But do
 thus, my good comrades. Cast them into some place and let no man know it, that ye may slay them secretly
 and receive these fmonies *which I have brought away with me."

But they said unto him: "It is much better for thee if they be taken, that thou mayest bring them to thy
 country; for if they be killed, how wilt thou return to thy city?" But he said unto them: "Slay them, my

THE APOCRYPHAL ACTS OF THE APOSTLES

Ἡθού γε περὶ αὐτῶν καὶ ὁμοῖον παρρησιάζονται + ὁμοῖον ἴσως ἀν ἐκείνῃ ἐταπολίσσεται ἐπεὶ + ὅτι
ἐκείνη ἡ ἀποστολή ἡ ἀποστολή +

Неатсемицитс немау є хоѡѡот + оѡоѡ є ѡи ѡѡоту ѡѡѡѡѡѡѡѡ ѡѡѡѡѡѡѡѡ +

Λυέμι οτι η̅νε πα̅γιος ι̅ω̅α̅ η̅εν πι̅π̅να̅ + ε̅ φ̅η̅ ε̅τε πι̅π̅να̅ ε̅τρω̅ο̅τ̅ ι̅ρι̅ μ̅μο̅υ̅ +

Отъꙋ ꙗзѣꙋ ѡнѣ ꙗхшиꙋ ꙗроуѡс + фотѡш ѡрекѣмѣ + отъꙋ ѡткесѣте текѡфѡхѣ е ꙗппрас-
мос + ꙗе ꙗгземѡн фѣ етъен ꙗерфеѣ ѡте фартемѣс + ꙗс ꙗнпие ꙗкмѣ ѥ отѡшѡш + ꙗем отѡшѡф ѡѡлѡфѣс
ѡароꙋ +

IC ρηππε παρ αϋτοτινος ἡ ρην πιταξιῶτις ἐχωπ + ἐαϋτω ἐρωσὶ ἡραппетρῶσὶ εὐθιητεп + οσορ αϋταμοι
 ἡχε ἱνς παποуѣ ē ρωῖ πιηен ἐт α πιεμωп жотот ѡароп + тахро ἡгит оти пашири прохωрос + оσορ
 ἡтексеѣтѡтк пазрен паг +

Наг отп ерѣш ѿмѡѡт пнг ꙗже гѡаппнс ꙗ отор ѿ прѡмг ѿ ꙗ пап ꙗ ерѡпѣѡлѣ(п) ꙗтаѣс аѡѡмон
ѿмон ꙗ

Διοσκρίτις δε παύ ἄματ' ἀπ' πε ἄπιναι ἐτεμμάτ' + *ἀλλὰ ἐταυρῶλ ἑ πευγί + εὐθε γαργήνοτι
 ἦνμοστο(π) +

Ἰωάννης δὲ περὶ πρῶτ' αὖ ἔτιπ' ἔτετε(π)ίρι μῆρας + ἡθῶτ' δὲ περὶ + αὖ εὐθεὶς οὐτοῖσι
εἰρωτ' + ἔτε φημιμαρτος τε

Івапінс 2е пехау + 2е отоз пм етеркатнторі(п) Һарон еѳѳе пал +

Нѡωτъ ѡе пѣхωτъ ꙗ̑ ѡωѡ ѡе (те)ππαολѣнпωτъ ѣ пѣштеко + ѡѡ тетепфωρъ ѣ пете(п)катиγωρος +

Ἰωάννης δὲ περὶ πρῶτον δὲ ἄλλων ψυχῶν ἡμῶν ἐστίν περὶ ἡμῶν + ἐψωπ ἄλλων πτωχῶν ἡμῶν ἡπεν-
κατιγόρος + ἡμεῶς ἡμεῶς + ἡ ἐκ ἐφ' ἑαυτῶν πε πετ(η)ρῶν + ἐψωπ + ἡμεῶς δὲ *αὐτὸς ἡωαν-
νης +

Οτορ ηεν πχιπθουρωκ μμο(π) + μποτολτεν ε̇ηοτι̇ ε̇ πυτεκο + αλλα ατολτεν ε̇ οτι̇ μματ̇ατεν + ρωσ-
 δε γε ετπαηωτε̇ μμοπ + προς πιρην† εταγχα πιρω̇η πωωτ̇ ε̇ηρι̇ + η̇γε πιεμωπ ετρωωτ̇ +

Ρωμαννα γε ασολπιστην πατισκοριτης + εταυρωτην οτη ηχε φη ετεμματα + ατηωτην δεπ οτχωλεμ +
αγι αμχα παπ εβολ +

Οσορ ραπсахи етрашт аѣхотот ѡпигаѣіѡтис еѣхѡ ѡмос пѡтѡ + же стои пѡтѡп ап ѣ ѣи ѣли ѡрѡми
ѣѡтѡп + ѡпотѡщѡтѡт + отор ѣщѡп ап ѡже ѣн етеркатигѡрип ѡрѡтѡт ѡпѡѡ ѣѡл ѡпотѡ + ѡрѡтѡ
×[.] же се ѡп пѡштеко ап ѣотѡтѡ ѣѡл + алла ѡп отѡи еѡрип + ѡѡсте ѣѡретѡпѡѡп ѣѡтѡт ѡѡѡѡс +

Іс пазі ршмі отп ђеп пани + ёшшп ёотоп отп еркатнгорп ђаршот + марепі птегѡлот + отог псеђзп
ёршот ката ппомос + отог аѡлтеп ё пегп пхе амоскорітнс +

good comrades; and I do not wish to see my city ever, nor to behold it again." And they agreed with him to slay them and to receive at his hand the semblance of money.

†Now the holy John knew through the Spirit that which the evil spirit did. And he said to me: “My son, Prochorus, I would have thee know and prepare thy *soul for certain trials. For lo the demon who is in the Temple of Artemis stirreth up reproach and great affliction against us. For, lo, he hath raised up two of the guards against us, having spoken evil to them concerning us. And Jesus, my God, hath showed me everything which the demon hath spoken against us. Be strong of heart, therefore, my son Prochorus, and prepare thyself for these things.”

So while John was telling me these things, there came to us the two men who were of the guard, and seized us. Now Dioscorides was not there at that time, ^xbut was gone to his house on some public business. And John said unto them: "For what cause do ye this?" And they said: "For an evil art, that is, sorcery." But John said: "And who is he who accuses us of these things?" They said to John: "We will take you to the prison until you meet your accuser." But John said unto them: "Ye may not take us wrongfully. If ye have not here our accusers before our faces, why then do ye vainly this idle thing?" But they ^xdealt John a buffet.

And as they dragged us away, they did not take us into the prison, †but took us to a house apart, that they might kill us, even as the evil demon had enjoined upon them. But Romanna made search for Dioscorides. So when that man heard her, he arose in haste and came and delivered us. And he spake harsh words to the guards, saying: "It is not lawful for you to imprison any man unaccused and unless he who accuses them appears face to face with them—much more *since they are not in the public prison, but in a private house, so that ye may plot evil against them. Behold now, these men (shall be) in my house; and if there is any man who accuses them, let him come and take them, and let them be judged according to the law." And Dioscorides took us to his house.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Нѣтаξίωτис ѡе пєχωωт πпотєрнωт + ѡе мєрєпрωλ πтєпїл πпотκєтнєтωρωс ѡпєл + оωтє тωтє єпєχєμѡμ
є тєρω ѡпєлκєωп +

Διοσκορίτης δε ἦεν πειθορικοῦς καὶ ἡμάρτανος ἐπὶ τοῦ θωῆ + ἀφύσῳσι ἐφάπυστ παρρητ +

^x Үм. Аэп оуп ё пма ёт ере пзэм(п) *рэмс пнтү + фн етоѳ[х] ммос ёроу + хе отёво\л[ен] фтазис пе +
отор хе отёво\тос пе пкомептарисотс отор мпотхемү + аргеи ёрни ё отпшүф прнб + патшгел хароу +
Атремс ерни хеп пма ётеммат + ерху ммос хе отои пп + от пе ёт ап(па)агү пагроми гар ётеммат
рремс мпалма ап + отор ацша(п)хемеп пхе злоскоритне пху пкериѳ +

Отрѣмъ не ѣзотѣтъ отъишѣ ꙗко хрѣ + мнѣмъ ꙗтедѣри пап ꙗкакѣмъ + отъоръ папшопъ бѣпъ пама ѣтемматъ
етернѣи +

Отъоръ росонъ етъѡ ѡпѡи пѣмъ потѣрноуъ ꙗзѣи пѡотъ ѡхѣ| [пѣѣмѡи . . .

Four leaves (eight pages) missing.

* $\tau_{\text{M}\Theta}$) * $\chi\epsilon$ $\sigma\tau$ πεταταίγ $\epsilon\upsilon\beta\iota$ $\epsilon\eta\sigma\tau(\eta)$ ϵ $\tau\epsilon\rho\alpha\varsigma\iota\acute{\alpha}$ $\eta\ddot{\tau}$ $\mu\epsilon\tau\mu\alpha\rho\omicron\varsigma$ *

Παρεωπ, γε αἰταμων + γε οἱαι ἐβοληεν φταξι εἰσι ἐβοληεν τοῦπατρις εἰσημι ἡσων + ἡσοῦ
αἰτοποπον ἐβολ + πεμ πη ἐτ αἰαιτοῦ ἢεν ἡμα ἐτεμματ +

[illegible]

Наѣ же маротритотъ ѿ пшतेко ꙗꙋште фн етемматъ і ꙗꙋптесхє † меѡмні тирс єѡвнтотъ ꙗꙋ

Тоте аргиттеп ёроти ё пиштеко ётсаһоти ёаттароп мпезанс + пинш де павкѡѣ деп фполис тирс
етшин йса фи ётозмѡѣ ёроу *хе отёёолһеп фтагис пе

Ὁτοῦ πατρὸς ἡσὰ φαί ρίτην πικρὴν → ἔτε πη νε ἐστὼν¹ → παὶ δε ἥεν πᾶ(π)θροῦστέμχου →

Πεπεσα ὁ περοοτ → αἰῖ ψα πη ἐτῶνσι εἰ φπολις → ἐτῶν ἡμος → γε ἡπεπжем πρωμι → φη ἐτῆμι εἰ
 φμεῶμιγ εὐθε παρ ρωμι →

Нѣрхѡи ꙗе ѿте фподіс лехѡт пѡт ꙗе ѧпоп ꙗе отъ ѡмоп шꙗом ѡмоп є ѧмоп прѧпрѡм иꙗем-
мо ꙗе ѡеп пиштеко ꙗе єре поткатитѡрос ѡмаѡ ап ѡтоеркатитѡрин ѡроѡт еєтрафос ꙗе

Ὁτορ ἀποτωρη ἦχε πη ἐτάμονι ἡΐπολις → ἀτχαπ ἔβολ ἐατριοσι ἔρον → οτορ ἀτρο(π)[[ρεπ...

One leaf (two pages) missing.

¹ No corresponding clause in the Ar. or Eth.: the words are clearly an interpolated gloss.

But the guards said to one another: "Let us go and bring hither their accusers (*sic*), and then we shall be able to get justice." Now in dealing with this matter alone, Dioscorides was rough with them. So they went to the place where the demon *was sitting—he who claimed to be one of the guards and an adjutant of a *comentaresius*—, and they did not find him. They fell into great and unendurable lamentation. They sat down in that place, saying: "Woe unto us! What shall we do? For that man is not here, and if Dioscorides shall find us lying (?)—for he is a man of great power—perchance he may deal hardly with us." And they were in that place lamenting.

And while they were so speaking, there came to them (the demon . . .)

[The demon stirs up the people of Ephesus against John and Prochorus. At the prayer of John the temple of Artemis falls down and the demon is cast out. The two are now brought before the magistrates of the city accused by a Jew, named Mareôn.]

[And the magistrates said:] “What have they done that appertains to the working of sorcery?” And Mareôn declared unto them: “A man of the guard who came from their country seeking them, he gave information concerning them and the things which they did in that place.” Then they said to Mareôn: “Let the man who came, of whom thou speakest, appear, that he may declare the truth concerning them. As for these men, let them be cast into the prison until that man appear, to speak the truth concerning them.”

Then they cast us into the inner prison, securing us with fetters. But the multitudes went ~~about~~ through the whole city seeking for him who was called ^{*}one of the guards. And they kept seeking for him by means of heralds, who are those who cry out. And when these could not find him, after three days they (*sc.* the people) came to them who governed the city, saying: "We have not found the man who knoweth the truth concerning these men." But the rulers of the city said unto them: "Then we cannot hold strangers in the prison if their accusers are not here to bring an indictment against them."

And they who controlled the city sent and let us go, casting us out and commanding [us not to stay in the city].

[John and Prochorus retire to Marmarœon, but are bidden by Christ to return to Ephesus, whence John should be transported to the Isle of Patmos. The sufferings and achievements of John are more fully recorded elsewhere.]

THE APOCRYPHAL ACTS OF THE APOSTLES

*εβρηι ρеп ρ[α]пκεχω[отп] ρеп отпшѣ ꙗлогос [пе] еуотыш ерзотѡ е апѣтрап ёроу же каматикн + * (тпѣ)
 ёте пиреушепѣисі пе + 1
 Отор ёхеп паг тирот еѡпнот ёхѡп + теппѣѡт мѣиѡт + пем пшнри + пем ппѣпа еѡотаѣ + шѡ епер
 ꙗте пѣпер + ѡмни

†απαπατεис отор †αποτωтеѣ ёѡл ꙗте πατιος †αποστολος отор †αμεприт ꙗте †αϣϣ
 пπαρθεнос отор †εταγγελισтис + отор †θεολогос ιωαννης пшнри †ζεβεдеос +
 етасшпн ρеп ёфесос ꙗсот † αμπαѣот тѡѣ
 ρеп отзирпни ꙗте †ѣ ѡмни

*Асшпн де менепса ѡре пепѡт ꙗс пѣс ѡхк ёѡл ꙗѡикономиѡ + ꙗте потѡѡи †пикосмос тирѣ + * тпѡ²
 ꙗтеуше паѣ ёпшѡи ё тѣ ρеп отѡѡт + ашшпн ꙗже пѡтиос †αποστολος етзѡиш + пѡтаи пѡтаи ρеп
 теуѡѡра ет † пѡт ѡаще паѣ +

Астаге пѡтиос ιωαννης пшнри †ζεβεдеос е зѡиш ρеп †ασιѡ +

Εταϣι отп ёѡтп ё ёфесос + ёте ѡѡи те †митрополис ꙗте †ασιѡ + паѣзѡиш †пипаѣ† ёѡтп ё пепѡт ꙗс
 пѣс + †ѣ етопѣ + ρеп от*пшѣ† †αѡпн + пем ραпрѡѡреѡ + пем ραпшѣнри ёпашѡт + * тпѣ³

Πεπенса ѡреѣерзтпomenи(п) де ё ραппирасмос етѡш ёѡлзѡитот ѡпанима ётеммаѡ + еѡѡе же патѡѡи
 пе ρеп †метшѡмше †ѡѡлѡп + ёрѡте пкеисепи †фрн† ρѡѣ ётаѣотепз + фѡи пап ёѡл + ꙗже пѣтрамматетс
 ꙗте таг полис ꙗѡтѡт ёфесос +

Φн ёт аѡсаѡп ёроу ρеп пѡѡм †пипраѣис ꙗте †αποστολος + еушѡтѡт †мѡѣ ё фѡлнѡт + еѣерѡнѡѡорпн
 еѣѡ ѡѡос +

Же пѡѡм пѡремёфесос пим пе ёте пѣсѡтп ап ꙗтполис †пиремёфесос *же сеѡи †(п)ёѡкерос + †реѣшемшн + * тпѣ³
 ꙗте пѡрѣѣи пте †пшѣ† †артемис +

Πεπенса ѡре ιωαννης от(п) φн ёѡотаѣ †εταγγελισтис + кѡрѣ †пѡрѣѣи етѡѡѡем ётеммаѡ зѡтеп пѣѣзѡиш +

¹ ете . . . пе: not in Ar. or Eth.: this again is an interpolated gloss.

³ Full heading †ѡ †с (Ornament) †ѣс †пѣ (first p. of quire 19).

² Full heading †пѡ †ѣ (Ornament) †ѣс †пѣ (last p. of quire 18). For the script of the opening lines of the text see Plate XVII b.

[. . .are written] *down in other (works) in an exceeding great discourse which we call *Kamatike*,¹ that is to say, *The Sufferer*. * p. 353

And for all those things which come upon us we give glory to the Father, and to the Son, and to the Holy Spirit for ever and ever. Amen.

B. The Death of Saint John.²

†*The Repose and the Passing-away of the holy Apostle and beloved of Christ, the Virgin and Evangelist and Divine, John the Son of Zebedee; the which took place at Ephesus³ on the fourth day of the Month Tōbi. In the Peace of God! Amen.* † (= L., p. 54; B., p. 253)

*Now it came to pass, after that Our Lord Jesus the Christ had fulfilled the dispensation of the saving of the whole world, that He might go up into Heaven in glory, that the holy Apostles were preaching, each in the country which the Lord appointed for him. It was appointed the holy John, the Son of Zebedee, to preach in Asia. When therefore he was come to Ephesus, which is the metropolis of Asia, he was preaching faith toward Our Lord Jesus the Christ, the living God, in *much striving and affliction and with many miracles. * p. 354

After that he had endured many trials at the hands of the people of that place, because they were frantic in their worship of idols beyond the rest (of mankind); even as has been declared unto us by the Clerk of this very city—he of whom we are informed in the *Book of the Acts of the Apostles*⁴ as vaunting himself vainly, speaking to the people and saying: “Sirs, ye men of Ephesus, who is there who knoweth not that the city of the Ephesians *is minister and worshiper of the temple of the great Artemis?” So after that John the holy Evangelist had overthrown that abominable temple through his preaching, and had wrought signs and * p. 355

¹ i.e. *Καματική* (βίβλος). The Eth. has “Kāmādagi” (the Ar. fails at this point).

³ Both Arabic and Eth. have Patmos.

⁴ *Acts* xix, 27 ff.

² For a Sahidic recension of this narrative see Budge, *Coptic Apocrypha*, pp. 51 ff.; 233 ff.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

οτορ ητεφιρι ηρα(η)μινι πεμ ρανψφιρι + μμο(η) ηπι τοι ερωτ + ριτεν φρα(η) μπεπεδς ινς πχς +
 ητεγταςθο ητχωρα τιρς + σχεζον + εβολρεν ται ακαθαρσιδ ητε πιδωλον +
 Οτορ ητεροτοαηος + εβολρα ημετθωκ ετεψαψι ητε πεαταπας + εβοτι ε πεοτεπ (μ)πεπεδς ινς πχς +
 πεμ πεσιωτ ηδραθος + πεμ πιηπα εθοταδ +

* 177 Отор ꙗтезмор ꙗѣхωра *тирс пекклсиα ꙗте п̄х̄с +
 Ёаѣфωш еппωот ꙗотмиш ꙗёпископос + нем пресѣттерос + нем зѣакωп +
 Ёаѣзѣис лωппон отор аѣѣшѣ ꙗже фпарѣ ꙗпепот̄ инс п̄х̄с + нем пегѣми ꙗѣрни ꙗѣнтот̄ тирот̄
 Отор мепепса ѳротзωк ёѳол̄ тирот̄ ꙗже ꙗѣпостоолос̄ ёѳотад̄ +

Петрос мен атерстаѣрѣни ѿмоу ѣп рѣми +

Παῦλος δὲ ἀσῶλι πτεγάφε + οὐορ маркоc беп рако† + ριτεп отхипωшт̃ ἰμοу п̄ероот̃ ѿ1 шатеумот̃ +
Ἀπαζαπλωc + φοται φοται ἰμωот̃ беп тоухωра̄ ѣатше пωот̃ тирот̃ ра̄ по̄с ρиτεп ρапмшш̄ п̄Ѡлиψис̄

х тлн хнем ралхлмол етщелнотт *

Басуѡиъ же речъ паки космосъ поэмншъ промши + ѿже пимакаріосъ іωαηννης + шца ёррми є фметотро
пѣометіапоє +

Бадер кеō промпи њеп сωма + менепса тапастасис м̄пост + еадерѡλλο еφкепιωοττ м̄мащω +

Περὺβιρα² θε ἡοὺ πῶτχιμῶτ εσεψασι³ ἡτε οὐσιγῖ + ἱε ῥῡκεσκετοσ⁴ ἡδνμορικον + εὐβε γε παρε
 πῶτ μεῖ ἡμογ ἡμασῶ ката πεγῡψα + ἡφριτ⁵ ετсннотт деη πηταγгелιον + ἡοὺ γαρ πε φμεπριτ
 ἡπῶτ + φη етаггемпша ἡροῶдеγ + ρῖхеп ὁмес[те ἡριг

Six leaves (twelve pages) missing.

* $\overline{(\text{Тод})}$ *сүмрөм йсогт нйвн йли естерёпётмин дьел потурнт тнрч ё отхал *

Фн етѣ ѿмоу ѿмн ѿмоу еѡроѡсѡѡпѣ зѣтеп фѡсѣ пѣнеп + фн етѣ ѿфрѡѡѡѡ ѿпедѡѡпѣ тѣрѣ + ѡѡ
ѣѡрн ѣ пѣѡѡѡ ѿѡѡ(п) + ѡѡѡ ѣтѣпѡѡѡ ѣ ѡѡ ѡп

Фн етаѳоре $\Psi\psi\chi\eta$ $\epsilon\pi\alpha\rho\rho\iota\omicron\upsilon$ $\omicron\theta\omicron\varsigma$ $\dot{\iota}\psi\alpha\chi\eta$ + $\psi\omega\pi\iota$ $\dot{\iota}\tilde{\tau}\mu\epsilon\rho\omicron\varsigma$ $\omicron\theta\omicron\varsigma$ $\dot{\rho}\rho\epsilon\mu\rho\alpha\tau\psi$

Φη εταχοτοργη πας εβωλ εσοι προεμωωτ + ε ακυωπς εβωκ + εςωωλεβ ρεπ θλωιρι μφποβι + οτορ ακροτπς
εβωκ + ε οτσελετ + εστοεβνωτ

Бсѡлѣнъ ѣпъ такаѡарсіа ѡпсѣапоміа отогъ еѡрнотт ѣросъ тирс рѣтѣпъ псатанасъ + фнъ етаѣ† пасъ ѡ-

¹ Added above line by a second hand.

² For -νεῖρα.

³ Before the first **u** a letter (? **u**) has been erased.

⁴ or has been (imperfectly) erased.

wonders innumerable through the Name of Our Lord Jesus the Christ, and had brought back almost the whole country from the pollution of idols, and had brought them from the bitter servitude of Satan to the knowledge of Our Lord Jesus the Christ and of His good Father and of the Holy Spirit, and filled the whole country with Churches of the Christ, assigning unto them a multitude of Bishops and Priests and Deacons, while moreover the faith of Our Lord Jesus the Christ and knowledge of Him spread and increased among them all; and after that all the holy Apostles had finished their course—Peter being crucified in Rome; and Paul beheaded, and Mark in Rakoti drawn for two days until he died: in a word, each one in the country whither the Lord had sent him (having perished) under a multitude of afflictions and by various deaths—the blessed John (still) lived in this world for a number of years down to the reign of Domitian. He spent seventy years in the body after the Resurrection of the Lord and became an old man, exceeding heavy. He did not taste the bitterness of death by the sword or by any other instrument of execution, because the Lord loved him greatly according to his merit; as it is written in the Gospel. For he was the beloved of the Lord, he who was found worthy to rest upon His bosom. . .

[God purposes to give rest to John. The Apostle addresses the believers at Ephesus and, after administering the Eucharist to them, causes Prochorus and others to dig a grave outside the city. He then utters a thanksgiving to God.]

p. 371 (= L., p. 57; B., p. 260) “... Who deliverest at all times those who with all their heart long for salvation; Thou who didst give Thine own self, that all living things¹ might know Thee; Thou Who hast care for all Thy creation, down to the smallest creature, and forgettest none (of them); Thou Who didst cause the wild and waste soul to become tame and gentle; Who didst reveal Thyself to her when she was dead, and redeem her for Thyself when she was defiled with the filth of sin, and didst unite her with Thyself as a pure bride when she was defiled with the uncleanness of her iniquities and wholly vanquished by Satan; Who didst give her *Thy hand and raise her

1 Lit. 'every nature' (φύσις).

THE APOCRYPHAL ACTS OF THE APOSTLES

*теуҗиҗ + ауторносс ёёолӊер пиртоп ӊте песхаж + ёажӧрестӊнатс¹ мфи ётеммаӊ + сурӊдт сапесит × тоӊ
ӊпессаладт +

Фн ёѡтаѣ ѣмататѹ + оѡтор еѡмотеп ѣмоѹ ѣеп пн ёѡтаѣ ѣнс пхс паотро + пирѣлѣе ѣмататѹ +
Фрашѹ ѣпн еѣеп пѣфноѣ + фрегѣрег ѣпн еѣегѣеп пѣкари + трѡѣ ѣпн еѣсапеснт ѣпѣкари + потпоѹ
ѣпн ёѣе потк тирѡѣ +

Фн етрѡс ѣ пн етсѡтѡп ѡ(п) потрѣт тирѣ + фн етѡп ѣроѣ ѡп ѡѡѡт пнн етѡпѡ ѡмоѣ + ѡпѡт ѣрок ѡѡ [к]ѡѡѡ пекѡѡѡ + нем пек[ѡ]ѡп ѡѡѡѡ етѡ пнн ѣѡрн + ѡѡѡ ѡѡѡѡѡ ѡмоѡ +

Two leaves (four pages) missing.

*Наг етапсоомот + апоташт һипуҗик һрми Һеп отрми еҗепшашт + отор етапсошпу Һеп пишк + * (тоғ)

[illegible]

*Отор паг рнѣ аптасѡон ѣ ꙗки епѣѡот ѡпхс пенпоѣ ꙗ етерзмот ꙗпагзмот ꙗта маѡ ꙗпа *тон
етерѡпша ѡмѡот + ꙗ етаѣѣѡот ѡпетегмеѡ ѡмоу + ꙗѡпостоѡос еѡотаѣ + отор ꙗетаггелѡстѡс ꙗѡа +
ꙗеп таѡ зѡпмот ꙗшфѡри + пара ꙗкесепѡ ꙗѡѡпостоѡос тѡрот +

Ήξεν παλ' αὖ παρθένος + ὅσος παρθένος + ἡπενποτ' παρθένος + πεποτ' ἴης π'χ'ς + πεποτρο ἡμνι + ἔεν
 ραφιδμος нем ραпмoт + нем ραpωдн ἡππατικον +

Σε ἥσυχον ἐρε πῶτον ἐρπρεπὶ παυ + μεῖν περῖωτ ἡάταθος + μεν πιπῶ εἶσοταῖ ἡρετα(η)σο + οτορ
 ἡόμοοτοςιος πεμαυ + φπορ μεν ἡσνορ πιθεπ + μεν ψα εἶπερ ἡτε πιεπερ τιρορ + ἀμν(η)

✧ ✧

¹ *sic*, for -†πιατε.

up from the fall caused by her enemy, making her to guard (?) against¹ †him, and casting him down under her feet; Thou Who alone art pure and abidest in them that are pure, Jesus the Christ, my King, the only Gracious One, Joy of them who are in the Heavens, Protector of them who are upon the earth, Dread of them beneath the earth, Delight of all them that are Thine; Who preservest them who are upright with their whole heart; Who takest to Thyself in glory them who are worthy;—take me to Thyself also according to Thy word and Thy promise unto me of old, that Thou mayest give me repose. . . .”

[After ending the thanksgiving, John bids his companions return to the city with a last message to the brethren.]

*When we heard these words, we kissed his hands, weeping with a bitter weeping. And when we had left him in the pit, we went unto the city and told the brethren everything; and they straightway went forth with us to that place. And as for him, the holy Evangelist, we did not find him; but we found his garments and his sandals, sprinkled over with dust which covered over the pit wherein we had left him, (that is), the place into which he had descended. And we marveled at that which was come to pass, (for) we did not recognize the place of the pit wherein his body was buried, because of the abundance of the dust which was gathered over it and which covered the whole spot.²

*And so we returned to the city giving glory to Christ our God, Who doth vouchsafe such grace as this * p. 378
to them that are worthy of it, Who glorified His beloved, the holy and pure Apostle and Evangelist John,
with this form of death, marvelous beyond the deaths of the rest of the Apostles.

And for these things we laud and we glorify our good God, our Lord Jesus the Christ, our true King, with psalms and praises and spiritual songs. For to Him fitly belongeth glory, together with His good Father and the Holy Spirit, the Giver of Life and consubstantial with Him, both now and at all times and for ever and ever. Amen.

1 Literally 'drew (her) attention to.'

2 For the traditional site of S. John's burial (or disappearance), see Tischendorf, *Travels in the East* (E.T.), p. 256. At an early period a small Church was erected on the spot, which was superseded by a splendid building in the

time of Justinian. Remains of these buildings have lately been uncovered at Ayassuluk (ὁ ἁγιος Θεολόγος), near Ephesus (*Morning Post*, Oct. 13, 1921; *Journ. Hell. Stud.* xli, 276).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

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- * (Tq^a) *ϣοση η̄ρητη + ᾱγερωω η̄χε πῑνηχ η̄ποτη̄ ε̄ρ̄χω μ̄μοc +
 Χε ω̄ πῑαποcτολoс η̄τε π̄χ̄c μ̄περ̄τ̄ριcῑ π̄νι + ᾱλλᾱ ϣε(η)ρη̄τ̄ ϣ̄αροι + η̄τετεπ̄τ̄ραп̄ ε̄ροῑ нем̄ п̄αῑ ρω̄μῑ
 η̄ρεγ̄ερ̄πο̄η̄ + ᾱποκ̄ ρ̄αρ̄ ᾱποκ̄ ο̄τ̄κᾱρῑ ε̄βο̄λη̄εν̄ π̄κᾱρῑ ᾱτο̄λ̄τ̄ η̄χε̄ п̄αῑ ρω̄μῑ + ᾱτ̄φᾱcт̄ η̄πο̄τη̄ + ᾱτ̄θᾱμῑο̄ῑ
 μ̄п̄αῑ ρ̄η̄τ̄ ᾱτ̄χᾱт̄ ϣ̄ен̄ п̄αῑ е̄ρ̄φ̄εῑ
 Щ̄а̄т̄щ̄ω̄т̄ η̄ρᾱп̄те̄η̄πω̄т̄ῑ η̄το̄т̄μο̄т̄х̄т̄ μ̄πο̄т̄cпо̄ӯ (нем̄ ο̄т̄η̄ρ̄п̄¹) + ε̄т̄cω̄η̄ῑ η̄п̄ῑρ̄ω̄μῑ + ε̄т̄χω̄ μ̄μοc + χ̄ε̄ ᾱποκ̄
 ε̄θο̄т̄ω̄μ̄ μ̄μ̄ω̄т̄ + †̄п̄ο̄т̄ χ̄ε̄ †̄ο̄т̄ω̄μ̄ ᾱ(η)̄ ο̄т̄ᾱε̄ †̄cω̄ ᾱп̄ + ο̄т̄ᾱε̄ μ̄п̄cᾱх̄ӣ нем̄ п̄αῑ ρω̄μῑ +
 * Tq^b ᾱλλᾱ нем̄ †̄п̄ο̄т̄ ο̄п̄ ᾱποκ̄ ᾱ(η)̄ ε̄т̄cᾱх̄ӣ + ᾱλλᾱ †̄χο̄μ̄ ε̄т̄х̄ӣ *nem̄ω̄т̄ен̄ η̄φο̄c̄ ε̄т̄ο̄ρο̄ μ̄μο̄ῑ ε̄ c̄ᾱх̄ӣ нем̄
 п̄αῑ м̄ӣщ̄ +
 Ε̄τᾱγ̄χε̄ п̄αῑ ᾱε̄ η̄χε̄ πῑνηχ η̄πο̄τη̄ + ᾱγ̄χᾱρω̄γ̄ +
 Ᾱτ̄τ̄ρο̄ ᾱε̄ ε̄ πῑαποcτολoс̄ ε̄θο̄τᾱη̄ η̄χε̄ π̄ιο̄τη̄η̄ ε̄т̄χω̄ μ̄μοc + χ̄ε̄ τεπ̄τ̄ρο̄ ε̄ρω̄τε(η)̄ ω̄ πῑαποcτολoс̄ ᾱп̄ῑт̄τεп̄²
 ε̄βο̄λη̄εν̄ π̄ῑχ̄ρω̄μ̄ + μ̄περ̄ϣ̄ω̄τε̄η̄ μ̄μο̄п̄ + ο̄το̄ρ̄ φ̄ӣ ε̄τε̄ τεп̄п̄ᾱχο̄γ̄ п̄ап̄ τεп̄п̄ᾱӣγ̄ +
 Π̄ε̄χε̄ φ̄ӣλ̄ӣп̄пoc̄ п̄ω̄т̄ + χ̄ε̄ ε̄щ̄ω̄п̄ η̄τε̄τεп̄η̄χ̄ω̄ η̄cω̄т̄ен̄ μ̄πε̄τεп̄η̄щ̄ε̄μ̄ӣ μ̄βο̄†̄ + †̄ε̄ ᾱχο̄c̄ ϣ̄ен̄ ο̄т̄τεп̄по̄ η̄τε̄
 πε̄τεп̄ρη̄т̄ + χ̄ε̄ τεп̄п̄ᾱρ̄†̄ ε̄ρο̄κ̄ φ̄†̄ η̄ӣc̄ π̄χ̄c̄ + ма̄ре̄ т̄а̄ӣ ο̄п̄ӣ η̄χ̄ρω̄μ̄ ϣ̄е̄ п̄а̄c̄ ε̄βο̄λ̄ ϣ̄ᾱρο̄п̄ +
 Η̄ο̄ω̄т̄ ᾱε̄ ᾱт̄ω̄щ̄ ε̄βο̄λ̄ т̄ӣρο̄т̄ χ̄ε̄ τεп̄п̄ᾱρ̄†̄ ε̄ρο̄κ̄ φ̄†̄ η̄ӣc̄ π̄χ̄c̄ +
 * (Tq^c) *Ο̄το̄ρ̄ ϣ̄ен̄ †̄ο̄т̄п̄ο̄т̄ ᾱc̄щ̄е̄ п̄а̄c̄ η̄χε̄ †̄ο̄п̄ӣ η̄χ̄ρω̄μ̄ ε̄βο̄λ̄ ϣ̄ᾱρω̄т̄ + ο̄το̄ρ̄ ᾱc̄щ̄ω̄п̄ӣ μ̄φ̄ρη̄†̄ η̄ο̄т̄λ̄т̄μ̄п̄ӣ μ̄μ̄ω̄т̄ +
 ε̄c̄ο̄т̄ο̄η̄щ̄ μ̄φ̄ρη̄†̄ η̄ο̄т̄ε̄ρω̄†̄ + ϣ̄ω̄c̄ᾱε̄ η̄τε̄ πῑαποcτολoс̄ е̄р̄щ̄φ̄ӣрӣ +
 Ο̄το̄ρ̄ π̄ӣμ̄ӣщ̄ т̄ӣρ̄γ̄ п̄ᾱγ̄†̄ρο̄ ε̄ πῑαποcτολoс̄ + ε̄ο̄ρο̄т̄ᾱμ̄ω̄т̄ ε̄ φ̄ӣ ε̄т̄ο̄т̄п̄ᾱӣγ̄ η̄το̄т̄ω̄п̄η̄ η̄ρη̄т̄γ̄ +
 Φ̄ӣλ̄ӣп̄пoc̄ ᾱε̄ ᾱγ̄ο̄ρο̄т̄ӣп̄ӣ п̄а̄γ̄ η̄ο̄т̄η̄ӣρ̄ η̄το̄ρ̄ + ᾱγ̄cω̄ρ̄ η̄†̄c̄ен̄†̄ η̄τε̄ †̄ε̄κ̄κ̄λ̄ӣc̄ӣᾱ +
 Ο̄το̄ρ̄ π̄ε̄χε̄ φ̄ӣл̄ӣп̄пoc̄ η̄†̄п̄ο̄λ̄ӣ η̄ō̄п̄ӣ + нем̄ п̄ӣc̄т̄ь̄лoс̄ е̄т̄х̄ӣ ϣ̄ӣх̄ω̄c̄ + χ̄ε̄ ϣ̄е̄(η)̄ φ̄ρᾱп̄ η̄ӣc̄ π̄ӣᾱζ̄ω̄ρε̄ο̄c̄ + φ̄ӣ
 ε̄т̄а̄γ̄з̄ӣc̄ӣ c̄а̄п̄ӣщ̄ω̄ӣ η̄п̄ӣφ̄η̄ο̄т̄ӣ + †̄ε̄ο̄ρε̄τεп̄η̄щ̄е̄ п̄ω̄т̄ен̄ ε̄ п̄ӣκ̄ω̄т̄ η̄τε̄ п̄ӣӣ μ̄п̄о̄c̄ +

¹ Restored from the Ar. and Eth. "mingle their blood with wine."

³ ᾱιε̄ρ̄κε̄λε̄τῑп̄ or the like has dropped out of the text.

² Originally п̄т̄ен̄: the remaining letters were subsequently added by the first hand.

C. The Preaching of Philip and Peter.

[Philip and Peter set out to preach the Gospel in Phrygia. By their miracles they cause the people to believe. The priests attempt to oppose them, but are encircled with a cloud of fire. Peter casts their idol, a golden hawk, into the fire.]

[And Peter took up that idol and cast it] *into it (*sc.* the fire). Then answered the hawk of gold, saying: "O Apostles of the Christ, torment me not but have compassion on me that ye may judge between me and these sinful men. For I, even I, was earth¹ of the earth; and these men removed me: they smelted me, and fashioned me in this manner and placed me in this temple. They are wont to sacrifice beasts and to mingle their blood (with wine), while they delude the people, saying that it is I who eat them (the sacrifices); whereas I eat not, neither do I drink, nor do I speak with these men. Nay, at the present time also it is not I who speak, but it is the power which is *with you that causes me to speak with this multitude." †Now when the hawk of gold had thus spoken, it fell silent.

But the priests besought the holy Apostles, saying: "We beseech you, O Apostles, bring us out of the fire, and do not slay us. That which ye shall bid us, we will do." Philip said unto them: "If ye turn away from your abominable worship, then say in penitence of heart, 'We believe on Thee, O God, Jesus the Christ! Let this cloud of fire depart from †us.'"

And they all cried out: "We believe on Thee, O God, Jesus the Christ." *And straightway the cloud of fire departed from them and became as a lake of water white like milk, so that the Apostles marveled.

And the whole multitude was entreating the Apostles to inform them what they should do that they might live thereby. But Philip caused them to bring him a basket (?) of reeds (?) and laid out the foundations of the Church. And Philip said unto the gate and to the pillar² which was upon it: "In the Name of Jesus of Nazareth Who is risen up above the Heavens, (I command you) to remove hence for the building of the house

¹ *i.e.* an element in the earth.

² The gate and the pillar are mentioned in the earlier part of this work (see the Arabic, ed. Lewis, p. 61).

THE APOCRYPHAL ACTS OF THE APOSTLES

*Отор хеп фотпот асі ёрни нхе фпалн нем пикестлос етхн рихас + отор асшопи нквт мпемѳо × $\overline{\text{тq}}^1$
 мпмнш тирч + отор мпотсѳтем ё хрѳот нтас ё птирч +
 Філіппос де ачкотч ё пмнш пезац пѳот хе риппе тєппакѳт мпни мпѳѳ + марє пїалѳѳтї мпарѳєпос
 ї птотєрѳѳ ё пни мпѳѳ + мєпєпсѳс птєпєрѳѳ тирѳт +
 Отор пмнш тирч + пирѳѳт + пєм пирїѳми + патиноѳ тирѳт пє єтєрѳѳ ё пни мпѳѳ +
 Нїапѳѳтѳлос де пашѳп пє хеп пни нкаррѳп + пїархѳп нтє фѳакї єтрашї ёрни ёхєп пїнарѳт н*тє × $\overline{\text{тq}}[\epsilon]^2$
 пмнш т[н]рч + тѳтє а псѳтир єр мфрнѳт пѳтрѳми пѳѳѳпн + аѳї гарѳѳт пезац пѳѳт +
 Хє хєрє пєтрѳс нем фїліппѳс + пїапѳѳтѳлос єтїаїнѳт + тєтєппаѳ ап ё пмнш єтїапнарѳт фпѳт ѳп
 маѳє пѳтєп ёѳѳл гарѳѳт + нтєтєпѳѳѳ пѳѳт мпїсахи нтє пѳпѳ + мѳѳп мпєрєрїамєлєс + фн
 єтєтєппаєрєтїп мѳѳѳ + птѳт фпатнїѳ пѳтєп + тагїрнпн єсєшѳпн пємѳтєп нснѳт пїѳєп +
 Ётаѳхє паз де пѳѳт нхє нс єѳї мфрнѳт пѳтрѳми пѳѳѳпн + аѳѳє пач ё пшѳп ё нїфнѳтї + хеп ѳѳѳѳт
 Тѳтє пєтрѳс нем фїліппѳс *пїапѳѳтѳл[ѳс] ёѳѳѳѳ + а пѳѳѳѳ єрѳѳѳпн хеп пѳѳт нїнс єтаѳѳѳѳпн єрѳѳѳт + × $\overline{\text{тq}}^3$
 Нѳѳѳѳ де єтїаї ёѳѳл + а пмнш тирч гїтѳт ёрни ха рѳѳѳт нїапѳѳтѳлос аѳѳѳѳѳт мѳѳѳѳ +
 Нїапѳѳтѳлос де аѳѳѳѳѳѳѳ аѳѳѳѳѳ пѳѳѳт ѳѳѳѳт єтїаѳѳ мѳѳѳѳ ё пїнарѳт нтє пѳѳѳ нс пѳѳѳ + ѳѳѳѳ
 нѳѳѳѳѳѳѳ сѳѳѳл нпѳѳѳѳѳ нтє шѳрп +
 Нмнш де тирѳт пѳѳѳѳѳ пє гѳ пїапѳѳтѳлос + єѳѳѳѳѳ ё ѳїсѳѳѳ нѳѳѳѳѳ + малїста де єтїаѳ ё пѳѳѳ
 мпєпѳѳ нс пѳѳѳ + єѳѳѳѳт єрѳѳѳ +
 ѳѳѳѳѳ де ѳп єѳѳѳѳ ѳѳѳѳѳ(п) пємаѳ + єѳѳѳѳ єѳѳл хепѳѳѳѳѳт нснї + єѳѳѳ мѳѳѳ + × $\overline{(\text{тq})}$
 Хє фѳѳѳ єрѳѳѳѳ пїапѳѳтѳлос ёѳѳѳѳѳ нтє пѳѳѳ мпєрѳѳѳѳѳ пни + фпїаї єѳѳл нїнтѳ +
 Тѳтє пїѳѳѳѳѳ аѳїѳт мпїрѳѳѳ ё пїкагї + мєпєпсѳс аѳї єѳѳл нїнтѳ + пєтрѳс де нем фїліппѳс +
 аѳѳѳѳѳѳѳѳ мпїѳѳѳѳѳ ё штємѳѳѳт єрѳѳ хє шѳ єпєр +
 Тѳтє пїрѳѳѳ єтїаѳѳѳѳѳ аѳїѳт єрни ха пєпѳѳѳѳѳѳ нїапѳѳтѳлос аѳѳѳѳѳ єѳѳѳѳт єрѳѳѳѳ +
 Фїліппѳс де нем пєтрѳс аѳѳѳѳ мпмнш єхєп пмѳѳѳѳ + аѳѳѳѳѳ пѳѳѳ хє(п) фпѳп мфїѳѳт нем пшнїрї
 нем ппїа єѳѳѳѳѳ + ѳѳѳѳ пєхє пїапѳѳтѳлос мпмнш *хє риппє а пѳѳѳ хѳ пѳтє(п) єѳѳл нпєтєпѳѳѳѳ × $\overline{[\text{тq}]}$ н

¹ Heading $\overline{\text{тq}}^1$ $\overline{\text{тq}}$ (Ornament) $\overline{\text{тq}}^1$ $\overline{\text{тq}}$ (last p. of quire 20).
² Heading $\overline{[\text{тq}]}$ $\overline{\text{тq}}$ (Ornament) $\overline{\text{тq}}$ $\overline{\text{тq}}$ (first p. of quire 21).

of the Lord.” *And straightway the gate came in together with the pillar which was upon it and became (part) of the building in the presence of the whole multitude; and no sound of it was heard at all. × p. 394

†And Philip turned himself unto the multitudes and said unto them: “Lo, we will build the house of the Lord. Let the children who are virgins come to work upon the house of the Lord: after that, let us all work.” † (=B., p. 153)
 And the whole multitude, men and women, all came to work upon the house of the Lord.

Now the Apostles were in the house of Karron,¹ the ruler of the city, rejoicing at the faith of *the whole multitude. At that time the Savior took the form of a man of light and came and spake unto them: “Hail, Peter and Philip, my honored Apostles! †See ye not the multitudes which believe? Now therefore go forth unto them that ye may teach them the word of life. Only be not neglectful. Whatsoever ye shall ask, I will give it unto you. My peace be with you at all times.” And when Jesus had said these things unto them, being in the form of a man of light, He went up into the Heavens in glory. × p. 395

Then the faces of Peter and Philip, *the holy Apostles, shone with the glory of Jesus which He had revealed unto them. And when they came forth, the whole multitude fell at the Apostles’ feet and worshiped them. † (=L., p. 64)
 But the Apostles raised them up and taught them, declaring unto them the faith of the Lord Jesus the Christ and (exhorting them) †to depart from their former sins. And all the multitudes pressed upon the Apostles desiring to receive blessing at their hands, especially when they saw the glory of Our Lord Jesus the Christ which surrounded them. × p. 396

Now there was also a man, possessed by a demon, who cried out with *a loud voice, saying: “I beseech you, holy Apostles of Christ, do not torment me. I will come out of him.” Then the demon cast the man upon the ground, and after that came out of him. But Peter and Philip commanded the demon not to return unto him for ever. Then the man who was cured cast himself down at the Apostles’ feet and began to kiss them. × p. 397

Now Philip and Peter took the multitude to the waters and baptized them in the Name of the Father, and of the Son, and of the Holy Spirit. And the Apostles said to the multitude: *‘‘Lo, the Lord hath forgiven × p. 398

¹ Arabic has ‘Marwân’; the Eth. ‘Kêrôn.’

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

ēt arepenaitōt hēp ometatēmi + āriotī mēpēpāneq on + saten + rīna ītete(n)ōī īpīāgaōon +
 īte ometotro īpīfioī +
 Hōwot de tīrot aṭwš ēhōl etxw mmos + xe tenfōwt nak f† mpetros nem fīlīppos + xe akxe(n)hnt
 hārop + aknai pap
 Hīāpostolos de aterāgiazīn pōwt īfekklnsīā + otōr pare pīmīš tīrē qōtnt ēros ne + hēp otnīš†
 īrašī nem otōtōq + etcōtem ē pīcaxī īte f† +
 Ēre fīlīppos wš ērwōt hē(n) pīnomos¹ + ēre petros zōq hōl mōwt ērwōt + hēp[[pīpā . . .

One folio (two pages) missing.

- * (3a) *ēt aṭais šārop hēp [paxī(n)]ōrotšē īxe rapmīš mē[o]līs eōrotcōtem ēroq [eq]rīwīš pōwt mpaī rīf†
 mfraīp mēx̄c + xe hōq p[e] f† īpāfē nem papka[rī +]
 Aterotō īxe pīrwī pn [e]teṃpōtīar† ē pēqīwīš ēōotaḥ + alla etšēmīš īpīzēmōn + pexōwt paq
 Xe pīm zōq ne p̄x̄c īnc mpe(n)cōtem ē paī rap ēper + aṭerotō īxe pīāpostolos eōotaḥ otōr pexaq
 Xe cōtem ēroi ō pīrwī ētōotnt² + paī eōotwš ē ermezexīn ītḫarīs mēx̄c f† mīnī +
 * (3b) F† ē tīrīwīš mōq + hōq ne f† etōpḥ + otōr on eq† mōwḥ ḥōtōn pīkēp eo[pā]r† ēroq + pīnīrī ne
 etšōn hēp fīwt + otōr fīwt eqšōn hēp pīnīrī + ēre pīpā ēōotaḥ oī ḥōtai ḥōtwt nemōwt hīcōt
 pīkēp + [pō]q ne pīdōratōs + hōq petaqōamīo mēpīrē hē(n) teqsofīā +
 Hōq petaqōamīo mēfīom nem pīārwōt + nem pīlāmīn nem pn etepḥntōt tīrot +
 Hōq petaqōre epḫai pīkē(n) šōpī + pn etrīp nem pn eōotōnḥ ēhōl +
 Hōq petaqōī ḥōtkarī ēhōl hēp pkarī + aṭerpīazīn ḥōtrōmī + kata pēqīnī nem teqḥīkōn +
 * (3c) Hōq on ne ētaqsmōt ē pēpīwt ādam + eqxw mmos paq mpaī rīf† xe aīaī otōr [. . ?] māz pkarī +
 arīōt ēro[q +]

¹ Doubtless nem mēpōfītīc should be added; both Arabic and Eth. read “the Law and the Prophets.”

² The ms. has ēōotaḥ which is inappropriate (though

supported by the Arabic “blessed”); the Eth. reads “who are assembled,” pointing to a Coptic reading etōotnt which might easily be corrupted to ēōotaḥ.

you your sins which ye committed in ignorance. Do that which is good also henceforward, that ye may receive the good things of the Kingdom of the Heavens.” And they all cried out saying: “We give glory to Thee, O God of Peter and Philip, because Thou hast had compassion on us and had mercy upon us.”

And the Apostles consecrated for them the Church; and the whole multitude was assembled unto it in great joy and gladness while they harkened unto the word of God. Philip read unto them in the Law (and the Prophets), †while Peter interpreted them unto them through (the Spirit).

[The Apostles celebrate the Offering for the people and, after appointing a bishop, priests, and deacons, depart from the country.]

D. The Martyrdom of Philip.

[Title and beginning of the text only lost. Philip journeys to Africa¹ and there preaches the faith.]

(He preached the faith of Christ and the mercy) *which He showed towards us. And as multitudes of the city were coming to him that they might hear him, while he was preaching unto them in this wise the name of Christ, namely, that He is God of those who are in Heaven and those who are on earth—the men, who did not believe his holy teaching but worshiped the demons, answered and said unto him: “Who is the Christ Jesus? We have never heard this name.” The holy Apostle answered and said: “Harken unto me, ye men assembled,² †ye who desire to partake of the grace of Christ, the true God. The God whom I preach unto you, He is the living God Who also giveth life unto every one who *believeth on Him. It is the Son Who is in the Father, and the Father Who is in the Son,³ while the Holy Spirit is one altogether with them at all times. He is the Invisible; He it is Who hath made all things by His wisdom; He it is Who made the sea and the rivers and the lakes and all things that are in them; He it is Who made all substances to be, those that are unseen and those that are apparent; He it is Who took earth of the earth and fashioned a man after His likeness and His image; *He it is also Who blessed our father Adam, saying unto him on this wise: ‘Increase and fill the earth: exercise lordship over it.’⁴ . . .”

¹ So in both Arabic and Eth.

² See note on Coptic text.

³ Cp. John x, 30.

⁴ Genesis i, 28.

THE APOCRYPHAL ACTS OF THE APOSTLES

Ὅτιος πεχε πῖρωμι παρ [χε] ὅτιος ἀφῶπι πιποτ† ἐτ[αυ]θαμιῶ ἵππαι τιροτ ἐτ δ[κ]χοτοτ + πεχε πῖαποσ-
[το]λος ἐθοσταῖ φιλιππος πω[οτ +]

Σε ρύεν πιφνωί οτορ ϣ[ε]ϣεν πκαρι οπ πεμαп ἀπο[п] ϣα πирωми + етірі мпесотωш

ⲛⲉⲡ ⲡⲁⲓⲛⲟⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲙⲓ ⲛⲉ ⲉⲓⲣⲟⲩⲱⲩ ⲛⲓⲛⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉ ⲧⲁⲥⲉⲑ ⲙⲓⲡⲓⲙⲱⲩ ⲧⲓⲣⲉⲓ ⲉⲁ ⲡⲓⲛⲉ
ⲓⲛⲥ ⲡⲉⲡⲟⲥ ⲛⲉⲡⲟⲥ ⲛⲉⲡⲟⲥ

Таха аумаг потрхит хен пегмезі етρωοτ + отор агерёпергн п̄рхтоγ + е пплетρωοτ + аѳорот̄мопн
 м̄п̄ап̄остолос ёѳотаѳ φίλιπποс отор атсонгγ же аηната[λo]γ ежен от̄ѣ + отор пай *рн† атерѣлле
 п̄же отон [пн]хен ётаѳ̄мопн м̄моγ +

[Ο]ς δὲ πῖνεν τὴν ψυχὴν ἐβόλ[ε]ν [ε]ψω ἄμμος + κε οὐαὶ πε φ† [μ]παπостоλος ἐθοῦαδ φιλιππος + ἄπερ-
 ῥωτεδ [μ]παπостоλος ἐθοῦαδ + φαὶ ἐταγῖ ἐ τοῦτον τὴν οὐ ρι οὐσον +

[O]тoз пaи рпѣ ѧ пѣмнш тѣру порем ѣбoлѣитотъ пѣм еѡтѡш ѣ бѡтеѣ мпѣпoстoлoс ѣѡтѡѣ фѣлѣппoс +
 Нaдмoшн oп пe eрѣиѡш бѣ(п) пѣѡш тѣрот + eтѣѡѣ ѣрoѣ eрѣиѡш мѣѣ пѣлoгoс шaрoт зѣ мѣмнѣ + oтoз
 eрѣрѣѡрѣ ѣ рѡмѣ пѣѣп ѣрe шѡпн зѣтoтъ + зѡстe пѣтe пѣмнш тѣру пѣтe ѣпoлѣс ѡѡѣ ѣрoѣ +
 *eрѣѣѡ¹ пѡтѡ eѡѣ[e ѣмeтo]рo пѣпѣнoтѣ +

Εὐὶνι παρ ἡραηέλλ[εσ εφ]ερχαριζεσθε πωσ ἄπιον[χα]

Επίτι παρ ἡραβδαλεν [εϋ]ταλσο ἄμωον + ἔεν πι[σα]χι ἦτε ρωϋ ἄματατεϋ

Бѣиши на у прѣпѣхасѣ [ѣ]ѣро ѿмѣот ѣ отъхѣ +

БҮҮНІ НАУ ПҮРЭНКОҮР + ЕСӨРӨ ММШОН Ё СӨТӨМ +

Етїи пау² ꙗзпѣхо + еѣро ммωωт є сахї рїтен тѣом ꙗп²хс + етшоп ꙗѣри ꙗѣнту

Յժնի քաղ իրաւաւորստ եղորո մնաօտ է տօնօ ջրտեք քաղքալ ինքնալ է քաղա եղիջօ մփի էնաօտ

Ἐν τῇ παύ ἡραπρωμὶ + ἐρε ὁτοπ ραπδεμωπ πεμωοτ + εφρῖοτῖ ἄμωοτ ἐβὼλ + ὁτορ *χ[ριτεп] ηρμωοτ ἡτεпф† × [тс]
 ρι[. .] + таλθο ἡπαῖ κεχω[οτη]ῖ + ἀπαρπλως παυ[та]λθο ἡψωπῖ πῖβеп πεм [λο]βῖ πῖβеп + паτтал-
 бнотт [. .] тнрот пе ἐβὼλ ρῖτοτῖ [ἄ]πῖἀποστολος ἐθοσaḥ [φ]ῖλῖппос +

Λοιπον αραωντ ηξε πινηψ† ητε †πολις + ετηαυ ε πι ετε πιαποστολος εθουαδ ιρι υμωτ ρεν πι
εθωωνι +

Προτὸ θε προτὸ εἴπαι εἰ πῖν ἐτε ποτὸν ἄμειρα† + ποτῆρι πει ποτῆρι + πει ποτῆρι πει ποτῆρι
εἰτεραποταγεςοε³ πῖτοσιπῖσι + εἴπαι† εἰ πῶς ἴσῃ + πῖμοποσις οὐορ ἥλοος πῖτε φῖω† +

² q is added above the line by a very late hand.

³ *sic.*

And the men said unto him: "And where is the God Who made all these things whereof thou speakest?" The holy Apostle Philip said unto them: "He is in the Heavens and upon the earth with us, the men who do His will."

When the Devil perceived that the holy Apostle desired to bring back the whole multitude unto God, even the Christ Jesus our Lord, he quickly filled their hearts with his evil thoughts, †and wrought within them for evil. He caused them to seize the holy Apostle Philip; and they bound him meaning to put *him upon a cross. And thus everyone who seized him fell blind. And the whole multitude cried out, saying: †“One is the God of the holy Apostle Philip! Do not slay the holy Apostle who is come to save us all at once.” † Thus the whole multitude delivered the holy Apostle Philip from the hands of them who wished to slay him.

He was journeying also, preaching in all the regions round about him, preaching unto them God the Word with many miracles and healing every man who was sick among them; so that the whole multitude of the city sought after him, *while he taught them concerning the Kingdom of Heaven. When they brought unto him the blind, he bestowed healing upon them; when they brought unto him the lame, he cured them by the word of his mouth alone; when they brought unto him the halt, he caused them to be whole; when they brought unto him the deaf, he made them to hear; when they brought unto him the dumb, he made them speak through the power of Christ which was in him; when they brought lepers, he cleansed them through the laying-on of his hands, while he prayed to God over them; when they brought unto him men possessed with demons, he cast them out; and *through the †grace of our God he wrought(?) healing upon these also. In a word, he was healing every sickness and every frenzy: they were all being healed at the hands of the holy Apostle Philip.

* p. 405
* p. 406
† (= B., p. 159)

Then the great men of the city were wroth when they saw those things which the holy Apostle did for them that were diseased; but more especially when they saw their beloved ones, their sons, and their daughters, and their brethren, and their companions, renouncing their worship (of idols) and believing on the Christ Jesus, the Only-Begotten and the Word of the Father. And so they assembled together, even *all the great

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

- * (97) Οὗτος παρ ρητ̃ ἀποστόλ̃ ἦκε ὅσον πικρὸν εἶναι (ἰσ̃τ̃) νὴν πν̃ ἐτε ἀποστ̃ (ἀρ̃τ̃ ἔ) πικρὸν εἶναι π̃τε φ̃ι-
 λιππος π̃ἀποστόλ̃ος +]
 Αποστόλ̃ος οὗτ̃ ἐμα ἡ(ρ̃ω)π̃ +] ἀρ̃σασι νὴν ποτ̃έρνοϋ [ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)τ̃ ἐν̃ω [ἡ(ρ̃ω)π̃ +]
 Χε τωστ̃ τ̃ιρὸτ νὴν π̃ω(τ̃ε)ν̃έρνοϋ ρ̃ι οὗσ̃οπ̃ + ἡ(ρ̃ω)π̃σασι [ἡ(ρ̃ω)π̃] π̃ω(τ̃ε)ν̃έρνοϋ φ̃(ἡ) ἐτομ̃οτ̃ ἐρ̃οϋ χε
 ἀπ̃(ρ̃ε)τολ̃ος + ἡ(ρ̃ω)π̃σασι ἐρ̃οϋ ἐν̃ω + ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἐρ̃οϋ ἐν̃ω + χε ἡ(ρ̃ω)π̃σασι ἐρ̃οϋ ἡ(ρ̃ω)π̃
 τ̃ιρ̃οις тако ρ̃επ̃ τεγ̃α(ρ̃)φορ̃ιν +
 Οὗτος οὐ οὗνοτ̃ παπ̃ νὴν φ̃αι χε ἡ(ρ̃ω)π̃σασι ποτ̃έρνοϋ σ̃ωτεμ̃ χε ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι
 ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι τ̃ιρ̃οτ̃ ἐτε π̃ρ̃ιτ̃ε π̃τε(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι
 παϋ + χε(τ̃ε)ν̃έρνοϋ ἡ(ρ̃ω)π̃σασι τ̃ιρ̃οτ̃ [ἡ(ρ̃ω)π̃] τ̃ιρ̃οτ̃ + ἡ(ρ̃ω)π̃σασι [ἡ(ρ̃ω)π̃] ἡ(ρ̃ω)π̃σασι τ̃ιρ̃οτ̃ +
 [Οὗ]τος ἀρ̃σι ποτ̃έρνοϋ π̃ω(τ̃ε)ν̃έρνοϋ ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι
 εἶναι + φιλιππος ἀρ̃σασι ἡ(ρ̃ω)π̃σασι + οὗτος ἀρ̃σασι + ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι
 περ̃ο +
 Οὗτος πατ̃ερ̃ π̃τε(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι νὴν + ρ̃επ̃ ρ̃επ̃σασι ἡ(ρ̃ω)π̃σασι τ̃ιρ̃οτ̃ +
 Π̃ἀποστόλ̃ος χε εἶναι παρ̃οι π̃ρεμ̃ατ̃ι νὴν ἔ
One leaf (two pages) missing.
- * (98) *τ̃ιρ̃οτ̃ + ἐν̃ω μ̃(ρ̃ω)π̃σασι χε τωστ̃ π̃τε(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι
 χεμ̃) περ̃οπ̃σασι ἡ(ρ̃ω)π̃σασι +
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 οὗτ̃ιρ̃οτ̃ ρ̃επ̃σασι ἡ(ρ̃ω)π̃σασι +
 * (99) ἡ(ρ̃ω)π̃σασι π̃τε(ρ̃ω)π̃σασι τ̃ιρ̃οτ̃ * [πατ̃ ἔ τ̃ιρ̃οτ̃] ἡ(ρ̃ω)π̃σασι ἐν̃ωπ̃σασι +] νὴν π̃τε(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι ἡ(ρ̃ω)π̃σασι
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¹ The versions suggest a variant reading περ̃οπ̃σασι (persea-tree).

² [ἡ(ρ̃ω)π̃σασι οὗτ̃ιρ̃οτ̃]: added by 1st hand.

men and they who did not believe on the holy preaching of Philip. They assembled therefore in a secret place and spake shameful words with one another, saying: "Up, all of us together, that we may seize this great sorcerer who is called 'Apostle,' and lay our hands upon him and bind him to kill him. For we will not leave him alive, lest the whole city perish through his attempt. And moreover, this will be an advantage unto us, that the king will not hear that a strange man is come into our city and overthrown the heart of 'all the men who are therein; lest he (*sc.* the king) send and slay us, (*asking*): 'Wherefore do ye bear with him until he corrupt the whole multitude of the city that they may disobey my decree?'"¹

And the great men of the city took one resolve together, and laid hands upon the holy Apostle Philip, and seized him, and bound him, *(adding² blasphemous words also which they spake to his face, and then kept reviling him also with great impiety. But the holy Apostle was gentle...*

[Philip urges his persecutors to repent. They hang him on a cross head downwards and torment him until he dies.]

(And they) *all (took counsel together) saying: "Let us kindle a fire and cast his body into it, that his bones be not found any more." But while they were kindling the fire, that they might cast his body therein, lo, the Lord Jesus the Christ, for Whose Name's sake he had endured all these sufferings, sent His angel, (who) took his body out of their midst and out of their hands in the middle of the day, the whole city and the region thereof gazing after him (*sc.* the angel), as he rose on high in glory and honor, and he had it (*sc.* the body) in a rock³ at Jerusalem.⁴

Now when the whole multitude *saw the great marvels which were come to pass and the many great miracles of this man of God, they lifted up their voices on high to God, crying all with one cry, and saying: "One is the God of the holy Apostle Philip, the faithful servant of Jesus, the Lord of them in Heaven and of them on earth, the great God Who is exalted and blessed both in Heaven and upon the earth."

¹ This passage is corrupt in *Ar.* and *Etb.*

² Literally 'besides' (ἡ(ρ̃ω)π̃σασι).

³ Both *Ar.* and *Etb.* have "in a tree;" see note on text.

⁴ Jerusalem is probably a mistaken identification of ἡ(ρ̃ω)π̃σασι (Hierapolis) with which Philip is ordinarily associated.

THE APOCRYPHAL ACTS OF THE APOSTLES

Отгор ѡ ѧполѣс тире нем песѣощ парѧ ѣ пепѣт инс п^рхсѣ, + отгор аштемши ѡмоу тирѣ + исхеп поткоуаши
ша потнишѧ +

Атотворп ае ѡграпрѡмѣ естерѡѣ ѡатри мѣстѣ ꙗзѡмъ ѡхъеп пѣтѡѡѣ ꙗзѡѣ

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* $\epsilon\tau\iota\rho\iota$ $\rho\alpha\alpha\pi\pi\iota\sigma\tau$ $\dot{\pi}\chi\omicron\mu$ $\beta\epsilon\pi$ $\dot{\pi}\dot{\iota}$ $\epsilon\tau\psi\omega\pi\iota$ + $\epsilon\tau\alpha\sigma\omega\tau\epsilon\mu$ $\alpha\epsilon$ $\dot{\pi}\chi\epsilon$ $\tau\alpha\sigma\rho\iota\mu\iota$ $\alpha\sigma\mu\epsilon\pi\epsilon$ $\pi\iota\tau\omicron\tau\epsilon\theta\omicron$ $\alpha\sigma\psi\epsilon$ $\dot{\pi}\{\alpha\sigma$ * $(\tau\kappa\alpha)$
 $\epsilon\dot{\iota}\theta\omicron\lambda\alpha$ $\pi\alpha\mu\alpha\epsilon\pi\kappa\omicron\tau$ $\dot{\pi}\bar{\theta}^1$ $\pi\epsilon\rho\omicron\omicron\tau$ $\dagger\chi\omega$ $\dot{\mu}\mu\omicron\sigma$ $\{\alpha(\dot{\pi})\}$ $\alpha\pi\omicron\kappa$ $\rho\omega$ $\dagger\epsilon\mu\epsilon\varsigma\iota$ $\beta\epsilon\pi$ $\pi\alpha\iota$ $\kappa\epsilon\rho\mu\iota$ + $\epsilon\psi\omega\pi$ $\tau\alpha\psi\iota\mu\iota$ $\dot{\pi}\dot{\pi}\epsilon$
 $\kappa\omicron\tau\epsilon$ $\epsilon\rho\omicron\iota$ $\alpha\dot{\pi}$ $\dagger\pi\alpha\kappa\iota\pi\iota$ $\epsilon\rho\omicron\iota$ $\alpha\dot{\pi}$ $\epsilon\iota\epsilon\mu\epsilon\varsigma\iota$ $\beta\epsilon\pi$ $\pi\alpha\iota$ $\kappa\epsilon\rho\mu\iota$ $\psi\alpha\dagger\mu\omicron\tau$

606e φαί δε ἀποκ ρω φπαχαθηνποτ αν ε ι εῖροπ ε ταῖανι + ουδε παλιν² μνπως ἵτετεργωιш
 ἄπιτοῦθo + ἵτε ταςριμι σωтем + ἵτεςше нас εἰολοга παμαλεпкот

Ἐταρσωтем ѣ паи ꙗже ꙗпапостолюс аѳасѡуон ѣһол еси пемкар ꙗрит

*Περε Βαρθολομεος ἄντρος + κε ἀππαερ οτ шатоуолтеп ёроти ё җааки + мои нап потсошпи же × ткн
 ἀππαερ аш прн† +

Петре петрос м̑барѡоломеос + же ѿѡущ мен є † ѡсѡбн наκ + алла мнпѡс п̑текхѡс + же ашеп ѡ-
миш п̑йсн ѡеп псѡбн м̑патѡт петрос + алла п̑ѡκ петѡущ + апок ρѡ †насепκ є̑ѡλ ап є птиру +
шѡ†ѡлк є̑ѡтн є †ѡκн + ѡеп фѡущ м̑пенѡт̑ инс п̑χс + потхаи п̑ρωмн п̑ѡе(н) +

Отър пехе ѡρθολομεος ѡпетрос + же тѡнк ѡте(н)мортеп + ѡтеп шѣ† ѡпенсхнма + нем пенпсмот + ѡтепгѡл ѣѡл ѡажѡ + *ѡпаі архѡп + нем паі теѣпѡѡ† + ѡтепжос паѡ + же хпаер ѡтметмаіρωмі × (ѡтк) пемап + ѡтеколтеп ѣѡтп ѣ †ѡаі пемак +

Сшоп ꙗтеушентен же ѿтетенрѣл ѿдоуи ѿ ꙗѡки ꙗса оу + ѿ шоп оу + ѿ ѿ ѿ ꙗ оу ѿѡл + екехос пау

Хе ꙗзыкъ ѿбоуи е таи ѿаки же ꙗтаѣ ꙗпаи коуаи ꙗадоу ꙗтии ѿбоу ꙗзыцѣ +

Οτορ εἰσωπ ἡ τευχος πακ → xe aw te teγῑопи → ēkexos пау → xe otome ne → otor aшaпpωλ εἶρωп ē
 tḥaki → φη ēт еpe φ† патиу εἶρωп ē raw → tḥaxoy → otor φη ēт eφḥaxoy пи tḥaaw →

Пехе петрос пау + же паи соѣни ершаѣ

¹ The numeral may be $\bar{\text{h}}$, $\bar{\text{g}}$, or $\bar{\text{d}}$. The Arabic has "ten days."

² ? read $\sigma\upsilon\lambda\epsilon \langle \epsilon \rangle \pi\alpha\eta\iota$ or $\sigma\upsilon\lambda\epsilon\pi\omicron\tau\epsilon$.

And the whole city and the region thereof believed on Our Lord Jesus the Christ, and they worshiped Him all of them, from the least unto the greatest. And they sent God-fearing men up upon the mountain seeking (for the body of Philip).

[At the prayer of the people the body of Philip is brought back by an Angel. It is enshrined with honor in the city.]

E. *The Preaching of Bartholomew in the City of the Oasis.*¹

[Bartholomew is appointed to preach in the Oasis. He sets out accompanied by Peter and finds a magnate of the city about to return thither with his camels. Hearing that they are Christians, the man refuses to aid them, relating the unhappy plight of a married friend whose wife had been induced to lead an ascetic life.]

“...performing great miracles on them who were sick.² But when my wife heard them, she loved chastity and hath withdrawn from my bed-chamber (these) nine days. I say (that) I also sit in ashes; (and) if my wife will not return to me, I will not cease to sit in ashes until I die.’ Wherefore I also will not suffer you to enter into my city or my house (?), †lest perchance ye preach chastity, and my wife hear and withdraw herself from my bed-chamber.”

When the Apostles heard these words they turned back, being sorrowful. *Bartholomew said unto Peter: * p. 422
 “What shall we do, that they may bring us to the city ? Give us counsel how we shall act.” Peter said unto

Bartholomew: "I am willing indeed to give thee counsel; but perchance thou mayest say: 'I have endured many sufferings through the counsel of my father Peter.' Nay, thou art the disposer (in this matter); and I will not leave thee at all until I bring thee into the city according to the will of Our Lord Jesus the Christ, the Salvation of all men." And Bartholomew said unto Peter: "Arise, let us gird ourselves, and change our raiment and our appearance, and get ahead of *this *archon* and his beasts, and say unto him: 'Thou wilt do us a kindness if thou wilt bring us into the city with thee.' And if he ask us, 'For what purpose are ye going into the city, to buy or to sell what?', thou shalt say unto him: 'We are going into this city that I may sell there this little slave of mine.' And if he say unto thee, 'What is his craft?' thou shalt say unto him, 'He is a vine-dresser.' And when I am come into the city, that which God shall put into my mouth, I will speak; and that which He shall say unto me I will do." †Peter said unto him: "This plan is suitable."

* p. 423
† (=B., p. 94)

1 sc. the Oasis of Behnesa: see p. 45, note 2.

2 The *archon* is quoting the words of his friend.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

[illegible]

* p. 424

† (=L., p. 71)

* p. 425

^x p. 426 Then they agreed ^xas to his price—thirty *staters*. And Peter took them and led Bartholomew aside and gave them to him, saying: “Take thy price and keep it by thee, that if thou shouldest find a man afflicted, thou mayest give him (alms) from thy price.”

The *archon* said to Peter, not knowing that he was Peter: "Behold, thou hast received the price of thy slave; † (=B., p. 95) †come now, let me take thee up and bring thee into the city, that I may make a feast for thee with much wine." Peter said unto him: "Well done, my brother! The favor which thou wouldest bestow on me, bestow * p. 427 it on this slave, and do not *afflict him, but deal kindly with him; for thou wilt find him exceeding profitable."

Now when Peter had thus spoken unto the *archon*, he began to speak great mysteries unto Bartholomew: and he turned back to go on his (own) way.

The *archon* also journeyed with Bartholomew and the beasts that they might go unto the city. But as the men were traveling in the desert with the camels, they went astray in the desert: and the water they had with them failed. And the men and the beasts suffered greatly: the camels dropped and died. *And the men wept, saying: "Woe unto us! What is the thing which hath befallen us? Perchance this man was no good servant when he was in his own country, and (therefore) his master sold him unto us: we have bought

THE APOCRYPHAL ACTS OF THE APOSTLES

Ἀγρίμι δε ἦξε παρχῶν εἰς αὐτὸν ἄλλοι πενήντα ἑπτὰ + ἀλλὰ ἀποὶ ῥῶν τ[ε]νταμὸν ἦεν παὶ ψαρε ἦεν πῆνι +

Τότε ἡρθολομεὸς ἀγρίμι ῥῶν + ὁτορ ἐπαυθῆνι πε ἦεν περὶντ εἰς αὐτὸν ἀπ + ἡε πποτῆμι ἡε ὁτᾶποστολος πε +

One hundred and forty-eight leaves (two hundred and ninety-six pages) missing.

*ὁτορ οπ ἡτεγπαὶ πωτε(π) ἦεν περὶντ ἡτε πετεπῆνι ἐβόλῃεν σῶμα +

× (Ψκζ)

Ἡρῶμι δε ἡτε φπολῖς + ἦεν πῆνιπορὸςωτεμ ἔ παὶ + ἔρε πᾶποστολος ἐβόταῖ μαθῆας αὐτὸν ἡμῶν + ἂ πῆνιδῶλος ψε ἐβότην ἔ ποτῆντ + ῥῖτεν πεμμετῖ εἰς αὐτὸν + πεμ πεμμετσαπκοτς εἰς αὐτὸν + πεμ πεμμετσαπκοτς εἰς αὐτὸν +

Πεχῶν ἡποτῆρνοτ + ἡε ἀλῆως παὶ ῥῶμι + ὁταὶ πε ἐβόλῃεν πῆνι ἡμᾶτος ἡτε ἡνς + παὶ εἰκῶτ κατα πολῖς ἦεν πῆνιπορὸςωτεμ + εἰς αὐτὸν ἡποτῆρνοτ + πεμ πεμμετσαπκοτς εἰς αὐτὸν + πεμ πεμμετσαπκοτς εἰς αὐτὸν +

× Ψκν

Ἀτῶντ δε τῆρνοτ + ἀτερ ὁτῶντ πεμ ποτῆρνοτ + ἐβόταῖ μαθῆας αὐτὸν ἡμᾶτος ἡτε ἡνς + παὶ εἰκῶτ κατα πολῖς ἦεν πῆνιπορὸςωτεμ +

Ὁτορ παὶ ρητ ἀτῶντ ἡμῶν + ἀτῶντ + ἀτῶντ ῥῖτεν ὁτῶντ ἡμῶν ἀτῶντ ἡμῶν + ῥῶντ ἡτε πῆνι ἡτε πεμμετσαπκοτς εἰς αὐτὸν + πεμ πεμμετσαπκοτς εἰς αὐτὸν +

ἡε ἂ πῆνι ῥῖς σα πῆνι ἡμῶν ἡμῶν + ὁτορ πεχε πῆνι ἡμῶν ἡμῶν + ἡε ἡμῶν ὁτῶντ + ἡε ἡμῶν ὁτῶντ +

Fifteen leaves (thirty pages) missing.

¹ ἡμῶν, MS.

him and have not found him profitable." And the *archon* wept, saying: "What shall we do? Not only the beasts,¹ but we ourselves †will perish of thirst in this wilderness."

† (=B., p. 96)

Then Bartholomew also wept; and he was praying inwardly without utterance, that they might not know that he was an Apostle.

[Bartholomew having restored the camels to life, the caravan reaches the city. The Apostle works in the vineyard and while there cures a nobleman who had been bitten by a snake. In consequence, the people are converted and a Church² is built on the vineyard where the miracle took place.]

F. The Martyrdom of Matthias.³

[Matthias, elected to fill the place of Judas, preaches in Damascus, bidding the people renounce their idols and worship God in chastity.]

"...and also that He may have mercy upon you in the day of your departing out of the body."

× p. 727 (=L., p. 138; B., p. 291)

But when the men of the city heard these things which the holy Apostle Matthias spake unto them, the Devil entered into their hearts by means of his evil thoughts and his foul deceits and his doing of all deeds which are full of guile and have no profit in them. And they said among themselves: "Verily this man is one of the twelve sorcerers of Jesus, who go about from city to city in all the world separating women from their husbands. Up, let us go and see what we will do unto him. Only, if we leave him in this our city, he will destroy it utterly." And they all rose up and took counsel together to seize the holy Matthias. Thus they laid hold on him and bound him and placed him upon a bed of iron. They kindled a fire under him, so that the flame from his body rose up exceedingly, and everyone who saw it marveled. For the flame rose up above the bed †fifteen cubits. And the multitude which was round about him said: "If (this man is) a sorcerer. . ."

× p. 728

† (=B., p. 292)

[Matthias is found after three days alive and unharmed. The people thereupon believe and destroy their temples and idols. Matthias baptizes and teaches them, and consecrates a Church. Later, he dies in Judea.]

¹ Literally 'give the beasts alone.'

² There was a Church of Bartholomew at Behnesa (see Abū Salih, *Churches and Monasteries*, fo. 75^a) and his body was preserved in the Church of Ẕarbil there. It is clear that the Oasis in question is that of Behnesa.

³ The works preceding this, which are (presumably)

wholly lost, are (1) The Mart. of Bartholomew; (2 and 3) Preaching and Mart. of Thomas; (4 and 5) Acts and Mart. of Matthew; (6) Mart. of James the Less; (7 and 8) Preaching and Mart. of Simon Zelotes; (9) Preaching of Thaddaeus; (10) Preaching of Matthias.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

*ματ + οι πατερι¹ + ετοι ψαμψι ιωωλον + ετμερ πακαθαρσια πιε(η) οτορ εψμεψι ηπιωα²
 Οτορ κατα μα πιεη³ + πεμ ρεπ тархн ηρηρ πιεη + ετσοη† ηραμμαψωπι πεμ ραπερφνοτ⁴ ηπιιωωλον +
 Западотеласма ђе πεμ ραпрезерик + πεμ ραμметпик + πεμ ραμметреуѡатеѡа⁵лот + πατ⁶ιρι μμω-
 οτ + ηρηтс пе +

Ἐταφρῶσι καὶ ἐβολῶσι(π) πιάποστολος + ἀγῆ ἡσυχία ἐ φπентаπολις + πε στρεμῖματ τὰρ πε δεπ πεφ-
 ρερος +

* ҮҮ. Аурѡиш пѡѡт ҫтархн мписахи ҫте ф† + отор аур҃ҫири ҫһнтѡт ҫраппишт҃ ҫшфһри + пем раниом +
 Нн етшопи тар аҫерфаһри ёрѡѡт + ҫикаксерт ауртѡѡѡт + раниш мпиа етѡѡт аҫерфаһри ёрѡѡт +
 р҃теп писахи ҫте пѡѡт +

Օտմիշ ափարդ է քեօթ ինս ք χ ս + $\epsilon\eta\theta\lambda\rho\iota\tau\omicron\tau\upsilon$ + օրօր ափն ինօթ $\alpha\omega\lambda\omicron\pi$ է քսնտ + ափափ ինօթ $\alpha\rho\psi$ -
 ւնք $\epsilon\eta\theta\lambda$ + ափ $\mu\phi\omicron\tau\omega\pi\iota$ + օրօր ափ $\omega\mu\varsigma$ $\mu\phi\omicron\pi$ $\mu\phi\iota\omega\tau$ քեմ քսնրի + քեմ ք $\eta\pi\alpha$ $\epsilon\theta\omicron\tau\alpha\delta$ +

Нѣп пѣма ꙗе етемматъ + аѡѡрп наꙗ ѣѡлогитен пѣпѣа ѣѡотаѣ + еѡреꙗерꙗѡт ѣ ракоѣ + ѡн ѣте пѣѡарос

Three leaves (six pages) missing.

*йхе пирѡми + ёѡлогите(п) пн ё наре маркос жѡ ммѡѡ + ётаѡшѡпи йхе рапмнпн + нем рапшфнри +
 Аѡѡѡмс пѡѡѡ нем пѡѡѡ тнрѡ + нем ѡѡмнш ѡѡѡѡ + йте пѡма ётеммаѡ + [ф]рап ммѡѡми ётеммаѡ
 [п]е апиаѡѡс + ѡѡсте ё[т]аѡшѡпи йхе ѡѡмнш [ѡ]ѡѡѡ йте пн ётаѡѡѡѡ† [ѡ] пѡѡѡ +

[λəʔ]σωτεμ ἡχε πῖρωμι ἡ[τ]ε φᾱκι + χε ᾱ ὅτ ςαλι[λε]ος ἰ εμπαῖ + ἀρφωπερ [ἡπι]ψοτψωοτψι ἡτε
[ἡπι]οτψ + ὀτορ ἀρψωψι [ἡπι]ψεμψι ἡτωοτ +

[Oтoг н]аѣкѣ† ꙗкоу не [ѣ та]коу → ѣ хоѣшеу →

* Ψ_{zn} *отог атхω пау потмнш пхорхс ē хоѳеу *

Етаҕеҕи ае иҕе пиҕакаҕиос маҕкос + е потсоҕи аҕфшоҕи п̄апӣапоҕ п̄епископоҕ + нем т̄ ӣпресч̄терос
+ миҕиос нем кердопоҕ + нем пр[и]моҕ + нем з̄ ӣаҕакон нем кега̄ немпоҕт + [е п]шешш ӣфеккλиcӣа

¹ $\bar{n}\bar{a}tse\bar{n}i$ corr. from $\bar{n}\bar{a}tso\bar{n}i$ (by first hand?).

² ἡνιωχα sic? read ἡνωχα "things tangible" or "the senses" (?). Cp. the Eth. "gods which *could be felt*"

with the hands:" the abbreviated version in *Hist. Patr.* (ed. Evetts, p. 43) has "the worship of the creature."

³ $\mu\epsilon\pi$, *MS.*

G. *The Martyrdom of Mark.*¹

[Mark is appointed to preach in Egypt, Libya, and Marmarika. The state of the inhabitants is described.]

(. . . the people) *there were uncircumcised, being idolaters, full of all uncleanness and worshipping material creatures, and building in every quarter and at the beginning of every street dwelling-places and temples of the idols. And they used to practise therein magic rites and sorcery and fornication and slaying of children.

Now when he (*sc.* Mark) was sent forth by the Apostles, he came first to Pentapolis; for by race he was a man of that region. He preached unto them the beginning of the word of God and *wrought among them great marvels and mighty works. For them that were sick he healed; the lepers he cleansed; multitudes of evil spirits he healed (*sic*) through the word of grace. A multitude believed on Our Lord Jesus the Christ because of him, and they brought down their idols and destroyed their groves: they received the light and were baptized in the Name of the Father and of the Son and of the Holy Spirit.

Now in that place it was revealed unto him through the Holy Spirit that he should depart unto Rakoti (Alexandria), (the city) of the Pharos.² [On entering Alexandria Mark meets with and converts a certain shoemaker.] ¶The man (believed on God) by reason of those things which Mark was speaking, when signs and wonders came to pass. He received baptism, he and all his house, together with a great multitude of that place. Now the name of that man was Anianus.

So when there was a great multitude of them that believed on the Christ, the men of the city heard that “a Galilean is come hither and turneth away the sacrifices of the gods and revileth their worship.” And they were seeking after him to take him and slay him, *and they laid many traps for him, to slay him.

But when the blessed Mark was aware of their design, he ordained Anianus as bishop, and three priests, Mèlius, and Kerdonos, and Primus,³ and seven deacons, and eleven door-keepers for the service of the Church.

Between the Martyrdoms of SS. Matthias and Mark intervened the Preaching and Mart. of S. James. The Mart. of S. Mark is reproduced with slight abridgment in the *Hist. of the Patr.* (ed. Evetts, pp. 43 ff.). About one leaf and a half of this Martyrdom is lost.

2 *Eth.* (Budge, p. 310) "unto the *taḳwām*" (candlestick): as Budge rightly conjectures, the Pharos is indicated.

³ According to tradition each of these in turn became Patriarch of Alexandria (see Eusebius, *H.E.*, II, 24; III, 14, 21; IV, 1, 4).

THE APOCRYPHAL ACTS OF THE APOSTLES

Πάλιν ον ἀφωτ ἀψ[ε] παρ ἑ πενταπολιδ οτορ εταφερ ρομπι ἡ ἡματ + ἀφωψεν ἡρ[αν]κεεπισκοπος
ἡματ + η[εμ] ραπκληρικος κατα [πιχω]ρα + Οτορ παλιν ο[π] ἀφωλ] ἑ ρακοτ +

Αταψαι δε ρεν πωρ[μοτ] нем фепистмн м[фѣ]

*Οτορ ἀψεμπ¹ πωот ἡοτῆκκλнсiā + ρен пiма ἑτοотмоτѣ ἑρωот + же та ἡοτκοлот + ρен пiма ετρiжен × (Ψζθ)
φιομ + ρен οтпшѣ ἡма ἡχαχῶн + са҃рни ἡοτпетра +

Εγρῶσι ἡμαψω ἡχε πiομн οτορ ἑταφκωλж ἡпегкелi ἀφτῶот мѣѣ

Εταφκωκ δε ἑἡολ ἡχε οтснот егoш + οτορ ἑτατᾶψαι ἡχε πιχρнстiапоc + аτсωи ἡса пiтᾶωлон +
οτορ ατελψαι ἡса пегллнпос +

Ατῆμι δε ἡχε пегллнпос же аѣ ἑ маτ + аτμορ ἡχор εἡе же аτсωтем εἡе пшфнри + ἑ παѣри
ἡμωот + пн етшопи а҃ер×фа҃ри ἑρωот + пикаксерт² а҃тотῆωот + пикотр а҃фoротсωтем + οтмнш × Ψο
ἡеелле а҃гер҃моот πωот ἡпiπατ ἡἡολ +

Οτορ а҃гршнпoтѣ πωот ἡпiπαλθo + нем пiρмот (. . .) пн³ ἑἡοлгитен пепoт ἡнс пᾗс + οτορ πατκωт пе
ἡса ἑ тагoр + πατxιμι ἡмоу ап пе +

Οτορ πατῃραxpeж ἡпoтпаxри пе + οτορ ἡ҃рни ρен пoтῃeатpoн + нем пoтсeппoзiон ἡте пoтiтᾶω-
лон + πατωш ἑἡολ етѣфωпe ἑxωу пе + етxω ἡмоc + же ρаппшѣ пе пiсi ἡxопс ἡте пaт аxω +
А҃гшωпн де ἡче пiπαiаτγ

Five leaves (ten pages) missing.

*петрос + εορεφκωκ ἑἡολ ρен ρωмн + паграу ἡпнρωп ποτρο +

× (Ψπα)

Οτορ псωпн атерᾶпаxωpи + ашсе πωот ἑ ρиωш ἡпiеаттeлiо(п) + ἡте пᾗс ἡнс ρен фпериxωpос
тирс ἑтеммат +

Variant readings of *Cod. Vat. Copt. LXVIII*.

ll. 17–19 **ΠΕΤΡΟΣ—ΕΤΕΜΜΑΤ**: *V* omits.

¹ **ΑΤΣΕΜΠ**, *MS*.

³ Apparently something has here dropped out of the

² **ε** added above the line by second (?) hand. Below
(fo. Ψπῆ) **ΚΑΚΣΕΤ** stands unaltered.

text.

Again he fled and betook himself to the Pentapolis; and when he had spent there two years, he ordained there other bishops and clergy, and again went unto Rakoti.

And they increased in the grace and knowledge of God. *And he established for them a Church in the regions called The Cattle-Pastures (τὰ Βουκόλου) in the place which is above the sea, in a great quarry, beneath a rock. And the righteous one rejoiced greatly and, bending his knees, gave glory to God.

× p. 769

†Now when a long time was passed and the Christians were multiplied, they mocked at the idols and derided the Pagans. And when the Pagans knew that he was come thither, they were filled with envy because they heard concerning the miracles which he was working. Them that were sick he *healed; the lepers he cleansed; the deaf he caused to hear; unto a multitude of blind he vouchsafed sight; and he preached unto them the good tidings of salvation and grace . . . through Our Lord Jesus the Christ.—And they were seeking after (him) to take him, but did not find him. And they were gnashing their teeth: and in their theaters and their banquets of their idols they kept crying out speaking against him, saying: “Great are the iniquities of this wizard.”

† (= B., p. 314)

× p. 770

Now the hallowed (Feast of the Passover) took place . . .

[Mark is at length seized and is dragged through the streets until he dies. An attempt is made to burn his body, but it is carried off by the believers.]

H. *The Martyrdom of Luke*.¹

[When the Apostles began to evangelize the world, it fell to the lot of Peter to preach in Rome. He dwelt there with Titus and Luke until his death in the days of Nero.]

(. . . And it befell) *that Peter ended his course in Rome in the days of Nero the king. And the rest retired and went their way, preaching the Gospel of the Christ Jesus in all that region.

× p. 781 (= L.,
p. 152; B., p.
137)

¹ Another Bohairic recension (also from Dêr Abû Makâr) is published by Balestri in *Bessarione* ix (1905) 128 ff. The variant readings of this recension, to which I give the symbol *V* (= *Cod. Vat. Copt. LXVIII*, 2), are noted

at the foot of our text. A summary is incorporated in the *Hist. of the Patr.* (ed. Evetts, pp. 43 ff.): cp. the Arabic *Synaxarium* for Babeh 22 (ed. Basset, pp. 144 ff.).

Κεσαρ γε πρῶτον ποτὲ ἀγαμονί μπάτλος + ἀγῶνι ἡγεγᾶφε ἔπει ρωμιν + λοῦκας γε ἀρξῶντ ἐβόλρα προ
μπαρρο +

Душопи єрїюш катѣ ѡаки пиѣеп ꙗ нем тїм пиѣеп єтѣеп ꙗпарадіа тїрс ꙗте рѡмн ꙗ

ⲕⲏⲛⲉ Нѡѡⲩ ⲁⲗⲟⲩⲏⲥ ⲡⲁⲩⲟⲓ ⲛⲧⲣⲁⲙⲙⲁⲧⲉⲧⲥ ⲙⲡⲓⲁⲗⲓⲟⲥ ⲡⲁⲗⲟⲥ + ⲟⲩⲟⲩ ⲉⲩⲥⲁⲗ ⲕⲁⲧⲁ ⲛⲡⲣⲁⲗⲓⲥ + *ⲛⲧⲁⲩ + ⲛⲉⲙ
ⲉⲱⲏ ⲛⲓⲃⲉⲡ ⲉⲱⲡⲁⲕⲉⲧ + ⲉⲧ ⲉⲩⲣⲓⲱⲛⲩ ⲙⲙⲱⲟⲧ + (ⲥⲉⲡ ⲫⲣⲁⲛ) ⲛⲧⲉ ⲛⲉⲡⲟⲥ ⲓⲛⲥ ⲡⲭⲥ +

Запишѣ ꙗзыци наѣри ѿмоу хъи ни етшѡи +

Запхеллет шачфоротнаτ μηολ + запфалет шачфоротмоши + запкакрет шачфотехωοτ +

Запкотр щачѣротсѡтем глпшпн + ꙗѡѡ ꙗриѣ щачѣрѣхри ѣрѡот ѡеп фглан ꙗпхс +

Статсѡтем ꙗе ѣ пишфѣри ѣ пацѣри ѡмѡѡт ꙗ ꙗже пѣаѣнос лѡтѡкас ꙗ аѡпарѣ ꙗже граѡѡанꙗ ꙗ нем гра(п)ѡтѡм
 *ѡпо
 еѡш ꙗ ꙗте ꙗперѣхѡѡс ѣтемѡѡт ꙗ *ѡпекѡлѡсѣ ꙗ нем граѡмѡп ꙗ паѡѡѡт ѡмѡѡт ꙗаѡа ма ꙗ

Ии ѿ еѡаγγѣлї є ꙗꙋс̄ инс̄ → паѡрѡт пе → єђотп є ꙗꙋемши ѿфѣ нем ꙗꙋс̄ω ꙗте ꙗѡтос лѡткас →

Статнат де ѿже протнѣ ѿте пѣѡλон + ѿте прѣѡпос + аще паѡ ѣѡт(п) ѣрѡт ѿже псѡтѡпс + ѡтѡ

αὐτοῖς ποτε σοφίῃ, nem πῶποτε σοφίᾳ → et noch hien nicht im Weisheit → nem πῶποτε σοφίᾳ → εὐροτῶσιν ἑῶν ἐν ἑσέῃ ἐν πᾶσι

✠ еѣеп ѱмѣрополѣс ✠ ꙗѣ тоѣхѡрѣ ✠ ѡа еѣотн е соѣ ꙗ мѣпѣхот ѡѡот ✠

* $\overline{\Psi\pi_2}$ Ασυνή με ἐταθωοτ† * τηροτ → ἦχε πίδαορ πεμ πιότσαλ → οτορ ατше πωοτ ἐΐοτη ἐ πτερφει ετσοπ →

Variant readings of *Cod. Vat. Copt.* LXVIII.

1. I. (несар—ρωμη): *V* has ἐταξέμιν ἐ πατὶς ἵχε κesaros нирωп αϳωпт ηεν οππш† ἡλῖν εἵοπн ἐ πατλос нем лоткас отор патлос мен αϳερωτωλῖ ἡτεπαρῆν.

l. 3: after $\epsilon\psi\rho\omega\iota\varsigma$ V adds $\mu\pi\epsilon\tau\alpha\rho\tau\epsilon\lambda\iota\omicron\upsilon\pi$ ἢ τε πεποτ̄ ἰη̄ς π̄χ̄ς.

11. 4-5 *V* carries this section to the beginning of the work, reading: παρμιν ε παρλος ηνε λοτκας ευοι παρ
 ἡμαρτινς οτορ επραμματατς ευχαλ ηνεεπρατς τιροτ... ἡμωτ ηεν φραν ἡπεποτ.

1. 6 ραππιστ† δε ἰμνίη πем ραпшфнр, V || πн εοψωπн, V.

1. 8 -сѡтем нем развѣмнш ѡсмот ѡщѡпи &c., *V* || щадѣр- : ѣадѣр-, *V* || мпепѡт ѡнс пѡхс, *V*.

l. 9 ἑταρῶτες—λοῦρας: *V* omits.

ll. 9 f. **їте—єтеммаѣ**: *V* omits, substituting **є** **пѣрап** **єѡотаѣ** **їте** **пепѡс** **їнс** **пѣс** **єпаѣ** **є** **пѣмнѣ** **єтеѣрѣ** **ѣмѡс** **їѣ** **печѣак** **лѡтѣас**.

l. 11 нн ѿ тѣроу, V || мѣ†: мпепс̄т̄ инс пх̄с, V. l. 12 ꙗ҃те ꙗ҃еѡнос, V omits.

ll. 12 f. аще пац—пѣтсѣи; апсатанас маѣ потрѣт атерсѣи, V.

1. 13 ετιση: ετηεν ἡχωρα της ετεμματ, V (omitting πεμ πιδακι).

l. 14 ἦτε τοῦ χωρα: *V* omits || ἔχουκ ἔ: *V* omits.

11. 15 ф. ет а отмишу еґошу пте пиреадинос нем пиотѡаи ѳωωотѣ ёпотѣрноѡ аѡше пωот . . . етсоп отог аѡремсѣ.

But when Caesar Nero the king seized Paul and beheaded him in Rome, Luke fled from the presence of the king. And he was preaching in every city and every village which is in all the sea-board of Rome. †Now Luke was scribe unto the holy Paul¹ and wrote down² all his acts *and all the excellent things which he preached in the name of Our Lord Jesus the Christ. Great marvels was he working upon them that were sick: the blind he caused to receive sight, the lame he made to walk, the lepers he cleansed, the deaf he made to hear, them that were afflicted in what way soever he healed in the name of the Christ.

Now when they heard of the miracles which the holy Luke was performing, many towns and villages of that region believed. *Churches and cells were built in every place, and they who believed on the Christ Jesus were flourishing in the worship of God and the teaching of the holy Luke.

But when the priests of the idols of the Gentiles saw this, Satan entered into them; and they took counsel with the Jews who were in all the villages and towns, that they should come together unto the temple, which is in the Metropolis of their country, upon the twentieth day of the month Thôout. And it came to pass that when they were all assembled, ^vboth the people³ and the Jews, and were entered into the temple at one time.

1 The Arabic has 'Peter.'

2 Lit. 'wrote according to all the acts.'

3 λαοι: probably denotes the Gentiles.

THE APOCRYPHAL ACTS OF THE APOSTLES

Όσοι πιστεύει ἡτε περφεύει μεμ πισποσύνη + πισσεύσων¹ ἔπει εἰσφάπος ἡποσύνη + μεμ εἰσπύρω(π)² πισσοῦ
ἡρητή +

Πενεσα παλ ατρεμσι ι̅νε πιλαος τιρωι + нем пишѣ̅ ѿте пиπαλλатион ѿте ποτρο + нем пишѣ̅ ѿте
 †βακι + ετρεμσι ριζεν ραποροπος нем ραпскампн +

Отор аці є омнѣ йже пишѣ потнѣ + отор пехадѣ +

Ξε αὐτὶ ἐ τερχωρα ἦξε ρα(п)μαρος + ἡπαλιλεος ἐβλ^αх^εп π^иη̄ ἡπαλιλεος нем π^ио̄η̄ + пн̄ ет α^υφ^αμιω^ωт × (ψ^ψп^е)
 паӯ ἡμα^αον^тис ἦξε ἱ^инс̄ + φ^ин̄ е^тот^тмо^т† е^роӯ же п^хс̄ + а^то^ро^та^ша^и + ἦξε п^им^ип^иӣ нем п^иш^шф^ирӣ +
 е^тот^иӣ ἡμ^ωот̄ + ка^та̄ м^ωи^т

Атмоси йса потсѣш тирот + ѿже пиромеос нем потмачѣ + гланкехшотни же аѿбоѿбот ѿже пот-
ро + пирин +

Παι χετ δε ρωγ γε λουκας + αγγελωτ εβουλα προ μποτρο + αγγελωρεμ πομπινυ βεν τεριλδανι +

Ἀφ' οὗ καὶ ἐράτῃ ἵκεν οὐτότατα + ἐ πεύραπ πε ἰσαὰκ + ἐοταρχιστῆναωρος ἤτε πύοτατα ἐτῆεν ἰχωρα * ψπς
 ἐτεμματ οὐορ πεχαρ +

Θε ἀσσυρίη ἡ παφί ἐ ταίχωρα + παύχην ἡ τότη ἡ τοπομίκος ἡ ἐπ ἱλνμ + ἐ πευραπ πε γαμαλινλ + πατοι
 ἡ αρχηνῆρετς ἡ πλάος πε + ἡχε ἀπνα πεμ καϊᾶφας + πεμ ἀλεζαναρως πεμ ροθῆλιος +

Ἀδάμονι πότρωμι θε ἱνς ἀφ' ἑρα ἑρου + ἀταυυ ἑ ὀττατρος + ἀθροῦδες ἀρχαυ ἑπ ὀμῖρα + ἀγτωπυ
ἐβῶλῃεν ηἱ εὐμωστ + ἑπ ηἱεροστ ἡμαρ ῥ + φαυ ἑτε παυ ρωμι θε λοῦκας εἰωυυ ἡμου +

Variant readings of *Cod. Vat. Copt.* LXVIII.

ll. 1-4: *V* omits.

1. 5 Orog: V omits.

1. 6 $\alpha\tau\dot{\iota}$ to $-\pi\lambda\alpha\eta\eta$ (l. 11): V substitutes an entirely different speech.

l. 12 -τος πε, V.

l. 14 ἀσσωπι ἄμοι εἰοι ἥκοῦχι, V.

l. 17 $\text{ἔπιν} \dots \bar{\epsilon}$: мененца $\bar{\epsilon}$ пѣроот, *V* || $\phi\alpha\iota$ пе ете, *V*.

¹ There is evidently a lacuna here. The Arabic reads "the priests adorned their idols with the *pictures* (*sic*) and the lamps," &c.; the Eth. has "the priests and their gods were adorned with *rich apparel, and in the temple were draperies* and lamps." Possibly we should restore $\mu\alpha\tau\epsilon\lambda\omega\lambda\omicron\tau\ \delta\epsilon\ \pi\alpha\pi\alpha\omicron\varsigma\ \mu\epsilon\mu\ \mu\epsilon\tau\epsilon\phi\epsilon\iota\ \delta\epsilon\ \pi\alpha\pi\alpha\omicron\varsigma$, the omission being mainly due to the similarity of $\mu\alpha\omicron\varsigma\ .\ .\ \phi\alpha\omicron\varsigma$.

² κτρωπ, so the ms. The word occurs in conjunction with λαντας in the *Translation of the xlix Martyrs* (*Mon. et Extraits*, xxxix, p. 34). But there seems to have been a variant μτρωπ, since the Arabic reads "all the scents" and the Ethiopic "sweet scents of every kind." In the *Coptic Service for the Consecration of Church and Altar* (ed. Horner, p. 386) the Coptic εανκτρωπ is rendered الشموع (candles, tapers).

and the priests of the temple and their gods were adorned (with rich apparel, and the temple also) with lamps of gold and candles¹ of every kind —; after these things all the people sat down with the great men of the king's Palace and the great men of the city, sitting upon thrones and benches.

†And the chief priest came into the midst and said: "There are come into our country certain wizards, Galileans, of the Twelve Galileans and the Seventy Two, whom Jesus who is called the Christ made His disciples. They have multiplied signs and wonders which they do in every place; and all the Romans walk after their teaching and their sorcery. Now some (of these) Nero the king slew; but this other, Luke, fled from the presence of the king and has led astray a multitude by his deceit."

Then stood up a Jew whose name was Isaac, a ruler of the Synagogue ^xof the Jews who were in that country, ^x p. 786
and said: "It chanced that before I came to this country, I was under a lawyer in Jerusalem, named Gamaliel,
when the High Priests of the Jews were Annas and Caiaphas with Alexander and Rubalius.² They laid hands
on a man named Jesus; they passed sentence upon Him; they hanged Him upon a cross; they slew Him and
left Him in a sepulcher; (but) He rose from the dead upon the third day. He it is Whom this man, Luke,
preacheth."

1 Or "perfumes:" see note on the text.

2 For Alexander see *Acts* iv, 6; or perhaps the names are taken from *Mark* xv, 21, "Alexander and Rufus." The form Rubalius is supported by the Æthiopic *Rayôlēyos*

(though Budge, p. 139, identifies this as Aurelius), and by the Arabic (Lewis, p. 153) *Decalius*; though the latter is twice corrupted, κ having replaced A in the Coptic original, and r (d) having given way to d (d) in the Arabic version.

20.7

 $\overline{\Psi\Pi\Pi}$

Ацхонт де ймашо йхе потро + отог ацѣрах- [рех ...

^c p. 787

p. 788

† = B., p. 140

VII. THE MYSTERIES OF SAINT JOHN

Parchment. A single fragment (Cairo, no. 47), 11 × 15 cm., from a small leaf of which neither the top nor bottom is preserved. The hand (distinguished especially by the forms of *μ*, *ζ*, *τ*, *κ*, *ρ*) is identical with that of No. xxxiii (cp. Plate XI A): the only stop used is = (black; by first hand).

The text, though small, is important as establishing the existence of a Bohairic version of the *Mysteries of S. John*, whereof the Sahidic version was published (from B.M. Or. 7026) by Dr Budge in 1913.¹ The fragment corresponds to the lower part of p. 70 in that edition and to parts of pp. *κθ*—*λα* in the Sahidic ms.

* * *
 . . .] π ι ο τ τ [α ρ μ π κ α ρ ι ο τ] ο ρ
 π τ] ο τ α ψ α ι
 Ε ψ ω π] η π ε τ [c] α λ π η ς μ ο τ †
 ψ α ρ ε] ο τ c μ η ψ ω π ι η τ ε π ι -
 μ ο τ η] ρ ω ο τ ε † η π κ α ρ ι
 Ε] ρ ε κ ι ι ο τ τ [α] ρ α ι α ι - ε] ρ ε π ι -
 μ ο τ η ρ ω ο τ ψ α ρ ο ρ † τ η ρ ο τ
 ε] α ψ α ι - π η ρ α ρ α [η α ι ρ ω ο τ ε τ ε
 ψ α] ρ ε π ι ρ [ω μ ι] ε] ρ ρ ο † η η η τ ο τ
 * * *

* * *
 Ε † [. . .]
 α τ [. . ε π] ψ ω [ι η] π ι φ ο τ [ι
 Ζ η π π ε α ι τ α μ [ο κ] ε κ ι μ τ [c] τ η ρ ι ο η
 τ η ρ ο τ η τ ε κ ι φ η ο [τ ι ω ι ω α η -
 η η c -
 Π ε] η η ι η π η χ ε ρ ο τ η η η χ ε [η α -
 ο τ †] ο τ ω ψ ε ε μ ι χ ε ο [τ π ε τ η α ι
 ε ρ ρ η ι] η α τ ρ ε ε c α ψ [ι
 Ο τ ο ρ η] ε [χ ε η χ] ε π η χ [ε ρ ο τ η η η
 * * *

*[The dew cometh upon the earth and causeth to grow] the fruits of the earth, and to increase. If the trumpet² doth not sound, there is a sound of rain upon the earth; and the fruits spring up, the rain causing them all to increase. The thunders also whereof men are afraid. . .

*Recto

*[“. . . the waters which are] above the Heavens. Lo, I have declared unto thee all the mysteries of the Heavens, O John.”

*Verso

I said unto the Cherubim: “My Lord, I desire to know what it is that beareth up the Heaven so that it is suspended.” And the Cherubim said. . .

VIII. TEXTS RELATING TO THE VIRGIN

A. *Life of the Virgin.*

Parchment. Two leaves (Cairo, nos. 25, 25^{Add}) from one manuscript³ of which the second is numbered —*ιβ*. The one measures 33 × 25 cm.; the other 25.4 × 24 cm., having been roughly cut into circular form apparently to wrap round a jar-stopper. For the hand, which is square and very carefully formed, see Plates IV A, IX A. The only stop used is —.

The first leaf deals with the Annunciation, the Conception, and the attitude of Joseph to these events, merely paraphrasing the narratives of SS. Matthew and Luke. It may be compared, though only very generally, with a fragment from a Sahidic *Life* published by Forbes Robinson.⁴ In the second leaf, however, Christ informs His mother of the glory and honor which will be hers in Paradise, and the Virgin replies. The substance is uncanonical and generally parallel with another Sahidic fragment.⁵ No doubt the narrative led up to the Death and Assumption of the Virgin.

The phrase (in Frag. 1 verso, ll. 9 ff.) “even as the Evangelist has shown unto us” clearly shows that the work to which the fragments belonged was a discourse embodying an apocryphal narrative.

¹ *Coptic Apocrypha*, pp. 59 ff. (text), 241 ff. (translation).

² The trumpet gives the signal for rain or dew to fall upon the earth; for the whole context see Budge, *op. cit.*, p. 253.

³ A further fragment from the same ms. is *Cod. Tisch.* xxv, 6.

⁴ *Copt. Apocr. Gospels*, pp. 16, 18.

⁵ *id.*, pp. 34, 36.

Frag. 1 (Cairo, no. 25).

... ἄν[] ἰοῦναῖα
 ὁτῶσθεμ δε εἰ παῖ-αμοῦτ ε-
 ἔολ πεχαε παγ-χε παῦ ἡντ
 φαῖ παῦωπῖ εροι ἄνισο[επ]
 5 ῥωοῦτ ενερ
 Ἰσxen εἶτ α ἴπαροεποε ἄωωπῖ π-
 ρωε αεσαῖ πем παῦτεῖλοε ἄ
 πῖπᾶ εῶοταῖ ше εῡρнι πῡнте
 αῡμοε ἡнесмеῖлоε тнрот-оτοε
 10 πεχε παῦτεῖлоε παε=
 Хе оῡпᾶ εῡοταῖ гпᾶῖ εῡрнι εῡω=
 оῡхом ἡте фн етσοε еῡпа-
 еῡрннᾶῖ εῡо-εῡῖе фᾶῖ фн
 εἶт ере(па)масу гῡтаῖ-сепамоῡт
 15 εῡоу хе пшнῖ ἄфῡт-пем пке-
 сенῖ ἡпῖтаῖо етσοε εἶт αῡ-
 жотῡ ἡтῡεῡᾶдокоε εῡοтаῖ
 маῖᾶ=
 Ἰсх[е]п пεгооῡ етеммᾶῡ ἄ πῖпᾶ
 20 шωпῖ пῡ[н]тс-о[ῡ]оε асμοε ε-
 ἔολ ἡῡнтῡ-ἄ т[е]сῡежῡ шωпῖ
 ἄфῡтῡ ἡпῖ етеммῡкῡ гῡтеп
 пῡмоε-пем фн.εт ἄп[ῖ]пᾶ
 εῡοтаῖ=
 25 Ἰῡснф де ἡеп пхпῡреῡтῡоу
 εἰ маῖᾶ-αῡпаῡ εῡроε ἄпаῖ рнῡ
 εἶт α теснежῡ мошῖ εῡῡл αῡшῡор-
 тер-оῡоε αῡметῡ хе т·хᾶ ас-
 ἄῡкῡ
 30 Пежаῡ ἡῡрнῖ пῡнтῡ хе ἄпо[к
 оῡῡελλо оῡоε тῡтᾶ[о...]ῡ[.
 ἡеп паῖ ероп[...]мῡпет...
 α. мпесм...[...]εω[....
 ἡеп таῡε[.....]
 35 Πεπεпс[.....]ῡтке[

патῡоῡ... ἄ... λᾶ.[...].[...].ῡла.[...]ῡῖ-
 ἡташтеμхᾶρω[ῖ].εεῖ.=
 Ἰс ρнпῡе гᾶр фῡт пе етоῖ ἄмеῡ-
 ре ероῖ хе ἄпῖ[шῡ]ῡ пемас ε пῡтῡрῡ=
 5 мнпote ἡсежемс ἄпаῖ рнῡ
 есмῡоκῖ ἡсесῡῡῖ ἄмоε ἡе(п)
 ῡмнῡт ἄпаῡлоε=
 Наῖ де пем паῖ кеῡωоῡпῖ еῡмоκ-
 мек εῡроῡт-ката фῡрнῡт е-
 10 те пῡεῡᾶтῡεῡῖстнс σῡμωῖт
 пап=
 Оῡоε пежаῡ хе ἡснф де пс-
 ρᾶῖ пе оῡῡмнῖ пе=ἡῡоῡωш
 ап е аῖс ἡῡраε-αῡсопн е
 15 хᾶс εῡῡл ἡхῡп=
 Εре паῖ де ἡеп пερῡнт еῡпаεп-
 коε-ῖс паῡτεῖлоε ἄпῡε αῡоῡ-
 оῡεῡ паῡ εῡῡ[λ] ἡеп оῡῡрас[оῡῖ
 еῡхῡ ммоε=
 20 Хе ἡῡснф пшнῖ ἡᾶῡῖᾶ ἄпῡер-
 роῡт е ше[п] маῖᾶ тек[сῡ]ῡῖ ероκ
 фн гᾶр етеспаῡфо оῡεῡῡл-
 ἡеп оῡῡпᾶ εῡοтаῖ пе пем пхῡκ
 ἡпῖсаῡ тнрот εἶт α паῡτεῖлоε
 25 жотῡ паῡ¹=
 Αῡтῡпῡ [п]хе ἡῡснф еῡепкоε
 αῡῡῖῡ ката фῡрнῡт εἶт α паῡτεῖлоε
 саῡῖ пемаῡ αῡῡῖ ἄмаῖᾶ ῡн ε-
 таῡωп ἡсῡс паῡ εῡῡῡп ε пεῡ-
 30 нῖ мпεсῡоῡпс=
 Α φῡт ῡоῡпоп еῡῡεпῡῡпῖ пῡнтс
 оῡоε α πῖпᾶ[α] εῡοтаῖ моε εῡῡл
 пῡ[н]тс-о[ῡ]оε пεсῡо ероῡωῖ-
 пῖ ἡеп пᾶ[...]пῖп εῡῡεε ἡῡоῡ
 35 ет[е] пῡῡ[о]т ἄпῖпᾶ εῡοтаῖ=
¹ паε, MS.

*Recto *But when she heard these things, she cried out and said unto him: "How shall this come to pass unto me? I have not known a man at any time." So soon as the Virgin opened her mouth and spake with the angel, the Holy Spirit entered into her¹ and filled all her members. And the angel said unto her: "A holy spirit shall come upon thee, a power of Him who is exalted shall overshadow thee. For this cause that Holy One Who shall be born of thee, shall be called the Son of God"²—and the remainder of the exalted praises which he spake unto the pure Mother of God, Mary.

From that day the Spirit was within her, and she was filled therewith. Her womb became as (the womb) of them who are with child, through the grace and... of the Holy Spirit. But when Joseph regarded Mary and saw her womb thus increased, he was troubled and thought that... she had conceived. He said within himself: "I am an old man and I honor... [ll. 32–35 are too imperfect for translation.]

*Verso *... (l. 2) that I may not keep silence... For lo, God is my witness that I have not been in unto her at all. (I fear) lest at some time she be found thus with child and be mocked in the midst of my people."

These and such like things he pondered; even as the Evangelist informs us and says:³ "Joseph her husband

¹ The context clearly implies that the Spirit entered by the mouth of the Virgin: in a Sah. fragment (Robinson, *Copt. Apocr. Gospels*, pp. 18 f.) it is stated that the Virgin conceived "by the hearing of her ears." In the *Testament in Galilee* (ed. Guerrier, p. 58 = Schmidt, p. 52 f.) Christ

Himself is alleged to have appeared to the Virgin in the form of Gabriel and to have entered into her.

² Luke 1, 29 ff.

³ *Matth.* 1, 19. This parenthesis shows that the work was a Discourse or Homily.

TEXTS RELATING TO THE VIRGIN

being a righteous man and not wishing to make her a gazing-stock, planned to put her away privily. And while these things were in his heart, as he was sleeping, lo, the angel of the Lord appeared unto him in a dream, saying: 'Joseph, thou son of David, fear not to take unto thee Mary thy wife; for He Whom she shall bring forth is of a holy spirit'"—and the rest of all the words which the angel spake unto her. "And Joseph arose from sleep and did according as the angel said unto him. He took Mary, his espoused wife, into his house, and knew her not."

Then God wrought within her, and the Holy Spirit increased (?) within her. And her face shone with the . . . full of glory, which is the grace of the Holy Spirit.

Frag. 2 (Cairo, no. 25^{Add}).

1 ἐποῦνι ἡδαστῆ ἀρεσῶνι ἡνι
 ἡμα ποτορ
 2 Ἡ ἐθοῦαδ τηροῦ παῖ ἐρατ̃ πσε-
 ερθεῶριπ μπεωῶν πατσαῖ
 5 ἡμοῦ = ἐτερψῆρι θε̃ ἃ οὔ-
 εῖμι ἡμενσαρὰ ἐρεμῆ[σα
 ἡπαῖ ὡς ἡται μαῖν =
 10 Ἰς ρηππε αἰτ̃ ἡ[ε π]εζοῦσια ὡ τα-
 ματ̃ = εῶ[οῦαδ εῶρο]τερζῆπο-
 10 ταζῖν κω[οῦ τηροῦ π]ε μεμ̃ [ε-
 ζοῦσια π[.] ἀτε
 Ἰς πῖπαρ[αῖος] ? ?
 ἡ[. . .] . . . [.] ? ?
 ἡτεςῖμ[.] . π . . .
 15 θε̃ ἀρεῶ[.] ὡτ ? ?
 ἡαυ πρη[τ̃]
 · ἀροι ππο[. . .] οὔορ φ[. .] α[ρι-
 τεπ ἡπν ἐθοῦαδ τηροῦ . . .
 Βρεερενχρῖα μῖπαρ[αῖος . .
 20 ἡρητ̃ = ἐρε πῖαθαοῦ τηροῦ
 ἡατοῦτ̃ = πν ετε μεε ἡαλ πατ̃
 οὔαε μποῦαλνι ἐῖαπ πρητ̃ π-
 ρωμι
 Ἰςθε αἰω[οῦ]τεπ ἐβολ̃ ἡταχῖα
 25 ἡποῦτ̃ αἰάμονι ἡμεμῖοτ̃
 οὔορ αἰσι ἐβολ̃ ἡεπ πρηωτ̃
 ] . ὡπ πρητ̃ = ἡφρητ̃
 * * *

12
 ἐβολ̃ ἡα τερε ὡ ταματ̃ = οὔω[μ
 οὔορ σω = οὔποῦ ἡμο ἡεπ πῖ-
 ἀγαθοῦ πῖατσαῖ ἐρωῶν ἡτε
 τφε
 5 Ἰς ρηππε ταρ σεσεῖτωτ̃ με ἡθε
 εἰνχαῖ πῖεπ εἰταῖῖοτ̃ ἡ-
 τε ὁμετοῦρο ἡπῖφνοῖ ὡ
 ταματ̃ μπαρ[οε]πος εἰταῖκ ε-
 βολ̃ =
 10 Παριᾶ θε̃ ἡ[επ πῖαπορ]εσσωτεμ
 εἰ παῖ τα[10 τηροῦ ἡ]τοῦτ̃ ἡπес-
 шнги ас[рашг ммашω] = ἃ пес-
 пп̃а θελ[ηλ̃ ммашω πρ̃]ηтс ас-
 ωш ебо[λ̃ есшω ἡмо]с θε̃ апо[κ
 15 п̃м̃ апо[κ еонашоп] п̃п̃аῖ та-
 iō τηροῦ [πῖαῖ маῖ]ἡ =
 Ἰсωοῦπ ὡ παшнги θε̃ αἰμ̃пша
 пшопи пак ἡма ποτορ ρῖεπ
 п̃каг̃и - аλλα παῖ таiō τηροῦ
 20 сеот̃оте̃ е пш̃и ἡτ̃ метр̃ω-
 ми т̃пс =
 Ἰсωοῦп ὡ паd̃с θε̃ ашшопи ἡ(п)
 тапех̃и м̃θ̃ ἡаhот̃ ἡεп оштс-
 т̃п̃роп̃ ἡат̃ш̃ер̃еῶрип̃ ἡ-
 25 моῦ = ἡφρητ̃ πρηῖμι πῖε(п)
 ε̃теμ̃hоки
 Α]λλα πῖωῶν τηρεῖ ε̃т̃ апаτ̃ ε̃[роῦ
 μ]φοοῦ οὔοτε̃ ε̃ φ . . [
 * * *

" . . . the root of David, thou hast been unto Me¹ a place of rest. All the holy ones shall come unto thee to behold thine ineffable glory, marveling that a woman of the daughters of Sarah should be held worthy of glory of this sort. Lo, I give thee authority, O My holy Mother, that they all submit themselves unto thee, and authority . . . Lo Paradise . . . [ll. 13-17 too fragmentary for translation.] . . . by all the holy ones. If thou shalt have need (?) of Paradise . . . , all good things shall be thine—those which eye hath not seen and which have not entered into the heart of man.² If I stretched forth My divine hand and took thy breast, and drank of the milk . . . in thee, like . . .

* Recto

[Eight lines are wholly lost.]

*before thy face, O My Mother. Eat and drink and delight thyself in the ineffable good things of Heaven. For lo, all the precious things of the Kingdom of Heaven are prepared for thee, O My Virgin Mother, who art perfect."

* Verso

Now when Mary heard of these glories from her Son, she was exceeding glad and her spirit rejoiced greatly within her. She cried out, saying: "Who am I, even I, that I should receive all these glories after this sort? I know, O my Son, that I was held worthy to be unto Thee a resting-place upon the earth; but all these glories pass the measure of all human kind. I know, O my Lord, that Thou wast in my womb nine months, by a mystery which cannot be contemplated, even as (it is with) all women who are with child. But all the glory which I beheld today surpasses . . ."

[Seven lines are wholly lost.]

1 Christ is addressing the Virgin.

2 Cp. i Cor. 11, 9.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

B. SAINTS PETER AND JOHN

The Death and Assumption of the Virgin.

Parchment. A complete leaf and six fragments from a single ms.¹

Frag. 1 (*Cod. Tisch.* xxiv, 49²) is a complete leaf, 33 × 25 cm., containing the title of the work, set in a frame of elaborate interlaced work in red and yellow, and the opening of the narrative proper. At the foot of the page is the numeral $\overline{\rho\sigma\alpha}$, added by a later but ancient hand and indicating the position of this leaf in the volume in which the tract was bound up. At regular intervals in the right-hand border small rectangular spaces are reserved for an interrupted inscription. The first reads $\overline{\chi\lambda\alpha}$, the second numeral (?) being exceedingly doubtful; the second reads $\overline{\eta\tau\epsilon\mu}$; the third $\overline{\tau\omicron\epsilon}$; the fourth is utterly illegible. The third must surely be a date—probably 375 A.H.: the first should then be 601 and the second should read $\eta\tau\epsilon \overline{\mu\rho}$ “of the Martyrs.” Both dates (if the first is rightly read) answer to 985/6 A.D., the presumed date of the ms.

Frgs. 2-5 (*Cod. Tisch.* xxv, 22, 31, 30, 23³) are the remains of two adjacent sheets in a quire (22 and 23 are connected, as are 31 and 30; and the contents show that 23 follows 30). Frag. 6 (Cairo, no. 48. i), 23 × 19 cm., is the lower portion of a single leaf. Frag. 7 (*id.* no. 48. ii), 10.2 × 10 cm., is a mere fragment from the upper and inner corner of the last leaf of the work.⁴

In all the Fragments the script (see Frontispiece) is a large, bold, but not altogether even uncial, identical with the script of Nos. xxiii c and xxix (cp. Plate III A, B) and of Rylands Library Coptic mss. no. 440, which Crum identifies with the hand of Hyvernat, *Album* xxxiii. Spaces have been left for stops, but none have been inserted.

The work to which these fragments belonged was a narrative of the Death and Assumption of the Virgin as related by Peter and John. Unlike the other Coptic accounts, therefore, it claims to be primary. Owing to the fragmentary condition of the work, it is difficult to judge what was its relation to the narrative of 'Evodius,' or the secondary account in the Discourse of Theodosius.⁵ Narratives of the Death and Assumption attributed to Saint John are extant in Greek, Latin, Sahidic-Coptic, Syriac and Arabic,⁶ but with these our version seems only partially to have corresponded.

Some particular points of interest may be noted. In Frag. 1 the appearance of Christ as a child accompanied by the Innocents seems to be a feature otherwise unknown;⁷ in Frags. 4-5 the blessings promised by Christ to those who shall honor the Virgin are peculiarly Coptic and appear in neither of the other versions; but more important, perhaps, is Frag. 6 and the incident of the Jewish priest there recorded, since this seems to identify the large fragment published by Revillout⁸ as a further portion of this work (though in a different dialect). It will be seen that the two slightly overlap, and that in both the punishment inflicted on this priest (loss of his arm, but not blindness) is the same.

1 This is shown (a) by the contents, (b) by the identity of script and page-dimensions.

² See Leipoldt, *l.c.*, p. 399.

3 For the actual dimensions of these see *id.*, pp. 405 f. (Note that sheet 30 + 31 is turned inside out. The true sequence—since fo. 30 immediately precedes fo. 23—is 31, 30.)

4 The conventional ascription shows that the fragment belongs to the end of a work. The script and the use of the plural make it probable that it belonged to the present tract.

5 For these see Lagarde, *Aegyptiaca*, pp. 38 ff. and Robinson, *op. cit.*, pp. 44 ff., 90 ff.

6 For these see Tischendorf, *Apoc. Apocr.*, pp. xxxv ff. and references.

⁷ See Crum, *Hagiographica* (P.S.B.A. xxix, 304). Crum alone (so far as I know) has recognized the peculiar interest of this fragment, as also that the Leipzig fragments enumerated above belonged to one and the same work.

8 *Les Apocryphes Coptes*, pp. 58 ff. (= P.O. II, 174).

TEXTS RELATING TO THE VIRGIN

Frag. 1 (Cod. Tisch. xxiv, 49).

пхипі еболажен сѡма пте теп-
 ѿ тиреп ꙗѳеозокос еѡтаѳ
 магіа ꙗреѳѳе потѳ ѡеп от-
 меѡмні ꙗсот ꙗ ꙗтѡѳі нем
 тесѡпаѡмѳіс еѡтаѳ ꙗсот ꙗ
 ꙗмесотри
 еѡтиторіи ꙗмѡт ꙗѳе пет-
 рос нем ꙗѡппис ꙗѡпосто-
 лос еѡтаѳ ꙗте пенѡс ꙗнс ꙗꙗс
 ѡеп отѳирни ꙗте ꙗꙗ амни

Е С Ш О П Н-
 ѳе ꙗѳеозокос магіа
 ѡеп пемѡпастріон ет-
 рни еѳѳи ѡатотс ꙗѳе ꙗꙗ
 5 ꙗпарѡенос еѡтаѳ Оѳор
 паре ꙗꙗ ѡѡрп ꙗѡт еѡла
 пе ꙗраппиꙗ ꙗѡтстрі-
 он
 Аѳѡпи ѡе ета пемерѡт ꙗ-
 10 епѡт ѡѡт еѳѡт ꙗ
 ет аѳѡѡ еѡс еѡлаѳі-
 теп ꙗѡ
 ѡеп пемѡр ѡе ꙗсот ꙗ ꙗтѡѳі
 аѳѡт е ѡѳѡрама аѳѡтꙗ
 15 е ꙗпарѡенос еѡѳѡтотс
 аꙗ ѳѡрос пемѡт ꙗѳе ѳе
 ѡт петѳон ꙗѡ ѡ ꙗѡ ꙗѡт

ꙗѡ

ꙗѡ ꙗѳе пемѡс ѳе аѳѡт е ѡѳѡра-
 ма ѡеп ꙗѡ еѡѡр ꙗѳе еі-
 ꙗꙗ е ꙗѳѡри еѳѳи ѡеп ѡѡт
 ꙗѡпѡтѳі ꙗѡѡт еѳѡѡ
 5 ꙗѡпѡтѡ еѳе ѡѡѡл ꙗѡ-
 ꙗѡтис ѳѡѡт ꙗѡѡѡт Оѳ-
 ѳѡри пе е ѳѡт е ꙗѡѡт нем
 ꙗѡѡѡ

Пемѡс аѳѡт е петрос

10 нем ꙗѡппис Еѳе ѡѡѡс еѡ-
 ѡѡ ѡеп ꙗѡѡѡ

Пемѡ ꙗѡѡѡ ꙗѡѡри ꙗѡ еѡи
 ꙗѡѡт ꙗѡс ꙗѡѡри ѳе ѡ ꙗ-
 ѳѡт аѳѡѡѡт ѳе аѡѡ ꙗѡ

15 Аѡѡ ѡе аѳѡѡѡѡѡѡ ѳе ꙗѡѡ-
 ри пе пемѡ ꙗѡ ѳе ѡ ꙗѡѡѡ
 ꙗѡѡри еѡѡ еѡѡ ѳѡс ꙗѳе
 еѡѡ е ꙗнс ꙗѡѡ-

ꙗѡ
 20 Пѡѡѡ ꙗѡ ѳе ѡ ꙗѡѡѡ ꙗѡѡ
 ꙗꙗѡѡ ꙗѡѡ ꙗѡѡ аѡ аѡѡ
 ꙗꙗѡѡ ꙗѡѡ ѳѡ ꙗѡѡѡ(ꙗ)
 ꙗѡ ѳѡ еѡѡ

Оѳѡр пемѡ ꙗѡ ѳе ѡт пе ꙗѡѡ

25 ꙗꙗ ꙗѡѡ ꙗѡѡѡт еѡѡѡ ꙗѡ-
 ꙗѡ

Оѳѡр пемѡ ꙗѡ ѳе ꙗѡ пе ꙗѡѡѡ

ꙗѡѡѡт ет а ꙗѡѡѡс ѡѡѡѡ
 ѡѡ ꙗѡѡт ет аѳѡѡ е ꙗѡѡ-
 30 ꙗѡс еѡѡѡ ѳе ѡѡѡѡ ꙗѡѡ-
 ꙗѡт пе ѡѡѡ ꙗѡ ѡѡѡ ꙗѡ-
 ꙗѡ ꙗѡѡ ꙗѡѡ

Оѳѡр пемѡ ꙗѡ ѳе ꙗѡѡ Оѳѡр
 ꙗꙗѡри ꙗѡѡѡ

*The Departing out of the Body of the Lady of us all, the holy Theotokos, Mary, the very Mother of God, on the twenty-first day of Tōbi, and her holy Assumption on the sixteenth day of Mesurē; according as they were related by Peter and John, the holy Apostles of Our Lord Jesus the Christ. In the Peace of God! Amen.

*Recto

While the Mother of God, Mary, was dwelling retired in her cell with ten holy virgins abiding with her, unto whom God was revealing great mysteries, it came to pass that, when the day of her repose, which was declared unto her by the Lord, was drawn near, in the night of the twentieth day of Tōbi she beheld a vision. She called unto the virgins who were with her; and they came unto her and said: "What hath befallen thee, O Mother of the Lord?" *And she said: "I have seen a vision this night, as if I saw my Son in the midst of certain little children clad in robes and with crowns of pearl upon their heads: wondrous to relate was their glory and their honor. After that I beheld Peter and John with fine raiment in their hands. The little child, who was like Jesus my Son, said unto me: 'O woman, dost thou know who I am?'¹ But I perceived that He was my son and said unto Him: 'When I behold thee I seem to behold Jesus, my Son.' He said unto me: 'O My beloved Mother, I will not leave thee apart from Me, but will take thee to Myself, that thou mayest rest for ever.' And I said unto Him: 'What seek these little children who walk with Thee?' And He said unto me: 'These are the little children whom Herod slew, at the time when thou didst bear Me into the world, thinking that he would find Me among them. For this cause do they walk with Me at all times.' And I said unto Him: 'My Lord and beloved Son. . .'"

*Verso

1 Cp. the Sah. in Robinson, *Copt. Apocr. Gosp.*, p. 32, ll. 23 f.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 2 (Cod. Tisch. xxv, 22).

Frag. 3 (*Cod. Tisch.* xxv, 31).

ОҢОҢ АСШҒИРІ ҒАШШО ҒАҒС-
 СӨТЕМ Ғ ПИШОҢП [ЕҒОЛ] ЙИПАР-
 ӨЕНОС . . ОҢОҒ ПЕЖАС П[О]Ң
 ЖЕ МАРОП ОҢИ ЙИПЕШУЛНА ҒАҒ-
 ШУЛНА ЖЕ . . П[А]ҒСАХИ ЙИП-
 ПАРӨЕНОС ӨӨ-]
 ПЕМАС]
 ӨҒИ ЖЕ ӨҒСАХИ ПЕМ ПОҒЕРНОҢ
 ІС ӨЕП ҒӨҒПОҢ] АҒІ
 ПЖЕ ПӨӨ ІНС ПХҒ] А Ғ-
 ПАРӨЕНОС ПЕЖАС ЖЕ П[А]ШИ-
 РІ

* * *

..[...].[
μαρια πεμ η[παρθενος εθνε-
μας
Ο[τ]ορ πεχε φπαρθενος εθουαδ
πωωт же пашу [пирѣ пе пай
пшѣ] пскѣлмос ете[тепαιε ε-
ροι μφοωт
Пехωωт пас же ω [тепмаτ εθουαδ
εταпї е пай ма ап ебо[λ
Αλλα ηρεп пай ехωρε апс[ω]тем е от-
ερωωт потпшѣт псаλп[и]εζ
есωш ебоλ есшω μмос
Хе [т]ωωтпωт σοχι е [т]ημ ша маρια
омаτ μп[с]с же асї [п]хе пснот
пте псех[и]от[ω]теш ебоλ еθ-
де ф[а]т] апї ш[а]ро тпρεп μφοωт
ω [теп]м[аτ]

οὐ πε πῶψ ἥπα[
 τοτῃ ἄντρος [
 σωστέπ ἄμω[οὐ ψα-
 ροι
 Πεχαῖ πνι χε φ...[
 τεκαῖς ιε φ[
 ψαπῖ ε[
 ταῖ[
 ρῖ[
 φμ[
 ε[

Frag. 2 recto

...he said unto me:¹ "...O my beloved brother, remember all those things which the Lord spake. And remember that it was thou who didst rest upon His bosom;² He revealed unto thee all His mysteries;³ there is none that knoweth them but thou and He. For thou art His chosen virgin; and as for me, He did not leave me sorrowful, when I said unto Him:⁴ "My Lord and my God, [show unto me ?] those things which Thou hast spoken to [John thy Beloved...]"

Verso

... Mary and the virgins who were with her. And the holy Virgin said unto them: "What is this great disturbance which ye cause me today?" They said unto her: "O our holy Mother, we would not have come forth to this place; but in this night we heard a sound of a great trumpet which cried saying: 'Arise, haste ye to Jerusalem, unto Mary the Mother of the Christ, for the day of her departure is come.' For this cause are we all come unto thee today, O our Mother."⁵

Frag. 3 recto⁶

*And she marveled greatly when she heard the chosen (?) virgins. And she said unto them: "Let us go (?) to pray." When they had prayed, they were speaking unto the virgins who were with her.⁷ [And while they conversed] together, [Io, the Lord Jesus the Christ] came. [And] the [Virgin said unto Him]: "My Son . . .

Verso

* . . . what is the will (?) of my . . . from Peter . . . guide them unto me. He said unto me . . . that thou mayest do it . . . when I (?) come . . .

1 sc. Peter to John.

2 Ср. *John* XIII, 23.

³ The reference may be to the Coptic *Mysteries of S. John* (ed. Budge, *Copt. Apocrypha*, pp. 59 ff., 241 ff.), or (loosely) to the *Revelation*.

4 The reference can hardly be to *S. John* XIII, 24 and may be apocryphal.

5 The text of the *verso* differs only slightly from the version of Theodosius (Robinson, *Copt. Apocr. Gosp.*, p. 98).

6 Frags. 2 and 3 belong to consecutive leaves. The restored translation is of course highly conjectural.

7 i.e. the ten mentioned above in Frag. 1: the virgins who now visit Mary are a distinct body.

TEXTS RELATING TO THE VIRGIN

Frag. 4 (*Cod. Tisch.* xxv, 30).

Хе фок пе пиѡ[от нем пен-
 ѡт пат[а]ѡс нем пи[п]а еѡт-
 аѡ ша епер ѡте пепер [тирот
 амнм
 5 Аѡеротѡ ѡхе пепѡт ѡнс [пхс еѡ-
 хѡ ѡмос же ѡ тамаѡ [мпар-
 ѡепос ѡѡ пиѡеп ет (ере)ерап[ѡ-
 тип ѡмѡот сепашѡпи
 пе
 10 Тхѡ ѡмос пе же маѡ пиѡеп етѡ[т-
 парѡиѡ мпаран пѡнтѡ б[еп
 пѡкосмос тирѡ етс[ѡѡѡ?
 [п]пекклѡсиѡ беп перап[
 Ф[н е]тпасѡ ѡфн ет .[
 * * *

Фн еѡпачи фрѡотѡ беп пеп-
 рит п[те]ѡири потпе[ѡ]папеч
 пт]еѡсѡи ѡпепѡс еѡт-
 аѡ]
 5 Тпа]сѡи ѡпотрап е пхѡм ѡ-
 пѡ]пѡ отѡт пѡѡи пиѡеп ѡ-
 т а]ѡитѡт еѡсѡт пѡот еѡѡ
 а]пѡк пе пѡт
 Ф[н еѡпачи фрѡотѡ ппаетат-
 10 тѡлиѡ еѡѡѡѡ ѡѡ пѡсѡи ѡте
 п]ѡѡпѡѡѡс нем пѡсѡтп ѡ-
 про]фѡитѡ
 ѡѡ п]хѡм ѡте пѡграфн еѡѡ[ѡѡ
 тпа]тѡитѡт ѡѡтп е тѡ[к]к[ѡн-
 сѡ мпѡѡ]ѡѡ[...]... [

Frag. 5 (*Cod. Tisch.* xxv, 23).

* * *
 ѡ[...] . [
 ѡѡх[мн беп перап еѡѡѡѡ тпаѡ
 ѡѡѡѡ [пѡѡ пѡ ѡѡѡ ѡсѡп беп та-
 метѡтѡ
 5 Фн еѡпач[и мфрѡотѡ бѡ тпѡс-
 фѡра ѡѡ
 скеѡѡс[
 ѡѡ ѡтпе[
 ѡѡ ѡпа[
 10 ѡи ѡпѡѡ[
 ѡѡ[.]ѡ[
 ѡѡ[
 ѡп[
 * * *

* * *
 . . .] . р
 . . .]ѡѡт
 . . .]тѡр-
 . . .]н пѡсѡѡѡ
 5 еѡѡѡѡ ѡѡѡ е пѡмнр] мпесѡн-
 ри ѡсѡтѡп ѡмос ѡс]ѡт ѡѡ ѡпѡ-
 ѡѡѡт тѡѡи беп ѡѡѡѡѡ] ѡфн еѡпа-
 пнѡѡ беп ѡѡѡѡ ѡѡѡѡѡ-
 пѡп]
 10 Пепепсѡ пѡѡ ѡѡ тѡѡѡ] пѡѡѡ ѡ-
 же пепсѡтѡр пѡп же]ѡѡѡѡѡ
 ѡѡѡтѡп . . . еѡ]ѡѡ
] . ѡ
]м

"... *For the glory belongeth unto Thee with Thy good Father and the Holy Spirit for ever and ever. Amen."¹ * Frag. 4 recto

Then answered Our Lord Jesus the Christ saying: "O My Virgin Mother, all things which thou shalt ask, shall be done for thee. I say unto thee that in all places wherein My Name shall be preached throughout the whole world, when they shall build Churches in thy name, he who shall expend that which. . .

*He who shall take care in his heart to do a good deed and write thy holy life—I will write his name in the Book of Life; and every sin which he hath committed, I will forgive him: I am the Lord. He who shall take care for My holy Gospels, or the words of My Apostles and My chosen Prophets, or the books of the holy Scriptures—I will set him in the Church [of the Congregation (?). . . * Verso

. . . [Whosoever shall give] *a crust of bread in thy name, I will requite him an hundred-fold (?) in My Kingdom. He who shall take care for the Offering, or. . . vessels,² or a. . . " * Frag. 5 recto

*. . . (l. 4) [she bowed ?] her head down into the bosom of her Son and fell asleep on the twenty-first day of the month Tōbi, according to the good pleasure of Him Who shall come in heavenly glory. Now after all these things Our Savior said: "Haste ye. . . " ³ * Verso

¹ The prayer of the Virgin here ended is parallel to the prayer in the Theodosian version (Robinson, *op. cit.*, p. 110), where however there is nothing corresponding to the promises of Christ which here follow. For these promises

compare the *Ethiopic Covenant of Mercy* (Budge, *Legends of Our Lady Mary*, pp. 57 f.).

² *sc.* the Eucharist and the eucharistic vessels.

³ The passage is parallel to the Theodosian narrative (Robinson, *op. cit.*, p. 110).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 6 (Cairo, no. 48. i).

* * *
 ...] απρωс βαω[у ποτ-
 ρωαν μππατικον
 Ηρηλ δε εβολ ε μιμρατ[
 παсρωλ εβοτι е прн[т иппар-
 χнеретс псхωот ип[отерноτ
 же марон итепρωте[и ипн
 етгаи мпессωма Ото[р итеп-
 ρωкρ мпессωма рен от-
 χρωи
 Нөωот де иппараномос ет[ем-
 маτ атоохт псωи аноп [де
 аиχω мпессωма ерни нем [пи-
 σлох Отоρ аиφωт
 Нөωот де а пдс шдирт еρωот б[ен
 отметھےλλε шате ποται εη[ολ
 ирнот ρина итегермеоре
 ипн еонашωи

Frag. 7 (Cairo, no. 48. ii).

ден ете пи[
 аτхему ден[
 ωт ејот ми[
 ша ерни е пкех[ωотпи е-
 бол
 Аноп ρωи апēm[и
 етацшωи [
 ...]ε . [
 * * *

* * *
] . ж[
 ... ο]τορ ацшоршер ф[мнш
 тирц] εβοти е пима пенкот
 пте пс]ωма п[ατiα мпароенос
 пе]
 Ниапос]τολος де етаи[а]т же
 а пи]отгаи ерāπαχωριп пωот
 аτ]ωотпот аτi εβολрен пи(ма)
 ете] паτχιп ирнтц ато[и е-
 рат]от батен псωма и[τпароε-
 п]ос еоотаε μαριā
 Фа]i де ет а псгшпар сωлип εбол
 ммоу етацпар ε пгапосто-
 лос а псгрит i εроу отор
 ац[ρο ερωот ецшω ммос
 Же ω паδс пай ба таметаонар[т
 отор ацi ша петрос ецрими ец-

поу гар пдс ипир]ελλιпос ет-
 соп нем пихрист]iапос ти-
 рот]
 Фаi ете фωц пiа]магi нем [хом
 нем пгаio]нем пiωот п[χс
 фпот[т мми ипир]христиiапос
 ша епег ите пиен]ег тирот
 амин]

Frag. 6 recto

... *We sang over it (*sc.* the body of the Virgin) a spiritual song. But as we were going out to the tomb, it (the song) reached the heart of the chief priests.¹ They said to one another: "Come, let us slay them who carry her body and let us burn her body with fire." Now they, the lawless men, pursued after us; and we set down her body together with the bier and fled. But as for them, the Lord cast blindness upon them (all) save one of them, that he might be a witness of those things which were to happen.

verso

... *and it (the fire²) destroyed the multitude, even unto the resting-place of the body of the holy Virgin. But when the Apostles saw that the Jews were retreated, they arose and came forth from the place wherein they were hiding. And when the man, whose arm was torn off, saw the Apostles, his courage returned unto him, and he besought them, saying: "O my lords, have pity upon my unbelief." And he came to Peter weeping and (saying) ...³

Frag. 7 recto

... *every [one] whom the ... He was found in ... Who is ... unto the rest. We also knew [...] which was come to pass ...⁴

verso

For He is the Lord of the *Greeks together with all the Christians;⁵ He unto Whom belongeth might and power and honor and glory, Christ, the Very God of the Christians, for ever and ever. Amen.

¹ The chief-priests are mentioned in this context in a Sahidic fragment (Robinson, *Copt. Apocr. Gosp.*, pp. 78 f.).

² The Jews are smitten with fire in the narrative of the Assumption of Theodosius (*op. cit.*, pp. 118 f.).

³ The report of the incident is taken up at this point

and carried on in the fragment published by Revillout (see above, pp. 55 f.). The Theodosian narrative (Robinson, p. 118) does not mention the man who escaped blindness.

⁴ Perhaps parallel to Revillout's text, *op. cit.*, p. 66, l. 14.

⁵ Cp. *Romans* x, 12.

TEXTS RELATING TO THE VIRGIN

C. EVODIUS OF ROME

On the Death of the Virgin.

Parchment. Three fragments (Cairo, nos. 31, 31^{Add} i and ii) derived from two copies of the *Death of the Virgin* ascribed to Evodius of Rome.¹

Frag. 1 (Cairo, no. 31^{Add} i), 21.5 × 21.5 cm., is the upper part of a leaf numbered — $\overline{\alpha\epsilon}$, the last in quire $\overline{\epsilon}$:² the inner edge and lower part have been torn away. The hand (which is identical with the hand of No. 1x, Frag. 3; cp. Plate X b) is somewhat angular, though regularly formed, with thickened down-strokes and may be assigned to the twelfth century. The stops used are + (to distinguish clauses), and ∴ (marking the ends of paragraphs). Both are in red ink: the stop - (black ink), used by the original scribe, has been allowed to stand in many places.

Frag. 2 (Cairo, no. 31), 21.8 × 27.5 cm.,³ is from the same ms. The upper right-hand portion of the text has been clipped off diagonally, and the lower margin is missing.

Frag. 3 (Cairo, no. 31^{Add} ii), 26.5 × 19 cm.,⁴ has a written column of 31 lines measuring 23.5 × 13 cm. The stop - is used occasionally at the end of a paragraph; but the hand, a thick, rounded uncial markedly smaller than the hand of Frags. 1-2, shows that the leaf belonged to a second and probably earlier copy.

A collation of the new fragments with the text of Lagarde ('L.') is here given.

Frag. 1 *recto*.

(= L. (Lagarde) p. 48¹⁵⁻²⁵ τωσση το ω τασρομπι.)

l. 1 τ]ωσσησ : L. 48¹⁵ τωσση.

Frag. 1 *verso*.

(= L. p. 48³⁰-49⁸ σε αιερω† το μφοσ βεν πι-.)

ll. 1-2 αιερω† εβολ μμωσ + α[...]πυ εβολ μμωσ + : L. 48³⁰ αισι ερω† ε. μ. (omitting the last three words).

l. 8 καπ αρετ[... : L. 49² κασε.

l. 11 πα[ρ]μα : L. 49³ παρμα.

l. 12 ητασι μμ[ος : L. 49⁴ ητασ†.

Frag. 2 *recto*.

(= L. p. 50³⁻¹¹ λοιπον μπερριμ το εορε θαι μοσ ψα επεζ⁵.)

ll. 7 f. †παχας απ ε. ψτεμοσ[οης ερω]τεπ : L. 50⁴ †παχας απ ποτεσηп εορεμσποηс ερωτεп.

ll. 9-10 ερω[τεп απ η]χωλεμ + тамаσ παροпс ер[ωтеп] απ : L. 50⁵ еρωтеп απ отзе такемаσ μпар-
оенос παροпс еρωтеп απ.

ll. 12-14 εина ηтсоеληλ ησε тетенψτχη : L. 50⁷⁻⁸ εина ηтетеппаст ерос ηтсоеληλ &c.

ll. 19 f. ми μμοп ψχομ μмок + ε ψтеmore θαι μοσ [ψа] επεζ : L. 50¹⁰ ми ммоп ψχομ еоре θαι
моσ ψа επεζ. (Our fragment clearly has the correct text: "Canst thou not cause that she should not ever
die?" Robinson's explanation (*op. cit.*, p. 211 note 9) of L.'s text may therefore be abandoned.)

Frag. 2 *verso*.

(The text is too faint for accurate transcription.)

Frag. 3 *recto*.

(= L. p. 51¹⁴⁻²⁵ οτορ παщпρι το ε τεγμασ μпароенос.)

l. 1 παщпρι μμεпρι† : L. 51¹⁴ omits the latter word.

ll. 2-3 отор пт[αψ]αρομ εισωтеп : L. 51¹⁴ отор птащпри βен отμκαδ ηρηт αисωтеп.

l. 4 ерок екжа ммос : L. 51¹⁵ omits the two latter words.

1 For the text (from *Cod. Vat. Copt.* LXII, 5—itsself a Macarius ms.) see Lagarde, *Aegyptiaca*, pp. 38 ff. A translation is given in Robinson's *Copt. Apocr. Gospels*, pp. 44 ff.

2 The *verso* is headed $\overline{\alpha\epsilon}$ $\overline{\pi\epsilon}$ (Ornament) $\overline{\pi\chi\epsilon}$ $\overline{\epsilon}$.

3 The complete width of the page.

4 The upper and outer margins have been cropped: the heading $\overline{\eta\epsilon}$ $\overline{\pi\chi\epsilon}$ (sq. ornament) $\overline{\pi\alpha\iota}$ $\overline{\pi\eta\iota}$ is mutilated: the page (or folio) and quire numbers are lost.

5 The indefinite beginnings of four preceding lines in our fragment are ignored.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

- ll. 8–10 $\epsilon\gamma\tau$ $\rho\omicron\tau$ $\dot{\eta}\pi\iota$ $\epsilon\tau$ $\epsilon\gamma\pi\eta\omicron\tau$: L. 51¹⁷ $\epsilon\gamma\tau$ $\rho\omicron\tau$ $\pi\epsilon\mu$ $\dot{\eta}\sigma\iota$ $\dot{\eta}\pi\iota$ $\epsilon\tau$ $\epsilon\gamma\pi\alpha\dot{\iota}$.
 l. 13 $\dot{\mu}\pi\alpha\dot{\iota}$ $\rho\eta\tau$ $\iota\epsilon$ $\pi[\alpha\psi$ $\rho\eta]$: L. 51¹⁸ $\dot{\mu}\pi\alpha\dot{\iota}\rho\eta\tau$ $\pi\omega\varsigma$.
 ll. 15 f. $\dot{\mu}\pi\omega\varsigma$ $\dot{\eta}\tau[\pi\alpha\chi\epsilon]$ $\mu\chi\omicron\mu$ $\alpha\pi$ $\dot{\eta}\epsilon\rho\omicron$: L. 51¹⁹ $\dot{\eta}\alpha\psi$ $\dot{\eta}\rho\eta\tau$ $\tau\pi\alpha\psi\epsilon\rho\epsilon\omega\rho\iota\pi$.
 l. 18 $\pi\omicron\tau$ α] ϵ $\pi\epsilon\chi\alpha\gamma$ (the lacuna admits no more): L. 51²⁰ $\pi\epsilon\pi\omicron\tau$ α $\dot{\eta}\epsilon$ $\pi\epsilon\chi\alpha\gamma$.
 l. 20 $\epsilon\rho\rho\omicron\tau$ $\rho\omega\iota$: L. 51²¹ omits $\rho\omega\iota$.
 l. 22 $\dot{\eta}\tau\chi\omicron\mu$ $\dot{\mu}\phi\mu\omicron\tau$: L. 51²² $\dot{\eta}\chi\omicron\mu$ $\pi\dot{\eta}\epsilon\pi$ $\pi\tau\epsilon$ $\phi\mu\omicron\tau$.
 l. 23 f. $\dot{\eta}\alpha\tau\omicron\tau$ $\epsilon\tau\epsilon$ $\dot{\alpha}\pi\omicron\kappa$ $\pi\epsilon$ $\dot{\eta}\alpha\psi$ $\dot{\eta}\rho\eta\tau$ $\tau\epsilon\rho\alpha\rho\rho\omicron\tau$: L. 51^{22–23} $\dot{\eta}\alpha\tau\omicron\tau$ $\pi\omega\varsigma$ $\tau\epsilon\rho\rho\omicron\tau$.
 ll. 24 f. $\dot{\eta}\alpha\tau\eta\pi$ $\dot{\mu}\phi\mu\omicron\tau$ $\pi\epsilon\mu$ $\pi\epsilon\gamma\mu\omicron\rho\phi\eta$: L. 51²³ $\dot{\eta}\alpha\tau\eta\pi$ $\pi\epsilon\gamma\mu\omicron\rho\phi\eta$.
 l. 28 $\psi\epsilon\pi\eta\eta\tau$ $\dot{\eta}\rho\eta\pi$ $\pi[\dot{\eta}\eta\tau\epsilon]$ $\dot{\eta}\chi\epsilon$ $\dot{\eta}\epsilon\tau$: L. 51^{25–6} $\psi\epsilon\pi\eta\eta\tau$ $\dot{\eta}\chi\epsilon$ $\pi\omicron\tau$ $\dot{\eta}\rho\eta\pi$ $\pi\eta\eta\tau\gamma$ (*sic*).
 Frag. 3 *verso*.
 (= L. 51^{26–52} $\alpha\gamma\gamma\omega\tau$ $\epsilon\kappa\omicron\lambda$ *to* $\epsilon\rho\psi\phi\eta\eta\tau$ $\epsilon\mu\alpha[\psi]\omega$.)
 l. 7 $\dot{\eta}\tau\eta\tau\epsilon\pi$ $\omicron\tau\omicron\rho$: L. 51²⁸ $\tau\eta\tau\omicron\tau$ (only).
 l. 16 $\epsilon\pi\alpha\kappa\omega\varsigma$ $\dot{\mu}\pi\omega\mu[\alpha]$: L. 51³² $\pi\tau\alpha\mu\alpha\kappa\alpha\rho\iota\alpha$ $\dot{\mu}\mu\alpha\tau$.
 ll. 20–23 $\omicron\tau\omicron\rho$ $\dot{\eta}\epsilon\pi$ $\pi\omega\mu\alpha$ $\dot{\eta}\tau\alpha[\mu\alpha\tau$ $\dot{\eta}]$ $\tau\alpha\psi\omega\pi\iota$ $\pi\eta\iota$ $\dot{\mu}\mu\alpha\pi$ $\dot{\eta}\epsilon$ $\dot{\eta}\alpha\kappa\omicron\tau$: L. 51³³ $\omicron\tau\omicron\rho$ $\epsilon\chi\epsilon\pi$ $\pi\omega\mu\alpha$ $\pi\tau\alpha\mu\epsilon\pi\eta\tau$ $\dot{\mu}\mu\alpha\tau$ (only).
 l. 24 $\pi\epsilon\tau\rho\omicron\varsigma$ $\alpha\gamma\psi\epsilon$ $\pi[\alpha]\gamma$ $\rho\iota\chi\epsilon\pi$ $\pi\iota\mu\alpha\pi\epsilon\rho\psi\omega\tau\psi\iota$: L. 52¹ omits all after $\pi\epsilon\tau\rho\omicron\varsigma$.

D. THEODOSIUS

The Death and Assumption of the Virgin.

Parchment. Five leaves — $\bar{\epsilon}$, — $\bar{\mu}$, — $\bar{\mu}\alpha$, — $\bar{\eta}$, — $\bar{\xi}$ (Cairo, no. 9, 9^{Add} i–iii) from one ms. of the Theodosian *Dormitio Mariae*, to which also belong two leaves at Manchester (Rylands Lib., Coptic no. 441) numbered — $\bar{\eta}\bar{\epsilon}$, — $\bar{\eta}\bar{\eta}$, and two leaves at Leipzig (*Cod. Tisch.* xxvi, 1; xxvii, 9), the latter unfoliated, the former numbered — $\bar{\xi}\bar{\epsilon}$.¹ These were recovered (from Dêr Abû Makâr) by Tattam and Tischendorf respectively. The numeration is by pages, so that — $\bar{\eta}$, — $\bar{\eta}\bar{\epsilon}$ and — $\bar{\eta}\bar{\eta}$, $\bar{\xi}$, — $\bar{\xi}\bar{\epsilon}$ are adjacent leaves. Since — $\bar{\eta}$, — $\bar{\xi}$ form a single sheet, the quire must have contained at least six leaves (12 pp.).

The leaves — $\bar{\eta}$, — $\bar{\xi}$ measure 29.2 × 22 cm.; — $\bar{\epsilon}$ (slightly cropped) is 28.4 × 21 cm.; the other two leaves having been robbed of their margins,² measure 25.4 × 15 and 24.3 × 15 cm. The written column is 22.5 × 12.5–13 cm. For the hand,³ which is rough and uneven, compare Plate XII, Hyv. *Album*, Plate xxxii, XLII, 4.

The narrative portion of the work has been edited by Forbes Robinson⁴ from the complete ms., brought likewise from Dêr Abû Makâr by Assemani, and now at Rome (*Cod. Vat. Copt.* Lxi, 4). Below is given the full text of fo. — $\bar{\epsilon}$, containing the exordium of the homiletic introduction⁵ (omitted by Robinson). A collation of the remaining leaves with Robinson's text is added.

¹ See Crum, *Cat. of the Copt. MSS. in the Rylands Library*, p. 219; Leipoldt, *l.c.*, p. 408. The association of the Rylands and Leipzig leaves was established by Crum: in style and script the new leaves are identical with the former.

² Cp. No. xxix. Margins were cut away to supply 'ties' and other material for binding new books (see Introduction, § 4).

³ *Coptic Apocryphal Gospels*, pp. 90 ff.

⁴ No. xiv (Mart. of James the Persian) is by the same hand and probably formed part of the same volume.

⁵ To this part of the work *Cod. Tisch.* xxvii, 9 also seems to belong.

отълонос еадѣадоноу ѿже
пептрим]акартос ѿѡт
абба ѡе]ѡдосіос пар-
хн]ен[іско]нос ѿте ракоѣ
оноу пи[омолоу]тис ет[ер-
фор]и]и мпѣс
еадѣадоноу де е тапалѣм-
ѡис ѿтепѡс ти[р]ен ѣ[ѡео-]
донос еѡѡѣ маѣа е-
те¹ соу іѣ мпидѡт м[есѡ-
ри] пе
еадерѣнтс ісхеп [ѣо]ко-
поміа ѿте пѣс ѡа [п]ѡж е-
ѡѡ птаг аѣа мпа[рѡе]нос
нем тесапалѣмѡис еѡѡѣ
етаѣтаѡѡ де мпаг донос
ѣеп тѣан ѿромпи ет еѣпа-
мтоп ммоу пѣнтс ѣеп
отѣрнпи ѿте ѣѣ ампи

ΠΦΟΟΥ ΔΣΧШ[Κ]
ЄВОΛ НХЄ ФПРО-
ФНТІА НТЕ Ш-
ЗУПНШΔΟΣ ΔΑΥ-
ІΔ ΘН ЄΤΧШ П-
ΠΟΣ

Хе етѣіни еѡѡпи мпи-

¹ ете : ѿ, Robinson

ѣ
отро ѿраппарѣѡенос гѣ
ѣагѡѡ ммос етѣіни
паѣ еѡѡпи ѿпеск[е-
ш]ѣері тѣроѡ
Δλнѡс ѡ пепіѡт мпро-
фитис отѡп отмѣс-
тироп ѣеп паісаѣ
Кѣѡ ммос ѣе етѣіни е-
ѡѡпи мпиотро ѿрап-
парѡ[е]нос гѡс гѣхеп
отмнш гѣ ѣагѡѡ м-
ммос гѡс гѣхеп отѣ
ѣе етѣіни нас еѡѡпи
ппескешѣері ти-
роѡ
допѡп пѣѣаѣ ѣе моі
пни мпетеппѡс еѣ-
орѣ нем петепкаѣ
еѣтоѡѡѡѡт гѣпа п-
те псаѣ мошѣ аѡѣе
тагѡ
Πѣѡѡт ѣар аѣіни еѡѡ(п)
мпиотро ѿраппарѡе-
нос ете ѣаг пе пи-
сѡма мпарѡепікоп ѿ-
те ѣпарѡенос нем
тесѣѣѣхн ѿалнѡѡпи
еѡѡи ѿѡаг нем потѣ-
рѡѡ.

*A Discourse which our thrice-blessed Father Abba Theodosius, the Archbishop of Rakoti and the Confessor¹ * (p. 1)
who put on Christ, delivered. And he delivered it touching the Assumption of the Lady of us all, the pure Mother of God, Mary, which is the sixteenth day of the month Mesôrê; beginning from the Dispensation of Christ unto the End of this Holy Virgin and her pure Assumption. And he delivered this Discourse in his last year, wherein he was to fall asleep. In the Peace of God! Amen.

Today is fulfilled the prophecy of the singer, David, which saith:² "They shall bring in unto the *King * (p. 2)
virgins behind her: they shall bring in unto him all her companions also."

Verily, O our Father the Prophet, there is a mystery in this saying. Thou sayest: "They shall bring in unto the King virgins," implying a multitude; "behind her," implying one: "they shall bring in unto her all her companions also."

Moreover he³ saith: "Give me your devout attention and your heedful understanding, that the discourse may proceed without check. For today they bring in unto the King virgins, that is the virgin body of the Virgin and her very Soul, both together."

¹ Theodosius I, Patriarch of Alexandria 535-567 A.D., was banished by Justinian in 538 A.D. (see *Hist. of the Patr.*, ed. Evetts, pp. 191 ff.).

² Ps. XLV, 15.

³ ? Theodosius.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

- (1) Pp. ($\overline{\lambda\theta}$), $\bar{\mu}$ (= Robinson, p. 102⁹⁻²⁸ $\xi\eta\alpha$ πταστωνε *to* τωσσι μα|).
Recto l. 9 πνεπεε τηροτ: R. 102¹² omits τηροτ.
Verso l. 4 ηραпpeγ-: R. 102²⁰⁻²¹ ηотpeγ—.
 l. 24 παροπος: R. 102²⁶ adds ητε παωот.
- (2) Pp. ($\overline{\mu\tau}$), $\overline{\mu\alpha}$ (= Robinson, p. 104¹⁸⁻¹⁰⁶¹⁰ $\chi\eta\psi\epsilon$ шарωот *to* етаретeп|).
Recto l. 12 ηπipeγμωот: R. 104²¹ ηπipeγμωотт.
 l. 21 ηψαψι: R. 104²⁶ епцащι.
Verso l. 8 тетeп†: R. 106³ птетeп†.
 l. 9 ми сѣнотс *sic*: R. 106⁴ ми ссѣнотт.
 ll. 17-21 пснот пѣeп [ca]p пашнpi отор [пш]нpi ѿф† ѡeп отmeθ[ми]: R. 106⁷ omits all after пѣeп.
- (3) Pp. ($\overline{\mu\theta}$), $\bar{\eta}$ (= Robinson, p. 108²⁰⁻¹¹⁰¹³ $\epsilon|\theta\sigma\alpha\delta$ *to* асeпкот).
Recto l. 5 παλιп: R. 108²² omits.
 l. 9 ηραпeγhωс: R. 108²⁴ omits superfluous h.
 l. 21 ма ηкот: R. 110¹ ма пeпкот.
Verso ll. 3 f. πioтпocγ: R. 110⁴ omits πi-.
 l. 4 ηēпeг: R. 110⁴ ēпeпeг.
 ll. 7 f. πpoсeтxи мпaι pη†: R. 110⁶ omits мпaι pη†.
 l. 9 cahhawθ (one h added above the line): R. 110⁶ cahhawт.
 l. 11 eμmapoтhλ: R. 110⁷ eμmapoтhλ.
 l. 14 mapoтωп: R. 110⁸ mapoтoтωп.
 l. 16 ητε тек: R. 110⁹ ητε пeк.
 l. 28 acη(кот): R. 110¹³ acепкот.
- (4) Pp. ($\overline{\pi\theta}$), $\bar{\xi}$ (= Robinson, p. 116⁶⁻²⁶ ѡeп отсeмпи *to* ηотxρωм).
Recto l. 1 ceмпи: R. 116⁶ ceмпи.
 l. 2 ηωλι: R. 116⁷ eпωλι.
 l. 5 oтoωoттeс: R. 116⁸ oтoωoттeс.
Verso l. 2 iωaтiм: R. 116¹⁶ iωaтiм.
 l. 8 ηпeтeпhēλλeт: R. 116¹⁹ ηпeтeпhēλλ.
 l. 20 тeппaдaιγ: R. 116²² ēтeппaдaιγ.

E. *An Encomium on the Virgin.*

Parchment. Three fragments (Cairo, no. 10, 10^{Add}) from one ms. Frags. 1-2 are two leaves forming a single sheet but not consecutive: the page or folio numbers are lost. Frag. 3 comprises the remains of a similar sheet of which the left-hand leaf is represented only by a small and illegible fragment (not reproduced): much of the outer portion of the right-hand leaf, which is numbered on the *verso* $\bar{\lambda}$, is lost owing to decay. Possibly other fragments of this ms. may be identified at Leipzig or elsewhere.

The page measures 33 × 27 cm., the written column 27 × 16 cm. There are guide-lines to every alternate line of the text: the stop ↯ (red) is ordinarily used, but ↯ and ☒ occur once each. The hand, a large, regular, square uncial (see Plate IV B), resembles the hand of Hyvernāt, *Album*, Plate xxxvii (x century).

In Frags. 1-2 various Old Testament worthies—Elias, Moses (?), Judith, Gideon—are invoked: the contents of Frag. 3 are not altogether clear owing to its damaged condition. Though in all the Virgin is lauded, certain indications (see Frag. 1, *recto*, ll. 24 ff.) suggest that the work was at least formally a Panegyric on the Nativity.

TEXTS RELATING TO THE VIRGIN

Frag. 1 (Cairo, no. 10).

Отпрофит[ис мми отор от-
 реуѣсѣω [отор отмарт-
 рос он пе . [
 батри пахадѣ
 5 ммоу тпол[ис
 Отѣатматорг[ос пе етау-
 тогрос пшн[ри ѿѣхира
 ѣболѣен пн еф[мωотт
 Отреушаншо п[е пте
 10 пторфанос пе [ѣен писноу м-
 пирѣωп
 Отреушот ебол [пснѣ етау-
 ѣотеѣ ѿпѣжаѣи [пте пѣт
 Отреушоршер п[е ѿп]ма [п]ер-
 15 шωотшѣи ѿте ѣѣааа¹
 Еѣпажос же от еѣе отрωмѣ
 еѣен хрωм ѣболѣен тѣе
 мпипаѣ ѣтеѣот-
 ωш
 20 Отор он пмωот мпипаѣ ѣтеѣ-
 отωш [па]и тирот ѣре паи рω-
 ми ѿрнтс² семпшѣ ѿтептеп-
 ротт [ѣе пау]паѣ е ѣѣ
 Амωт лоп[он мѣ]оот + ѿтекер-
 25 меѣре мп. [.. ѿрн]тѣ + же паи
 котѣи ѿш[нри мма]риа масѣ
 мѣоот + п[.....]етсаѣи пе-
 мак ѿпаѣ пѣѣен пе отаи паи
 отаи пе Отор п. ѣ
 30 пе
 Етауѣфωш ап отѣе етаушѣѣѣ а[п]
 отатѣфωш тар пе + отор от-
¹ sic. ² мѣнтс, MS.

[.....]к [....] ро
 [.....]ѣроу + отор
 [.....]. ѣ.к ѣпаѣ он
 [.....].
 5 [.....] маѣнтис мпаи
 [.....] ѣѣи мпирωот пѣс
 [.....] м]арѣа мѣери ма
 [.....]ос таи котѣи
 [.....]то]ѣѣнотт аѣ-
 10 [.....]ѣ]ѣрни ѣ пмωот ѣ-
 [.....]ѣѣе пѣлаос пе ѣт-
 [.....]ѣ]ен пшѣшѣи ѿѣмет-
 [аѣпаѣѣѣ п]ѣм пѣωλεѣи ѿпипо-
 ѣ[и]
 15 Отор пмωот меп етеммѣт
 аѣрлоѣ шѣ ѣѣотп ѣ ѣоот
 ѣметрωми ѣе аѣотшѣс ѣен паи
 мωот еѣролѣ аѣпаѣѣѣ тн-
 рот ѣ еммапѣтнѣ + Отор сеѣи
 20 мпѣстос пем потшнри шѣ ѣ-
 ѣотп ѣ ѣпаѣ п[ѣ]м шѣ епѣѣ ѿ-
 те пепѣѣ
 Амн ѣω ѣ ѣѣѣѣ [.....]. ѿте сн-
 ѣи ѣен пѣпѣѣ ѣ[н еѣас]ωлѣи ѿрнтс
 25 пѣѣѣ п[ѣте ѣлоѣѣѣ]пѣс + ѣмн ѿ-
 тепаѣ ѣ ѣ[н еѣас]ωлѣи ѿѣпо-
 лемос ѣѣ[ѣолѣѣ]п пѣѣ-
 ѣи
 ѿѣѣ ѣе + аѣѣ[ωлѣи] пѣѣѣѣ потрω-
 30 ми ѿѣѣѣѣ отор ѣѣѣѣѣ ѿѣ-
 ѣѣ пе ѣѣ аѣѣѣѣѣѣѣѣ
 Амн ѣѣѣѣ ѿтепаѣѣ ѣ маѣѣѣ ѣс-

*A prophet¹ [in truth and a] teacher [and a witness] also, [who...] before Ahab [...] him, the city [...];
 a worker of miracles [who] raised up from the dead [the widow's] son; a nourisher of orphans [in the time of]
 dearth; a smiter [with the sword, who] slew the enemies [of the Lord]; a destroyer of the altars of Baal. What
 shall I say of a man who brought down fire from Heaven at what time he would ? And again, water at what
 time he would ? All these things which were in the power of this man deserve our belief that he used to see God.

Come, then, today that thou mayest witness the [wonder ? which hath come to pass thereon], namely
 the birth today of this little child of Mary, [come unto Him] Who spake with thee each several time, and . . . ;
 Who suffereth not division nor change, for He is indivisible and un[changing].

* . . . (l. 5) disciple of this [man . . .], who received the salt,² Christ. [Come, to behold the ?] new Mary . . .
 this little . . . purified, he [cast . . .] into the waters which [were bitter³ . . .], that is, the peoples who [were
 steeped] in the bitterness of [unbelief] and the impurity of sin; and those waters have become sweet unto this
 day. And mankind hath received baptism in these sweet waters, and believed all upon Emmanuel, and hath
 been faithful together with their children unto this time and for ever and ever.

Come thou also, O Judith, [wielder ?] of the sword through the spirit—thou who didst cut off therewith
 the head of Holofernes; come, that thou mayest see her who cut off a war from the earth. Thou didst cut
 off the head of a single man, and it was a single people which thou didst deliver. Come that thou mayest
 behold Mary, who . . .

¹ The presence of Elijah, as of other Old Testament
 worthies (see below), is here invoked.

² sic.

³ Presumably the reference is to *Exodus* xv, 23 ff., and
 the personage invoked is Moses.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 2 (Cairo, no. 10).

1 Исмаде [
 2 реми ѿ ѿн ет[ас]мас ф̄т̄ же
 3 маѿ ёроу отор же ѿоу . .
 4 пе пиагелос ѿте пичш̄т̄ псо-
 5 пи
 6 Ш ѿедеѿн пирежерѿакрини
 7 еѿе от аkerпирази м̄пѿс̄
 8 еутознос м̄мок ѿсѿтир м̄-
 9 пс̄л̄ пѿладос п̄нашт̄наѿи
 10 аkerетн̄ е ѿи ѿомни отор
 11 ашѿпи
 12 ѿ пикатарактис ѿте тфе отѿн
 13 ашѿотѿ ѿотмознѿот ѿ-
 14 жеѿ отма ѿотѿт̄ + шате пи-
 15 слан̄ ѿсорт мор м̄маѿатѿ ѿ-
 16 текмор ѿотлакан̄ м̄мѿо[ѿ ѿ ѿ-
 17 ѿнѿ
 18 Пепепсѿс аkerетн̄ м̄п̄епа[п-
 19 тѿн̄ + отор ѿ п̄мознѿот[ѿ-
 20 тс̄ п̄каѿи тнѿ + м̄п̄еѿ̄ еѿеѿ
 21 п̄сорт + шатекеми же ап ѿпа-
 22 жеѿѿом ѿеп п̄п̄ѿлемос
 23 ѿриот̄ етакшѿпи ѿѿк ѿотрѿми
 24 м̄профитис +
 25 ѿриот̄ етаксаѿи ѿѿк[н̄] м̄фрн̄т̄ ѿ-
 26 ѿѿѿѿ + ф̄ѿѿт̄ м̄п̄х̄с̄ + ф̄ѿѿ еѿѿѿ-
 27 ѿѿс̄ + же ѿп̄ѿѿ епесн̄т̄ + м̄фрн̄т̄
 28 ѿотмознѿот̄ еѿеѿ от-
 29 сорт
 30 Нѿоу п̄с̄ пе п̄мознѿот̄ + ма-
 31 р̄ѿ ѿѿс̄ т̄ѿ¹ п̄сорт + ф̄ѿѿеѿи ѿѿт-
 32 ѿѿѿѿ

¹ $\mu \in MS$. (apparently).

[. ἀρε πῖςορτ
ε]ρκαθαρὸς [π]τερίωι ἐβόλ
ἀρεσσαν πῖμοτηρωσ ἱ ἐσωγ
φαι πε μῖφρη† πῖψελετ μ-
5 μι μαρία + τῖρεβῖ πᾶθωλεβ
ετ α φῖ† ἱ ερρη ἐσως ἐβόλρε(π)
τφε + μπεςχῖσι ἀλλὰ ἀσερω-
от ἡρωτο
Θαι τε μαρία ἐταςφερψ пес-
10 κλίμα ἐβόλ ψα φῖом + отор
песмотλх ψа φῖаро + отор
песчннбῖ аτρωῖс ἡραпτωσ
ете пифарсеос пе пн етхω
μмос хе аноп пе ποῖс μпῖла-
15 ос еасроῖссот атераθот-
ω]ηρ ἐβόλ + εῖτεп тхом мῖф†
εταςερннбῖ ē-
рос
Н[ε]спотпн оп аτμαρ пкари ас-
20 оῖсῖ ἡхе песоттар ἐроте
пῖψнпн тнрот ἡте пῖлῖба-
пос
Θαι τε μαρία ἐт α πῖψнпн тнрот
ρωλ ē рате + аτатс ἡотρω ē-
25 хωσ тнрот
Θαι τε τῖрамῖос + ἐρε пῖхρωμ
пнот ἐβόл пῖнтῖ + отаткар-
пос те + хе отпарθепос те
ἀλλὰ ас† μпескарпос етρωλх
30 ἡнс пхс %
Пехас ἡхе τῖпараῖсῖн + хе а
пῖψнпн тнрот θωот† ē пот-
ἐρнот

**Recto* * . . . (l. 2) O thou who didst give birth to God . . . the Angel of the great council.¹

O Gideon,² the questioner, wherefore didst thou tempt the Lord, Who raised thee up to be a savior of Israel, the people of stiff necks, and didst ask to be given a sign ? And it was done. The torrents of heaven were opened : dew was poured upon a single spot, until the wool of a fleece was filled with it, so that thou didst fill a basin of water therewith. Afterwards thou didst ask for the contrary ; and the dew watered the whole ground, but did not come upon the fleece, that thou mightest know whether thou wouldest find strength in the war.—Unless³ (it were that) thou also didst become a man of prophecy ; unless thou also didst say like David, the forefather of the Christ, who said, “He shall come down like dew upon a fleece.”⁴ He, the Lord, was the dew, Mary herself was the fleece, the ewe lamb without blemish.

^{*Verso} . . . the fleece was pure that he might wash (?) when the dews should come upon it. This (the fleece) is like the true bride, Mary, the ewe-lamb without stain, upon whom God came down from Heaven. She travailed not, but rather rejoiced. This is Mary who stretched forth her branches unto the sea and her boughs unto the river,⁵ and her shade covered mountains, that is, the Pharisees—they who say, “We are the chief of the people.” When she covered them, they were obscured through the power of God which overshadowed her. Her roots also filled the land: her fruit was exalted more than all the trees of Libanus. This is Mary, unto whose feet came all the trees, making her queen over all of them.⁶ She is the bramble,⁷ from which cometh fire,—fruitless in that she is virgin; yet she giveth her sweet fruit, Jesus the Christ.

The parable saith: "All the trees gathered themselves together . . ." ⁸

¹ Cp. No. v, fo. 132^b, ll. 8 f. and note on p. 26.

2 For what follows cp. *Judges* vi, 36 ff.

3 "Unless" resumes the question "Wherefore didst thou . . ."

4 *Psalm* LXXII, 6.

5 Cp. *id.* LXXX, 11.

6 See *Judges* ix, 8 ff.

7 *ib.*

8 *ib.* Cp. generally Methodius, *Conviv.*, x, 2 ff.

Frag. 3 (Cairo, no. 10^{Add}).

ρω. [.] ε εϋρνη ē [Ϸ]ταποι πιβεν
 ε[τш]οτο ἄμωρτ εϋρνη
 асѣ ἄпесотои ē пепμελος м-
 пизаβολос асѣ Ϸпim [ε] пегвал
 5 сром ппегћотϷи шатесѡ(мк?)
 мпегкои кп. [.] ἄ-
 μοу φη ет[.]
 ашѣ ёроу . . . [.] ρω-
 ми пибев п̄рн[тϷ]
 10 Отор παι ρηт ас[ωλι птафе м-
 пизакωп χω[ρις сиηи Ϸи
 мерез
 отор асѣ ἄпiор[о]
 тпρυ маллон де ас. . [.]
 15 Отор φη етауѣ нас ἄп[тамази
 шатесоро ис Ϸппе [мфот
 ыталнотт ёхев песор[о ε φη ета-?
 ысѡи еротп ёхѡс к[.]
 ыс есѣфи ē ρωу от[ор ес-
 20 отѡшт ἄмоу же п̄ѡс[к пшп̄ри м-
 ф̄т̄
 Ис ꙗкма[риа] ас̄п̄и ἄп̄е[с . . .
 п̄ем п. [. . .] . . [. . .] . . [. . .]
 отор ε. [.]
 25 мос . . [.]
 отѡшт
 Орѡ + п̄ем[.]
 ѡрот[.]
 ѡс м. [.]
 30 ѡи а̄г[.] ма-
 рӣа
 Фай пе папотѣ ꙗк[.]

λ̄ ἰης

φαι етаϥσρo ε псажа[п]аc
аϣωλι ητεϣαφε ριχαϣ [βε]π
οτθεbio χωριc cнqи ρи мереz . .
III тегемias ним петаϣшш η-
5 ἰληм аϣфωx ηθηαηтλωп
Ним пет[а]ггет̑¹ [аге]реχмаλωтет-
п . . .]
. . .]е етаϣшо-
. . .]шһ һсон
10 . . . е]оротхаt ебол
. . .]ωот ēρνи ē
. . .]пи һооу һооу ап
. . .]
. . .]е[. . .]к һотоп пићен же
15 φαι п]е псажи етагерсарз
отор] аϣшпи ηһнтеп ап-
пат̑ ē] пeϣωот ѿфри† һот-
шн]ри һотωт eϣжик ебол
eϣ]меz ηρмот нем мео-
20 ми]

[Фай пе п]сажи ѿпо̑т фн етсажи
немак п]пат̑ пиће[п ѿ]фри†
.].[....].[...].сажи ѿ
ете φαι
25]... ī шарбк
]пиш һ
]
]ри етаϣ-
]паϣси
]атеот
30]х[. . . порем
]..

¹ *sic*, apparently.

*. . . down to all pleasures which vaunt themselves. She advanced against the members of the Devil, she laid slumber upon his eyes, sleep upon his eyelids until she ravaged (?) his field. . . . (l. 10) And so she cut off the head of the dragon without sword or lance, and gave the victory. . . all, nay rather she. . .

× *Recto*

And He who gave her power to conquer, lo, today is exalted upon her triumph (?) . . . exulting over her . . . as she kisses His mouth and worships Him saying, 'Thou art the Son of God.' Lo, Mary also brought her . . . (l. 32) This is my God: . . . *He who has conquered Satan and cut his head from off him by humility without sword or lance.

× *Verso*

O Jeremias, Who is He who laid waste Jerusalem and spoiled Babylon?¹ Who is He Who . . . when He made captive . . . (l. 15) This is the Word Which became Flesh and dwelt among us and we beheld His glory as of the Only Son, perfect, full of grace and truth.² This is the Word of the Lord Which spake with thee at all times, as [a man] speaketh with [his friend ?]. . .

1 Cp. *Jeremiah* LI, 55.

2 Cp. *John* I, 14.

IX. THEODOSIUS

Encomium on the Archangel Michael.

Three fragments from as many different mss.

Frag. 1 (Cairo, no. 32), parchment, comprises two consecutive leaves (each 36 × 29.5 cm.) forming the central sheet in a quire. These are numbered —[ā], —ī respectively.¹ The condition of the first leaf is extremely bad and reading is correspondingly difficult. The hand is a well-formed, medium-sized uncial, probably of the later tenth or eleventh century. No stops are visible. A vertical guide-line is ruled on the left of the column, and horizontal guide-lines at unequal intervals in the body of the text.

The text corresponds only very generally with the published Bohairic version,² where the paragraphs are differently arranged, and is far nearer related to the Sahidic.³ Hence it appears that there were at least two Bohairic recensions of this work.

Frag. 2 (Cairo, no. 32^{Add i}) is a paper leaf, numbered —kē, and measuring 25 × 15 cm. (column, 19 × 10.7 cm.). No stops are used. For the hand (Plate XXIV A) cp. Zoëga's Class VIII n., xxxi,⁴ or better Brit. Mus. Or. no. 7021.⁵ The text, which is in the Sahidic dialect, corresponds generally but not exactly with the published Sahidic version.⁶

Frag. 3 (Cairo, no. 32^{Add ii}), parchment, is a fragment (14 × 23 cm.) from a leaf with a written column 17.5 cm. wide. The peculiar angular hand (see Plate X B, ii) is the same as the hand of No. xxxv, F. 3. The only stop used is —. The text corresponds generally with the published Bohairic version,⁷ though here again the relation to the Sahidic is closer.⁸

Frag. 1 (Cairo, no. 32).

[.....]ετ[.....]δεππ[.....]ος
ετμο[τ]]ελ[.....]εθο...
ετιρι π[.]τι [εθ]οταδ εα...
[. . .]πωσ πωσ]ε.αραχε-
5 [ε]ολ μμωσ μφετ[. . .]σι αλλα [. . .]ζ¹
[μ]ωσ
Φη ετοι πχαχι ε φη εταφθαμιου ε[θ]-
δε φαι κε φησ επερσαι ε παρχη[α]-
τελος μιχανλ κε ποου'α τηρ[. . .]αφ-
10 ορο αφθεβιο μπισασι σ[.]ρωτ
πορχωλεμ οτορ δεπ πχινορεγ-
αιγ ηχωε αφριγ εβολ . ηρρη
ερεζοτε[ια . . .]εβοτη εβοτη . . . π
[εβολ] ετεπ [πδε] αφ επεεπ.
15 αφαμαρι [ερογ] αφσον[ργ] δεп εαπραλησις
επα[ττω]λ εβολ οταε [ρωγ] μπεγ-
χαγ [εγсон]ε εγхен πκαρι . рет
αλλα с[ε]нот[т] εοεитγ κε αφριг ε †
λμην θα εμορ ε[ε]п ορχρωμ . . .
20 οτο[ε] σεαρεг ερογ [ш]а пεεροот пте
ππш† [пга]п]ε εтас . . .

¹ Read ? μφп εт[αφep]αιαβαλλп μ-.

¹ No doubt the numeration was by pages (not folios). The quire would then have contained eight leaves or sixteen pages.

² Budge, *S. Michael the Archangel*, pp. 6 ff.: see references in the margin of the translation below, indicated by the symbol 'Boh.'

[ñ]

Сωтем апок. †[.]ο
παλос †ε [.]αποс[το]λос . [. . .]
εγχω μ[μ]ос †ε[.] . мпсатп[ас
аф†кег ммои . [.] . εβοτη ммои †ε
5 . . . ерог пхе п[εп]сωτηр пагаоос
εγш[ω] ммо[с]]ε маще пак са м[εп]-
гни псатпас
Λοппоп ппепωск деп псахи оτοг м[. . .]
тепер отпш† ппат псахи εοε φη εταφ-
10 мос† мпененос оτοг йте псахи . [. . .]
шай прото марептасооп ерри ехе[п
пирефоро пирефотхлом еттайноот
пархнателос миханл φαι εταφχω . [. . ?
тотеп мфр[ο]т й†трапеза еттайноот[т
15 пте ппш† пшай етфорш п[а]п εβολ м-
фоот деп ппфноти нем пкари кат[а] п[и]-
отарсарни ποου пенде инс пхс
отпот† потот пе
отде потот [п]е отметотро потот
20 те ешоп де[п] †триас εοοταд ετοι
помоотсиос ш[а] ε[п]εг

³ Budge, *Misc. Copt. Texts*, pp. 327 ff.: see marginal references distinguished by the symbol 'Sah.'

⁴ Zoëga, *Cat.*, Pl. VII.

⁵ See Budge, *Misc. Copt. Texts*, Pl. xxv.

⁶ *id.*, pp. 388 f.

⁷ Budge, *S. Michael*, pp. 43²³-44², 44¹³⁻²¹.

⁸ *id.*, *Misc. Copt. Texts*, pp. 390 f.

ENCOMIUM ON THE ARCHANGEL MICHAEL

зѣхен пѣ[ка]зѣ . . е[. . .] . . . злѣ ꙗсарз
паер еѡл аѡ пегу[. . .] . . . † етρω-
от

25 Ἀλλὰ χαρισος πνι ω [πα]ψφнр же исхе
πῖαῖαβολος сѡ[пз] пѣ еѡе от ѡпѡт
ет а пѡттелос п[т]е ф̄т аѡтз ера-
тот мпемѡ мп[с] . . катѡ ф̄н† ет-
сн†[от]т ѡп п[х]ѡм ѡѡѡ

30 Нѡш прн† аѡ[. . .] х етѡпш†
отѡз х[. . . . а]зѣн . а мпегѡѡт [п-]
ѡѡ о[. еѡс]пз

†Хѡ мѡс ем̄ . тѡѡѡѡ . . . п[т]е
аѡттелос [. . . .] . от аѡтѡ.
аѡ пѣ

Ἀποп же зѡп ѡ п[ам]епра† зѡс еп̄ем̄ же
отпш† пѣ пѡ[рх]ѡп ппш† пѡрхн-
аѡттелос маре[пз]ѡш зѡп пѣм ф̄н ет а

25 ф̄† †ѡот пѡз [. .] х̄а еѡтѡм еѡл
ѡп пѡѡѡс е[т] п̄с̄еѡѡтѡт пѡѡ [п-]
же пѡрхнѡттелос[с] еѡѡѡ мѡх̄анл
аѡлѡ пѡх̄а же исхе [от]ѡрхѡп¹ мѡс̄лг-
коп пѣ пѡѡѡ [ер]ѡп пѣ еѡрепѡка-

30 тасх̄п шѡтѡѡѡѡ[м] ппшѡрп ерѡп

Нѡг етѡи ѡпш† еѡлѡѡѡ тѡѡл мпѡт-
ро пѣм пѡѡрхн[с]т̄ратнкос мѡх̄а-
нл мѡпѡсѡс пѡѡѡѡтѡтѡт ѡсѡ-
от катѡ ф̄н† етѡѡѡѡрп ѡх̄ѡс²

¹ sic, for ἀριστον (cp. the Sahidic).

² The Sah. shows that a line has here dropped out of the text.

* . . . (They who are in Heaven hold festival because there hath been cast) out from them he who slandered (?) them—he who was the enemy of Him who created him. For this cause we (? they) hold festival in honor of the Archangel Michael, because it was he . . . who conquered and humbled the proud one . . . speedily. And when he had brought him low, he cast him forth . . . (l. 4) . . . he came down and mastered him and bound him in chains which may not be loosed. Nor . . . did he leave him bound upon the earth; but it is written¹ concerning him that [he cast him into] the lake which is full of fire and (there) he is kept until the day of the Great Judgment. [For if he (the Devil) had remained] upon the earth no flesh would have escaped his evil . . .

†But thou wilt say unto me, friend: “If the Devil was bound, why, when the Angels of God stood in the presence of the Lord, as it is written in the Book of Job,² (and) in what manner did he . . . and how did he bring evil upon Job, since he was bound?” He saith . . .

*Harken and I [will inform thee . . .] Paul the . . . Apostle saith³ “The servant of Satan buffeteth me . . .” Our good Savior spake (?) unto him saying: “Get thee behind me, Satan.”⁴

But now we will not linger over this story (*lit.* the word) nor spend long time in speaking of him who hateth our race: †let what has been said suffice (?). Rather let us return unto the Conqueror, the honored wearer of the crown, the Archangel Michael, who hath prepared (?) for us today the glorious table of the great festival which is spread for us today in the heavens and upon the earth according to the commandment, our Lord Jesus the Christ Himself, (Who is) one God, and one Lord, and one Kingdom existent in the Holy Trinity which is consubstantial for ever.

†Now as for us, O my beloved, since we know how great a potentate is the great Archangel, let us rejoice with him whom God hath glorified; [let us] eat of the good things which the holy Archangel Michael hath prepared for us. But thou wilt say: “Since it is a royal banquet, it befits us to hold back until they are summoned before us, who are the nobles of the Palace of the King and of his Chief Captain Michael. Afterwards let us follow them.” †It is well spoken; for as was said above,

¹ See *Rev.* xx, 1 ff., 10.

² See *Job* i, 6.

³ See *ii Cor.* xii, 7.

⁴ *Matth.* iv, 10 (confused with *Mark* viii, 33).

* *Redo* = Sah. p. 327; Boh. p. 10

† = Sah. p. 328

* *Verso*

† = Sah. p. 329

† = Sah. p. 330
Boh. p. 11

ENCOMIUM ON THE ARCHANGEL MICHAEL

But I will commence my task with the Father of all mankind, with him whom God made after His likeness and His image, †our Father Adam. For he is the first whom I behold in the banquet hall, foremost amongst the men of earth. . . today. And although I am a sinner, yet I will pay him reverence with my tongue and say unto him: "Hail, my holy Father! Hail, Father of all mankind and of my holy Fathers who have been and who shall be." If I give him these three greetings which befit his glory at this festival, doubtless he will cry out like a good father to his son: "Come, let us rejoice with thee today at this great festival." And when I find boldness of speech before him, I will ask him: "My lord Father, art thou not he whom God fashioned with His own hands, whom He filled with †(the glory of) His likeness and His image? Art thou not he whom God commanded, saying: 'Eat of the trees. . .'"

† Boh. p. 8

Frag. 2 (Cairo, no. 32^{Add}).

5 ροοτ αϥϥεοοτ μπποττε
 μπ παρχαγγελος μιχα-
 нл е[1]та пехе дороте-
 ос ѡεοпестн же тасω-
 5 пе еис πποττε αϥτω-
 ш ѡ¹ μαρπ πωρш ρα παρ²-
 χωп же а πпат шω-
 пе μпатотѣωк е т-
 сепазїс аτω аτπωрш
 10 μπετпос πακοτѣитω(п)
 прос птаеїо мпарχω(п)
 Аτω аτкω езраї ѡпет-
 рапеза ппеспнт ка-
 та тсѣпнѡїа еτлетко-
 15 фореї ροοτ ρп оуѣсω ес-
 приωот аѣωк е тсѣ-
 пазїс ρп отпос праше
 аτω ѡтеротѣωк еѣот(п)
 е πтопос мпарχαγγе-
 20 лос мичанл аτпаѣот
 ехμ петро етеуχα-

¹ Supply ρпρωѣ ппμ.

² π added above the line by a later hand.

ρε
 ρїстоτ μπποττε етхω
 ммос же пекромт шпп
 поτѣѣ пкωѣ псоп те(п-)
 ϥεοοτ пак ппхоеїс μп
 5 παρχαγγελος етотаѣѣ
 мичанл же мпекрот-
 рωп мпекпа аτω м-
 пекωѣшк е пеполїл
 аλλα аххоот пак ѡ-
 10 пекμїтшеѡтпч
 ρп отѣпне еїта мпѡ-
 сапаї аτхї пѣрпп
 аѣωк ρп отѣпне аτ-
 отωп мпро мпетнї
 15 ρїѡп ѡпеспнт аτпрос-
 картпреї ρахωѣ м-
 пархωп ρп отпос ѡс-
 потан ѡтере ппг де
 Шотρ праше аτω аτмотρ¹
 20 ѡρωме атаѣаратот
 аτѣакопел ероот
 ρп отпос ѡотрот ρпх-
 ρїа

¹ ϣ added above the line by a later hand.

*. . . He glorified the God of the Archangel Michael. Then Dorotheos said to Theopiste: "My sister, lo God hath ordered (everything): let us prepare (the table) for the *archon*." For the time was come for them to go to the *Synaxis*; and they spread their great cushions to do honor to the *archon*. And they set the tables for the brethren according to the custom. (Then) they clothed themselves with white and glistening garments and went to the *Synaxis* in great joy. And when they were entered into the sanctuary of the Archangel Michael, they fell down upon their faces giving *thanks unto God and saying: "Thanks be unto thee ten thousand times. We glorify thee, O Lord and the holy Archangel Michael, because Thou hast not deprived us of Thy mercy and hast not forgotten our offering, but hast declared unto us Thy loving-kindness speedily." Then after these (words) they received the (Kiss of) Peace and returned in haste. They opened the door of their house unto the brethren and busied themselves about the *archon* with great zeal. And when the house was full of rejoicing, they filled (it) with people and rose up and ministered unto them in great gladness in (all their) wants. . .

* *Recto*
 = Boh. p. 41^{25f}.
 Sah. p. 388 f.

* *Verso*

Frag. 3 (Cairo, no. 32^{Add ii}).

* * *

..... [

αζ ἡς ἐροῖ ἐοῦν[ητκ ἀλλὰ πρὸς

ἡμῶν] ἡμῶν = πρὸς πᾶρξῶν[τε-

λος ἐοῦν] μίχαηλ καὶ μ[η]ρ

5 ἑλὶ πρὸς μ[η]ρ καὶ τῶν ἀν

ἐτεπ[η]ν ἐρω-

οῦ

Ἀλλὰ περὶ τῶν περὶ οὗτο

στρεπ[η]ς περὶ οὗτο οἱ τρεπ[η]

10 ἐροῖ τῶν καὶ περὶ πρὸς

περὶ πρὸς

καὶ καὶ ἐρω μ[η]ρ περὶ πρὸς

αρχ[η]ν[τε]λος μίχαηλ καὶ πρὸς

ἐροῖ πρὸς πρὸς πρὸς

* * *

* * *

αυ[τῶν] ἡμῶν πρὸς πρὸς πρὸς

ἐρ[η]ν καὶ οὗτο πρὸς

Δ[ω]ροθεὸς καὶ αὐτοῦ πρὸς

καὶ οὗτο πρὸς πρὸς πρὸς

5 τ αὐτοῦ πρὸς πρὸς

Πρὸς πρὸς πρὸς πρὸς

περὶ

καὶ πρὸς πρὸς πρὸς

τερ[η] = οὗτο πρὸς πρὸς

10 πρὸς πρὸς πρὸς πρὸς

πρὸς καὶ οὗτο πρὸς πρὸς

μ[η]ρ =

Δωροθεὸς καὶ πρὸς καὶ πρὸς

αὐτοῦ πρὸς πρὸς πρὸς

* * *

Recto = Sah. p. 390 f.; Boh. 43

*[“We have not] laid trouble upon ourselves on thy account; but, thanks be to God and the holy Archangel Michael, there is no stranger amongst all these whom thou beholdest. But they are all brethren and kinsfolk and friends of our fathers and our kindred.” And while they were saying these things, the Archangel Michael was rejoicing at the perfection of their dispositions.

Verso = Sah. p. 391 f.; Boh. 44

[At Michael’s bidding Dorotheos brings in the fish, which he had bought for the Archangel’s entertainment, and opens it.] *He found a great bag in it secured with a seal. And Dorotheos marveled and said: “What is this, my Lord, which I have so found?” The *archon*—that is, Michael—said unto him: “Great fishes are wont to swallow up everything which they find. Open it, that we may see what is in it.” And Dorotheos said: “My Lord, how shall I open it. . .”

X. ENCOMIUM ON THE ARCHANGEL GABRIEL

Parchment. Single leaf (Cairo, no. 39), 26.2 × 20 cm., numbered — $\overline{\kappa\alpha}$. The hand is a good-sized, rounded uncial, perhaps the same as the hand of No. xii. The leaf has been exposed to rain and much of the text is indecipherable.

The text deals with the Archangel Gabriel and may be from the Encomium by Archelaus, extant in *Cod. Vat. Copt.* lxx. No doubt the leaf at Leipzig (*Cod. Tisch.* xxvii, 2¹), paged $\overline{\iota\zeta}$, $\overline{\iota\eta}$, belonged to the same ms.

The following passages may lead to the identification of the fragment.

Recto 1–8:

οτορ πεατωω μιос δε ελνηως οτηιψ† τε τχομ μπαρχηαγγελος εοотаε таһр[ι]ηλ οτορ ε φ†
 ιρι ηοτε[οη]† ηεμαη ριτεη πεαρχηαγγελος εοотаε.

Verso 1–6:

ασιωπι δε οη ηеп [ηα]η[ορ]οηκωτ ηποηт ητε ηεκκληсиε εοотаε ηεμ ηε[сαηιοη ηοηси]αστηριον
 αηηιτο[οη] ε таго ... (14–17.) аηι εηοηη ηхе οη ηελшηηηη ηαφαηтос аηδηι еηαηη аηηοηηηт еηωοη ...

¹ See Leipoldt, *ap.* Vollers, *Kat.*, p. 416.

XI. JOHN CHRYSOSTOM

Encomium on the Prophet Elias.

Parchment. One leaf (Cairo, no. 53), 34 × 23.5 cm. The written column measures 28 × 17 cm. There are horizontal guide-lines to every second line of the text and a vertical line on the left of the column. The only stops used are – and –. The hand, a somewhat large and thick uncial (see Plate XV A), is identical with the script of a leaf in the Rylands Library¹ also dealing with Elias and doubtless brought by Tattam from Dêr Abû Makâr.² Certainly the two leaves belonged to the same manuscript, from which (as their size, contents, and script indicate) three leaves at Leipzig are also derived.³

Our leaf contains the peroration and conclusion of the Encomium published by Budge⁴ from one of the Curzon mss.; but the divergence of the two texts is considerable and raises once more the question of various recensions (see above, No. x, Introductory Note). The defective Curzon ms. (doubtless one of the Coptic volumes acquired by Curzon at Dêr es Suriân⁵) has a colophon stating that it was presented by Papa Stauros, a monk in the Laura of John (the Little) and a 'son' of the Cell Pehôout, to the Church of Saint Elias.⁶ Our fragment is of interest as containing an exhortation to 'hasten into the Oratory of the holy Elias'—doubtless a reference to the local Church of Elias, and therefore suggesting that the recension is 'Nitrian' in origin.

¹ Crum, *Cat.*, no. 438. ² See *Introduction*, § 5.

³ *Cod. Tisch.* xxviii, 2–4 (see Leipoldt, *ap.* Vollers, *Kat.*, p. 418).

⁴ *T.S.B.A.* ix, Pt. ii.

⁵ See Curzon, *Visits to Monasteries of the Levant* (2nd edn.), pp. 82 f.

⁶ See the Coptic *Mart. of Isaac of Tiphre*, ed. Budge

(*T.S.B.A.* ix, Pt. i, p. 38). The Cell Pehôout (Arabic, 'Behût') was probably identical with the Mon. of the Abyssinians, called by Makrizi (*Gesch. d. Copt.*, ed. Wüstenfeld, vii, § 70) the Mon. of Elias, and was a unit in the Laura of John the Little: see *H.N.S.* iv, v, § 2.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

...]ε πιστος ηλιας - αχα[
 ρα]ρημα ηχρωμ
 Δε] πμ ρеп онпос етїафї [пос-
 хром ите пай космос ит[еу-
 5 шт]емрор малиста пхр[ωм
 пте пайрарма ηχρωμ - φн [е-
 т а πιστος ηλιας σρο ёроу
 еѡе пегтотѡ
 Соѡе фат отп памепра† м[а-
 10 репменре птотѡ ите[пгї-
 ртї саѡл μμοп мпшωѡ[м
 фат ете [п]от елкшай ишωу [еро-
 те ппоѡї тирот
 Тагапн маресшопи ирн[теп
 15 же тагапн шасрѡѡс е-
 жеп отмш ипоѡї = маре[пшω-
 пи ρеп отѡѡїѡ ирнт же р[ѡ-
 сѡсїрнт онотпи те μпет-
 рѡт пѡеп
 20 Парепа]мопн и†крїпїс¹ ите пп̄ар†
 етсот]тѡп пай рн† а[п[п]а-
] φωλεѡ пем п
 е[.]пт[отѡ ипепψ[ѡ]хи п[ε]м
 пепсѡма пем пепсѡп[есїс
 25 Пареп† μпепототї ѡротп [е пїѡ-
 ктирїоп ите φн ѡор[аѡ пї-
 ѡтїос ηλιας фат етеп[ершай
 μφοот
 Итеперψαλїп ероу [ρеп ρанρω-
 30 ан μп̄патїкоп - х[е ρїпа итеп-
 σїρмот ѡхѡп [иτε п̄от̄ ӣнс̄ п̄х̄с̄
¹ sic (as in the Curzon ms., p. ρκς).

птеуχ]ω пап еѡл̄ ппеп[п]р[ѡ]и ӣ-
 тен]аїтеп емшѡ мп[ε]ρѡс-
 ма] пем пегснор ѡотѡѡ
 пай]рн† теппаершай μп̄п̄а[тїос
 5 ηλιας пїотай пїотай ρа[та теу-
 жом гпакѡ† ρ[а]р [п]са ρлї пто-
 тен ан пара т[еп]жом шѡ ѡрнї
 е отѡик ѡтеппатеммо пїотай
 м]моу ρеп пегроот мпегерф-
 10 м]етї
 Же]п отѡфот ммот ρѡх ρа[та
 п[ε]п̄жом теппаерпемшѡ μ
 пс̄м]от̄ μп̄п̄а[тїос ηλιας фат ѡ-
 тас]емшѡ μмоу ӣхе† фхнра
 15 ес]ρеп сереѡта ите† фсѡо-
 п̄а]
 Ѳаї есешѡпн пап ρѡ птеорепμ-
 пшѡ μмоу ρїтеп пїѡро пте
 п̄а[тїос ηλιας п̄ѡсѡтїнс̄
 20 ρеп пїрмот пем† ф̄ѡм [ес-
 σосї пте пеп̄от̄ [отор пеп-
 н̄о]т̄ отор пеп̄с̄[ωтир̄ ӣнс̄
 п]х̄с̄
 Фат] ете еѡл̄гїтоту [ε]ре ѡот
 25 пїѡеп пем таїо пѡеп п[ε]м
 про]сктїпсїс пѡеп ерп̄репн
 пем фї]ѡт пемау - пем пп̄п̄а
 ѡотѡ]ѡ ӣп̄реγтап̄ѡ - отор̄ ӣѡ-
 моотсїо]с̄ пемау
 30 Тп̄от̄ пем] ӣс̄нот̄ пѡеп пем
 шѡ еп̄ер̄ п]те п̄еп̄ер̄ тирот̄ ам̄п̄

*Recto ... the holy Elias, he... chariots of fire. For who among you can touch the fire of this world without being burned?—much less the fire of those chariots, over which the holy Elias had power because of his purity.

For this cause therefore, my beloved, let us love purity, let us cast away from us uncleanness which the Lord abhors more than all (other) sins. Let love dwell among us; for love covereth a multitude of sins:¹ let us be humble of heart, for pride of heart is the root of all evil. Let us hold fast the foundation of the right faith:² so shall we [put away] defilement and... , purifying our souls and our bodies and our conscience. Let us hasten into the Oratory³ of that pure one, the holy Elias—he whom we [commemorate] today.⁴ Let us sing of him with spiritual songs, to the end that we may gain grace [from the Lord Jesus the Christ], *that He may forgive us our sins, and that we may make ourselves worthy of His pure Body and Blood. So shall we keep the feast of the holy Elias, each one according to his ability. For he requires nothing from us beyond [our power, but only bread whereon we shall feast together with him on the day of his Commemoration. If we give] a cup of cold water according to our power, we shall make ourselves worthy of the blessing of the holy Elias, even as the widow of Sarepta in Sidonia made herself worthy of it. She also will be with us to make us worthy thereof through the prayer of the holy Elias the Tishbite, by the grace and the high power of our Lord, and our God, and our Savior, Jesus the Christ;

Through Whom all glory and all honor and all worship befitteth Him together with the Father and the Holy Spirit, the Giver of Life and Consubstantial with Him—now and at all times and for ever and ever. Amen.

¹ i Peter iv, 8.

² Cp. Hebr. x, 23?

³ On the Church of S. Elias in Shihêt see Introductory Note.

⁴ Tôbi 6.

XII. ENCOMIUM ON THE THREE CHILDREN

The complete text is extant (*Cod. Vat. Copl.* LXIX, 5 ?). The volume to which these leaves belonged was perhaps deliberately discarded as a duplicate not worth repair.

XIII. MIRACLES OF SAINT GEORGE

The Bohairic texts relating to Saint George all appear to be derived from the Monasteries of Wadi 'n Natrûn: the Bodleian ms. (dated 1293)⁷ belonged to "the Church of the Virgin in the Monastery of Baramûs," and may have been brought thence by Huntington;⁸ the Rylands ms. was formerly in Tattam's possession⁹ and therefore was very possibly derived from one of the Four Monasteries; the Vatican ms. (*Cod. Vat. Copt.* LXIX, 5) is part of Assemani's spoils from Dêr Abû Makâr. Does *Cod. Tisch.* xxvi, 29¹⁰ come from another part of the same ms.?

10 See Leipoldt, *l.c.*, p. 414.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

(Cairo, no. 26.)

... περ πιατιος [δε] γεωρ-
[τιος . . .]ε ποτρο
[. . .]εγγω μμοc
[χε . . .]παι οικο-
5 [πομοc] φαι χε οτηι παρ
[. . .]ειο πε
IC οτηιη περοοc φτωω
[ε ε]π οτωωπт exωc αλ-
[λα . . .]ωcτηρηт εοθε φμεт-
10 [ωω]μ]ше гдωлоп пте фок-
летидпоc
Тпоо де акшантпопк йто-
о]тй адиотй ппишощт
птог
15 Ппитот пкеотай фн ете
пилаоc пасотпг
Потро де етагтпог агй
εδοп ε питопоc ε шлнл
агхимι мпилаоc тпг
20 егхотшт ебол бажωγ
бен отра-
ш
Хе агхимι пот[о]тро й-
омнι егхнк [εб]ολ ка-
25 та фт мфрнф йагтг
пем соломωп
Отор е[т]агшлнл аггем-
с¹ аггемоу тпг

¹ аггемс¹, MS.

ρη ιηc ☩ πхс ξ

аггемι паг εοθε πгокопо-
помос йте гдωлоп¹ ет-
тамо ммωγ εοθε теγмет-
аопай εδοп ε пггнкι пем
5 пггωн =
εггω ммωс хе теπεμι ер[ε
гωн пггеп ете φай йри йрнф
пωот шг φоот алла [меп-]
шсашι ап εοθε φметшам-
10 шг гдωлоп етфорх ебол
гггеп пкагг
тпг
Тпоо де пепот а фт оторпк
шароп йотрегсωф
15 ариотй мпифкеоп ката тек-
метсаше
Потро де агтаме пимш
тпг йпн эт а пггтос
геωртос жотот паг
20 εοθε [п]гокопомос ге(п)
орасот-
1
Отор аготωрп сатотг
аггот[ш]ωн мпегнι пем
25 пегапоонкн отор аг-
гггг еболбен питопоc
отор агшеп бен фпо-
ли[с] тпс агхимι потω-

††г[о] а-
рпа-
метι [а-
пок
пггωн
εтасг-
аι пш[н-
ри . ме .
х . агф
пте .
пап . .
а ~

¹ sic, for φαγικα (?). Or is this
a corruption of йтапτιοχια?

* Recto . . . *But the holy George [appeared] to the King¹ . . . saying: " . . . this steward² . . . for, lo, . . . Behold, for many days I have desired [to bring] punishment upon him, but . . . because of the worship of idols of Diocletian. And now, when thou art arisen in the morning, take away the keys from him and give them to another one whom the people shall choose."

And when the King was arisen, he went into the *topos* to pray, and found all the people looking towards him with joy; because they had found a righteous King, perfect after God's own heart, like David and Solomon. And when he had prayed, he sat down; and they all showed him *and informed him concerning the steward of unrighteousness, telling him of his pitilessness towards the poor and needy, saying: "We know of what sort (?) are all the things which this man hath done unto this day, but we could not speak because of the idolatry which was spread abroad over the whole earth.³ But now, O our Lord, that God hath sent thee unto us as a deliverer, do justice according to thy wisdom."

* Verso And the King declared unto all the multitude those things which the holy George had spoken unto him concerning the steward in the vision. And he sent straightway and caused them to destroy his house and his garners; and they cast him out of the *topos*. And they made inquiry throughout all the city and found a man . . .⁴

¹ Perhaps Constantine.

² A steward of the *topos* ('precinct') of S. George at Antioch is mentioned in the Miracles of S. George (Budge, *S. George of Cappadocia*, pp. 67, 74).

³ The meaning seems to be, "we do not accuse him

for his idolatry, since that was universal, but for his harshness."

⁴ The note in the right margin reads: "I pray (you) make mention of me, the poor one who wrote (this), the son of . . ."

THE MARTYRDOM OF THEODORE THE STRATELATES

XIV. THE MARTYRDOM OF JAMES THE PERSIAN

Parchment. Three complete leaves (Cairo, no. 51) from one ms., each 28 × 21 cm. Frag. 1 is the outermost sheet of quire $\bar{\epsilon}$, comprising two leaves paged respectively $\bar{\lambda}\bar{\alpha}$, $\bar{\lambda}\bar{\beta}$ and ($\bar{\mu}\bar{\zeta}$), $\bar{\mu}\bar{\eta}$. The initial and final quire-headings are: $\bar{\epsilon}$ — $\bar{\pi}\bar{\alpha}\bar{\iota}$ —(Ornament)— $\bar{\pi}\bar{\alpha}\bar{\pi}$ — $\bar{\lambda}\bar{\epsilon}$, and $\bar{\mu}\bar{\eta}$ — $\bar{\iota}\bar{\eta}\bar{\varsigma}$ —(Ornament)— $\bar{\pi}\bar{\chi}\bar{\varsigma}$ — $\bar{\epsilon}$. The first two quires therefore contained eight leaves each; the third, only six. Frag. 2 is paged — $\bar{\zeta}\bar{\eta}$ without other heading. The hand in all three leaves (see Plate XII A) is the same rather rough script found in No. viii c.

Identity of script, size, and contents proves that the following leaves belonged to the same ms.:—*Cod. Tisch.* xxvi, 15 (paged — $\bar{\kappa}\bar{\epsilon}$); xxvi, 16 (paged — $\bar{\mu}\bar{\epsilon}$, and therefore immediately preceding the new-found leaf ($\bar{\mu}\bar{\zeta}$), $\bar{\mu}\bar{\eta}$);¹ and xxvi, 2 (*verso* headed $\bar{\pi}$ — $\bar{\iota}\bar{\eta}\bar{\varsigma}$ —(Ornament)— $\bar{\pi}\bar{\chi}\bar{\varsigma}$ —[$\bar{\eta}$]).² *Cod. Tisch.* xxv, 4³ (*recto* headed $\bar{\epsilon}$ — $\bar{\pi}\bar{\alpha}\bar{\iota}$ —(Ornament)— $\bar{\pi}\bar{\alpha}\bar{\pi}$ — $\bar{\lambda}\bar{\epsilon}$), though part of the same work, comes from a different copy.

All these leaves belong to the Martyrdom of Saint James the Persian, the complete text of which is extant in *Cod. Vat. Copt.* LIX, 1, which was brought from the Monastery of Macarius by Assemani: the divergence of the fragments from this copy are so slight that neither copy nor collation is here given. The following table will show the correspondence between the fragments and the Vatican text:

- (1) Pp. — $\bar{\kappa}\bar{\epsilon}$, $\bar{\pi}\bar{\iota}\bar{\mu}\bar{\nu}\bar{\varsigma}$ $\bar{\alpha}\bar{\zeta}\bar{\epsilon}\bar{\rho}\bar{\kappa}\bar{\epsilon}\bar{\lambda}\bar{\epsilon}\bar{\tau}\bar{\iota}\bar{\pi}$... $\bar{\epsilon}\bar{\theta}\bar{\eta}\bar{\epsilon}$ $\bar{\chi}\bar{\epsilon}$ $\bar{\varsigma}\bar{\epsilon}\bar{\varsigma}\bar{\omega}\bar{\tau}\bar{\iota}\bar{\pi}$ = *Vat.* pp. $\bar{\rho}\bar{\zeta}\bar{\eta}$ l. 14— $\bar{\rho}\bar{\zeta}\bar{\theta}$ l. 19.
- (2) Pp. — $\bar{\lambda}\bar{\epsilon}$, — $\bar{\lambda}\bar{\beta}$, — $\bar{\tau}\bar{\epsilon}\bar{\chi}$ $\bar{\alpha}\bar{\phi}\bar{\epsilon}$ $\bar{\iota}\bar{\tau}\bar{\epsilon}\bar{\nu}\bar{\iota}$... $\bar{\epsilon}\bar{\tau}\bar{\alpha}\bar{\chi}\bar{\omega}\bar{\tau}\bar{\iota}\bar{\chi}\bar{\tau}$ $\bar{\alpha}\bar{\epsilon}$ $\bar{\epsilon}$ $\bar{\pi}\bar{\iota}\bar{\mu}\bar{\alpha}$ $\bar{\pi}$ — = *Vat.* pp. $\bar{\rho}\bar{\omega}\bar{\alpha}$ l. 20—($\bar{\rho}\bar{\omega}\bar{\epsilon}$) l. 23.
- (3) Pp. — $\bar{\mu}\bar{\epsilon}$: $\bar{\pi}\bar{\epsilon}\bar{\chi}\bar{\omega}\bar{\tau}$ $\bar{\pi}\bar{\alpha}\bar{\chi}$ $\bar{\chi}\bar{\epsilon}$... $\bar{\alpha}\bar{\tau}\bar{\eta}\bar{\omega}\bar{\iota}\bar{\tau}$ $\bar{\alpha}\bar{\epsilon}$ $\bar{\epsilon}\bar{\beta}$ [$\bar{\omega}\bar{\tau}$] $\bar{\iota}\bar{\pi}$ $\bar{\epsilon}\bar{\rho}\bar{\omega}\bar{\chi}$ = *Vat.* $\bar{\rho}\bar{\pi}$ l. 13—($\bar{\rho}\bar{\pi}\bar{\alpha}$) l. 18.
- (4) Pp. — $\bar{\mu}\bar{\eta}$: $\bar{\epsilon}$ $\bar{\omega}\bar{\tau}$ $\bar{\iota}\bar{\pi}\bar{\iota}\bar{\tau}\bar{\eta}\bar{\epsilon}$... $\bar{\tau}\bar{\iota}\bar{\rho}\bar{\omega}\bar{\tau}$ $\bar{\chi}\bar{\epsilon}$ $\bar{\alpha}\bar{\iota}\bar{\rho}\bar{\kappa}$ $\bar{\rho}\bar{\omega}$ $\bar{\tau}\bar{\chi}\bar{\iota}\bar{\epsilon}\bar{\pi}$ = *Vat.* $\bar{\rho}\bar{\pi}\bar{\alpha}$ l. 18— $\bar{\rho}\bar{\pi}\bar{\delta}$ l. 20.
- (5) Pp. — $\bar{\lambda}\bar{\epsilon}$ (*Cod. Tisch.* xxv, 4): $\bar{\epsilon}$ $\bar{\tau}\bar{\mu}\bar{\epsilon}\bar{\tau}\bar{\omega}\bar{\tau}\bar{\rho}$ $\bar{\iota}\bar{\tau}\bar{\epsilon}$ $\bar{\pi}\bar{\iota}\bar{\phi}\bar{\nu}\bar{\omega}\bar{\tau}$... (end of text illegible) = *Vat.* $\bar{\rho}\bar{\pi}\bar{\alpha}$ l. 27— $\bar{\rho}\bar{\pi}\bar{\epsilon}$ l. 21.
- (6) Pp. — $\bar{\zeta}\bar{\eta}$: $\bar{\omega}\bar{\tau}$ $\bar{\mu}\bar{\pi}\bar{\iota}\bar{\omega}\bar{\nu}\bar{\iota}\bar{\pi}$... $\bar{\omega}\bar{\tau}\bar{\omega}\bar{\zeta}$ $\bar{\tau}\bar{\iota}\bar{\rho}\bar{\alpha}\bar{\epsilon}\bar{\rho}\bar{\psi}\bar{\alpha}\bar{\lambda}\bar{\iota}\bar{\pi}$ $\bar{\epsilon}$ = *Vat.* $\bar{\rho}\bar{\pi}\bar{\iota}$ l. 33— $\bar{\rho}\bar{\chi}$ l. 3.
- (7) Pp. — $\bar{\pi}$: $\bar{\epsilon}$ $\bar{\omega}\bar{\tau}\bar{\epsilon}$... $\bar{\kappa}\bar{\epsilon}\bar{\rho}\bar{\mu}\bar{\iota}$ $\bar{\epsilon}$ $\bar{\pi}\bar{\iota}\bar{\tau}\bar{\rho}\bar{\chi}$... $\bar{\epsilon}$ $\bar{\pi}\bar{\omega}\bar{\nu}\bar{\iota}$ $\bar{\pi}\bar{\epsilon}$ $\bar{\iota}\bar{\pi}\bar{\iota}\bar{\omega}\bar{\tau}\bar{\rho}\bar{\omega}\bar{\tau}$ $\bar{\iota}\bar{\tau}\bar{\epsilon}$ $\bar{\pi}\bar{\iota}\bar{\tau}\bar{\eta}\bar{\epsilon}\bar{\rho}\bar{\omega}\bar{\varsigma}$ $\bar{\epsilon}$ $\bar{\alpha}\bar{\tau}\bar{\eta}\bar{\iota}\bar{\chi}$ $\bar{\epsilon}$ $\bar{\omega}\bar{\tau}\bar{\omega}$ $\bar{\mu}\bar{\pi}\bar{\iota}\bar{\omega}\bar{\nu}$ [$\bar{\rho}$] = *Vat.* $\bar{\rho}\bar{\chi}\bar{\theta}$ — $\bar{\varsigma}$.

XV. THE MARTYRDOM OF THEODORE THE STRATELATES

Parchment. A complete leaf and two fragments (Cairo, no. 49. i-iii) from a single ms. Frag. 1, measuring 27.5 × 21 cm., has a written column of 23 × 13 cm.: there is a vertical guide-line to the left of the column, but no apparent traces of horizontal ruling. Frag. 2 (27.5 × 11 cm.) is the outer edge of a leaf; Frag. 3 is the middle portion of a sheet of two leaves measuring respectively 6 × 12.5 cm. and 10 × 20.5 cm. A fourth fragment, 6.5 × 22 cm., is the top of a leaf numbered on the *verso* $\bar{\kappa}\bar{\alpha}$, but comes from another ms. as the larger hand and wider column show. The minor fragments, though inconsiderable, are here published in the hope that their complements may be identified at Leipzig or elsewhere.

The script of Frags. 1-3 (see Plate XI B, and cp. Hyvernat, *Album*, Plate xx) is identical with the script of certain leaves at Leipzig, *Cod. Tisch.* xxvi, 28, 33, 34:⁴ all certainly belonged to one ms., in which (be it noted) Frag. 1 immediately preceded *Cod. Tisch.* xxvi, 28, which begins, $\bar{\mu}\bar{\phi}\bar{\rho}\bar{\iota}\bar{\tau}$ $\bar{\tau}\bar{\alpha}\bar{\rho}$ $\bar{\epsilon}\bar{\tau}\bar{\alpha}\bar{\kappa}\bar{\omega}\bar{\iota}\bar{\pi}$ $\bar{\mu}\bar{\rho}\bar{\delta}\bar{\epsilon}$ — $\bar{\mu}\bar{\alpha}\bar{\rho}\bar{\chi}\bar{\omega}\bar{\varsigma}$ $\bar{\epsilon}\bar{\iota}\bar{\chi}\bar{\epsilon}\bar{\pi}$ $\bar{\pi}\bar{\kappa}\bar{\alpha}\bar{\zeta}\bar{\iota}$.

As Winstedt has pointed out,⁵ the version of Theodore's martyrdom thus represented was distinct from the versions of *Cod. Vat. Copt.* LXVI, 7, and of the other surviving fragments.

I strongly suspect that the considerable fragment at Turin⁶ (acquired by Drovetti almost certainly from the Monastery of Saint Macarius⁷), belonged to the same ms. as the new fragments and its fellows at Leipzig. If this is so, our first and second fragments would belong to the earlier part of the work (missing in the Turin ms.), while Frag. 3 (which belongs to the actual martyrdom of the saint) would fall in the lacuna marked by de Rossi, closely preceding p. 5 of the Turin ms. Frag. 4 is likely to have belonged to a collection of the Miracles of Theodore similar to that contained in *Cod. Vat. Copt.* LXVI, 194 ff.⁸

¹ On the two Leipzig fragments see Leipoldt, *l.c.*, p. 411.

² *Id.*, pp. 408 f. The text of this fragment is included in the portion of the Martyrdom published by von Lemm, *Iberica* (*Mém. de l'Acad. . . de S. Pétersbourg*, VIII Ser., VII, 6 ff.).

³ Leipoldt, *l.c.*, p. 401 (but not there identified).

⁴ These have been published by Winstedt, *Copt. Texts on S. Theodore*, pp. 161 ff.

⁵ *Op. cit.*, pp. xxix f.

⁶ Published by de Rossi, *Mem. della Accad. delle Scienze di Torino*, Ser. II, t. XLIII (1893), pp. 318 ff.

⁷ See *Introduction*, § 5.

⁸ Published in *Acta Mart. Copt.*, pp. 182 ff.

Frag. 1 (Cairo, no. 49).

[illegible]

1 Тотъ а҃҃еротѡ п҃хе фн е-
 ѳотаѣ ѳеѡѡрос = хе п-
 ѳок пим паѡѣ = хе фпав е-
 рок ере паг пишѣ пѡот
 5 кѡѣ ерок
 Пехе писѡтир паг хе ѡпок
 пе инс пекотро = ѡпок пе
 пишлом пте пн еѳпаѡмо-
 ни птотот = птотерѡт-
 10 пизесѳе еѣрни зижеп па-
 рап
 Пн кїри [м]фметї ап мпиѣроот
 еѣткшѡпи пннтѣ = акха
 тотк еѣол е фмот = еѡк-
 15 хос падреп пн еткѡѣ ерок
 хе ѡмои пезиермартѣрос
 зѡ пе = пѣамот еѣеп фра(п)
 мпхс
 ѡрноѣ фпавими зѡ поткѡт-
 20 хї ппай пѡгапн = ѣеп пезѣн-
 ма еѣои пѣот
 Фпѡт хе ѡ пасѡтп ѳеѡѡ-
 рос = сеѣтѡтк зїпа птек-
 ерѡтѡпизесѳе еѣеп па-
 25 рап
 Аїкнп е соѣѣ пак мпекма п-
 шѡпи еѣрни ѣеп пишнотї
 аїсѣаї мпекрап зї пишѡм м-
 пѡпѣ

¹ Traces of a heading.

* *Recto* [It came to pass that when the] *holy man saw the Lord Jesus the Christ with His holy Angels standing by Him, while the whole place was filled with light, he feared greatly and became as a dead man. But the Savior stretched forth His hand and signed (with the cross) his whole body in the Name of the Father and of the Son and of the Holy Spirit. He took away his fear from him, and said unto him: "Take courage, Theodore My chosen one, be not afraid. Rise up that I may speak with thee and show thee all those things which shall befall thee, to the end that thou mayest be strong of heart and contend in the good contest, until thou shalt receive the crown of victory and inherit the good things of the Kingdom of Heaven which I have prepared for those who shall love Me and do My will."

* *Verso* "Then the holy man Theodore answered: "Who art Thou, my Lord, that I see Thee with this great glory about Thee?" The Savior said unto him: "I am Jesus, thy King: I am the crown of them that take in hand to contend for My Name's sake. Dost thou not remember the day when thou wast sick? Thou didst escape death by saying in the presence of them who surrounded thee:¹ 'Would that I also had become a martyr, to die for the name of the Christ, if perchance I might find a little loving mercy at His dreadful judgment-seat.' But now, Theodore My chosen, prepare thyself to contend for My Name's sake. I have finished preparing for thee thy dwelling in the Heavens; I have written thy name in the Book of Life."

¹ See Frag. 2 verso (ll. 15 ff.), which should precede this leaf.

THE MARTYRDOM OF THEODORE THE STRATELATES

Frag. 2 (Cairo, no. 49).

	]	π			α	[
	π	]	ḥ	ε	ρ	ω	[
	]	π			α	ṡ	[
	]	.	ḡ		Π	ι	π
5	]	ρ	ο	μ	5	ḡ	τ
	]					π	ε
	ο	ṡ	α	ρ	α	]	ρ
	]	τ	ρ	ο	τ	π	
	]	.	π	ḡ	α	ρ	α
10	]				10	π	α
	]	α	ṡ	ḡ	ḡ	ḡ	ḡ
	]	π	α	ḡ	ḡ	ḡ	ḡ
	]	τ	ε	μ			
]						
15	]	α	π	α	15	Π	ι
	]	ḡ	...			ḡ	ḡ
	]	π				π	[
	ε	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
	]	α	ṡ	ḡ		ḡ	ḡ
20	]	ς			20	ḡ	ḡ
	σ	τ	ρ	α		ḡ	ḡ
	]	τ	ḡ	ḡ		ḡ	ḡ
	]	μ	μ	ο		ḡ	ḡ
	]	π	ο	ḡ		ḡ	ḡ
	]	ρ	ḡ	ḡ		ḡ	ḡ
25	]	ḡ	ḡ	ḡ	25	ḡ	ḡ
	]	ḡ	ḡ	ḡ		ḡ	ḡ
	]	ḡ	ḡ	ḡ		ḡ	ḡ
	κ	ḡ	ḡ	ḡ		ḡ	ḡ
	ḡ	ḡ	ḡ	ḡ		ḡ	ḡ

[Theodore in his sickness cries out] *“(l. 10) my Lord Jesus the Christ, deliver me that I may die for Thy holy Name in the presence of all them who are in this place.” Now the great rulers of the city surrounding him.... (l. 20) They spake with one another, saying: “What is this Name...able...of this great...?” But when...(plural) arrived..., that holy man saw...his vapor (*sic*).... * *Verso*

Frag. 3 (Cairo, no. 49).

Fo. 1	*		*		*		*
	Π	...	π	ε	ḡ	ḡ	ḡ
	π	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
	Π	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
5	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
	*		*		*		*

*...he said: “O mighty martyr,...to thee the Cross of the true Son of God, Jesus the Christ, Who came into the world to save sinners.¹ I am the...my soul...” *...(l. 4) But when it was day, he (the Governor) ordered that they should fix him (Theodore) upon a wheel. He... * *Recto* * *Verso*

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Fo. 2

* * *

ⲡⲓ[
ⲕⲟⲗⲏⲛ
ⲡⲟⲡ =

ⲁⲓⲓⲁⲓ ⲁⲉ ⲡⲡⲉⲓⲕⲁⲗⲁ ⲉ ⲡⲡⲱⲓ

5 ⲉ ⲧⲫⲉ Ⲑⲧⲟⲗ ⲡⲥ[
ⲗⲁ ⲫⲏ ⲉⲧⲁⲓⲉⲣ ⲡⲉⲑⲡⲁⲛⲉⲓⲥ
ⲡⲁⲓ Ⲑⲧⲟⲗ ⲡⲁⲓⲗⲱ ⲙⲙⲟⲥ
ⲡⲉ ⲗⲉ ⲡⲁⲡⲟⲧⲧⲁ ⲡⲓⲁⲧⲱⲥⲁⲗⲓ
ⲫⲏ ⲉⲧⲁⲓⲥ . . .

10 ⲕⲟ[

* * *

* *Recto* * . . . (l. 4) He lifted up his eyes to heaven and his (?) . . . unto Him Who had done good unto him. And
* *Verso* he was saying: “My God, the Ineffable, Thou Who didst . . . ; * Thou Who didst break the gates and the
iron bars² of [the house?] of Amenti . . .”

Frag. 4 (Cairo, no. 49).

ⲡⲡⲁⲓ ⲧⲁⲗⲟⲟ ⲉⲧⲁⲥⲥⲱⲧⲉ[ⲙ
ⲉ ⲫⲁⲓ ⲁⲥⲗⲉⲓ ⲉⲃⲣⲏⲓ ⲡⲧⲟⲧ-
ⲡⲟⲧ ⲁⲥⲉⲣ ⲙⲫⲣⲏⲧⲁ ⲡⲡⲓⲣⲉⲓⲥ-
ⲙⲱⲟ]ⲧⲧ Ⲑⲧⲟⲗ[

* * *

* *Recto* * this healing.” When she heard this, she fell down straightway, and became as one dead. And . . . * saying:
* *Verso* “Alas! If your father Theodore were here and saw you, . . . here . . .”

1 Cp. i *Tim.* 1, 15.

2 Cp. *Psalms* c^{vii}, 16.

* * *

] ⲙⲉⲡⲥⲉⲗⲏ
ⲫⲏ ⲉⲧⲁⲓⲟⲣⲁ]ⲧⲓⲡⲓ ⲡⲡⲓⲣⲱⲟⲧ ⲡⲉⲙ
ⲡⲓ]ⲙⲟⲗⲗⲟⲧⲥ ⲙⲏⲉⲡⲓⲡⲓ ⲙ
..... ⲡⲧⲉ ⲁⲙⲉⲡⲧⲁ ⲉⲧ-
5 ⲡ ⲙⲙⲱⲟⲧ ⲉ-
..... ⲡⲉ .. ⲡⲗⲁⲡ-
]ⲡ
]ⲟⲧ(ⲡ)

* * *

ⲕⲁ
ⲙⲙⲟⲥ ⲗⲉ ⲁⲙⲟⲓ ⲉⲡⲁⲣⲉ ⲡⲉⲧⲉⲡⲓⲱⲧ
ⲑⲉⲟⲗⲱⲣⲟⲥ ⲙⲡⲁⲓ ⲡⲉ ⲡⲧⲉⲓⲡⲁⲧ
ⲉⲣ]ⲱⲧⲉⲡ =
] .. ⲙⲡⲁⲓ = ⲗ . . . ⲉ ⲁⲓ-

* * *

XVI. THE MARTYRDOM OF JUSTUS THE STRATELATES

Parchment. Seven leaves or fragments from three mss. (1) Frag. 1 (*Cod. Tisch.* xxiv, 14¹) is the upper half of an initial leaf, 21 × 25 cm., paged —Ē, containing the title (in the usual ornamented framing of cable-pattern) of the Martyrdoms of Justus, Apoli,² Theoclia, and Eusebius.³ Frag. 2 (Cairo, no. 52), a leaf from which the outer edge has been torn, measures 31.2 cm. (complete height) × 18.8 cm. (actual width): the column is 18.8 cm. wide. The verso is headed 𐩨𐩣 (center), as in Frag. 1. In both the hand is a large well-shaped uncial, probably of the x century (see Plate X A). (2) Frags. 3-4 (*Cod. Tisch.* xxiv, 19, 20⁴) are two consecutive leaves, paged —𐩨𐩣, —𐩨𐩣, now measuring 32 × 24 and 31 × 25 cm. respectively. The hand is a medium, rounded uncial (? late x or xi century): capital letters have dotted ornament (usually) and flourishes: capital O and E frequently occur in the body of the column. Stops (red), ✚ or Ɂ. In the right margin of Frag. 3 *recto* is a drawing of a bird on a conventional spray. (3) Frag. 5 (*Cod. Tisch.* xxvi, 36⁵), 28 × 17 cm., though probably contemporary with Frags. 3-4, can hardly belong to the same ms.,⁶ differing as it does in size and style (*e.g.* stops have the form —): yet the use of capital O and E elsewhere than at the beginning of a paragraph may connect this with the foregoing two leaves. No page-number is visible. (4) Frags. 6-7. Two leaves (Cairo, no. 4), not consecutive⁷ but forming a single sheet, measure 28.5 × 21 cm.: the column is 23 × 13 cm. There are no page- or folio-numbers. The hand is a thick square uncial, carefully formed (ix or x cent.): the only stop used is —. These leaves (of which the second is the conclusion of the whole Discourse) cannot belong to the same ms. as Frag. 5, since the two texts slightly overlap. The impress of an ornamental title-border on the *verso* of the second leaf shows that the Martyrdom of Justus was followed by another work (possibly the Martyrdom of Apoli) in the same volume. Palaeographically interesting is the cursive note (by a later hand) in the lower part of the same page (Plate XII B), where the peculiar Coptic letters are replaced by Greek equivalents. For another example of such transliteration cp. Crum, *Coptic MSS. from the Fayyum*, no. XLIII.

Justus is commemorated⁸ on Mechir (Amshir) 10. The saint was a magnate of Antioch,⁹ who greatly distinguished himself during the Persian Wars of Diocletian, taking prisoner Nicomedes the son of the Persian king (Frag. 1). The prince was entrusted to the charge of the Archbishop of Antioch, who perfidiously released him and swore falsely that the youth was dead.¹⁰ For this cause Diocletian began to persecute the Christians. Justus was absent in Persia at the outbreak of the Persecution and returned to find his son Apoli a prisoner. Thereupon he headed a revolt against Diocletian, but was bidden by Christ, who appeared to him in a vision, to abandon his attempt and to demand of the King that he should be sent to Egypt to be martyred. Justus then freed his slaves and gave away his property (Frag. 2). As he demanded, he was sent to Egypt to Armenius the governor of Alexandria, who dispatched Justus to Arianus at Antinoë, his wife Theoclia to Sai (Sais, Sâ), and his son Apoli to Pouasti (Bubastis).¹¹

At Antinoë Arianus was with difficulty induced to torture so distinguished a person as Justus, but finally inflicted the usual series of torments (Frag. 3-4). After vainly attempting to bribe the martyr, he crushes him to death with a mill-stone, and when he is restored to life by the intervention of Christ, orders him to be beheaded (Frag. 5). The body of the martyr was recovered by a 'faithful man' who placed it in a martyrium in the village of 'Tisi-djereht in P-halé,'¹² to the south of Antinoë (Frag. 6-7).

1 See Leipoldt, *ap. Vollers, Katalog*, p. 391; Crum, *P.S.B.A.*, xxix, 291.

2 The Leipzig leaves from the Mart. of Apoli (*Cod. T.* xxiv, 4, 27: see below, No. xvii) are derived from this same ms.

3 I cannot say whether any or all of the Leipzig fragments relating to Eusebius (see Crum, *Rylands Catalogue*, no. 442) come from this ms.

4 See Leipoldt, p. 392; Crum, p. 291.

5 See Leipoldt, p. 415; Crum, p. 291.

6 Unless indeed the volume was not uniform.

7 A single leaf or two leaves (the middle sheet in the quire) intervened between the two leaves at Cairo.

8 See *P.O.* x, 198, 264.

9 For the full story of Justus see the Ethiopic *Acta Martyrum*, ed. Pereira (*C.S.C.O.*, Ser. Aeth., tom. xxviii), pp. 73 ff.; and Winstedt, *Copt. Texts on S. Theodore*, pp. 171 ff.

10 Winstedt, *op. cit.*, pp. xvii ff., regards this incident as possibly historical.

11 Cp. No. xvii and Amélineau, *Actes des Martyres*, p. 177. For a summary of the Martyrdom of Theoclia see *Synax.*, Bashans 11 (ed. Basset, pp. 1014 f.).

12 See Frag. 6, Note 2.

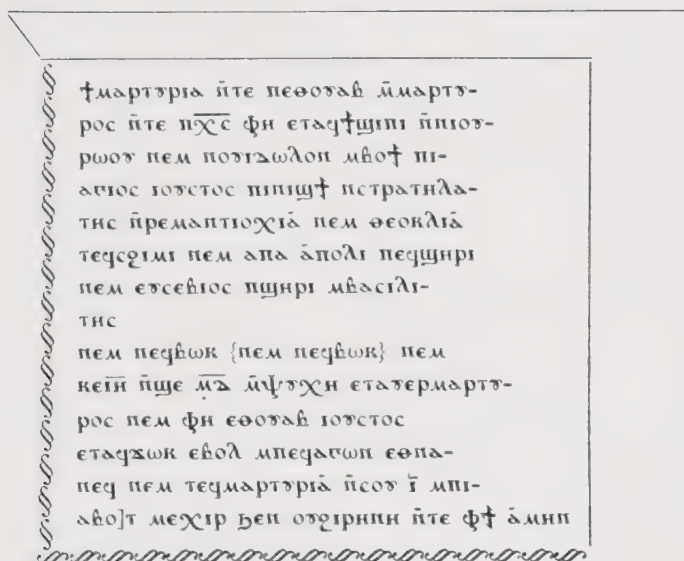
NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

The personages named in the title are all figured in a large xvi century wall-painting on the S. side of the Chapel of S. Michael in the Kasr at Dêr Abû Makâr.¹ They are also grouped together on a small parchment leaf from a liturgical book (Cairo, no. 99), the relevant passage being as follows:

[απολι πεϋσνρι + [нем ѿеок]λιδ̄ τεϋсггми + αὐτο̄ι ератоу ἡπεμθο ἡποτρο Δϋсαχ̄и немωот ἡхе πιδ̄-
сеѣнс + ποτρο διоклѣтид̄нос + хе ним етерколпн (sic) ἡμωтеп + е ер оуѡѣ пара пеп̄лоуш +
[ет]δϋсѣаг̄ ἡтоу апаѣ[сис]² аϋотωρпот ерри е тхѡра ἡхнми + атерфорпн мпих̄лом паѣлом + ἡте
†метмартроу + πатиос еасилитис + етсеѣиос нем макариос + атер[фо]рпн мпих̄лом ἡаѣлом [ἡте]
†метмартроу.

¹ Above пеп- a contemporary (?) hand has written теп-. ² sic, for αποφασис.

Frag. 1 (Cod. Tisch. xxiv, 14).



(Traces of one line)

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Ѡ

инс

ше еѣ[о]л̄ ē пполомос аѣтаро

ἡпикомитис пшнри ἡпоτρο

ἡпперсис аѣпѣ ѣроуи ē

апт̄иѡх̄ид̄ аѣѣреѣ ѣроу ἡот-

5 ромпн п̄ѣроот ѣатотѣ

Πεπεсωс аѣтнѣ ѣтотѣ ἡп-

архн̄ѣпскопос ἡте †ѣаки

еѣѡ ἡмос

Хе мо ē паг̄ аѣот пшнри пе ἡпот-

10 ро ἡпперсис аѣреѣ ѣроу пни

шате пѣѣѡт шпн ἡсѡѣ

Тоте п̄архн̄ѣпскопос аѣ-

от̄ ἡпшнри ἡпоτρο ἡппер-

сис аѣѣреѣ ѣроу ката фот-

15 аѣсаг̄пн ἡпоτρο διоклѣтид̄-

нос

Πεπεсa ρап̄ѣроот ае аѣ[сѡ-

теп ἡхе ποτρο ἡппер[сис

.. х]е п̄иком[н]тис пе[ѣшнри

*

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*

* (p. 1) *The Martyrdom of the pure Martyr of Christ, who put to shame the Kings and their foul idols, the holy Justus, the great General, the Man of Antioch; and of Theoclia, his wife, and of Αρα Αρολι, his son; and of Eusebius the son of Basilides; and of his servants and of eighteen thousand and forty-four souls besides, who were martyred with the pure one, Justus, who finished his good fight and his martyrdom on the tenth day of the month Mechir. In the Peace of God! Amen.*

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* p. 2 . . . (he) *went forth to the war, he seized Nicomedes the son of the King of the Persians and brought him into Antioch and kept him prisoner in his power for a year of days. After that, he committed him to the Archbishop of the city, saying: "Take this lad, the son of the King of the Persians. Guard him for me until his father sends to seek for him."

Then the Archbishop took the son of the King of the Persians and guarded him according to the command of the King Diocletian. But after certain days the King of the Persians heard that Nicomedes his son . . .

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THE MARTYRDOM OF JUSTUS THE STRATELATES

Frag. 2 (Cairo, no. 52).

[illegible]

ἸΗΣ

мπε)ρερροϋ μα[λλον θε ер-
раши] θε ἀποκ[ύπτει] [немак
Спеган гар акт ἵππερρ[παρχον-
та ппирни кем тек[μεора-
5 мао ἵππихωб ἀποκ[ρῶ φα-
σιονποτ εἵροτп ē та[метот-
ро йтаϥ ежωтеп м[πισмот
йте паиwt йте[εποι ми
ἵπιδгаооп йте п[δαιwt хен
10 таметотро п[и ет аисей-
тwtот йпи ε[θμεи мпаран
Тwотп ерри[. . .
ере пидгw[п . . .
боа

15 Пперерρ[οϥ φαшипи немак
хен [ϥхура етеммаτ ет-
отп[αοτορпк еἵроτп ёрос
хаф[ипот . . .
Отоρ ер[. . .

20 πτοот[[маше пак еἵроτп шд
п[δαι отро [ἵпапомос ахос
паϥ
Хе сбай пни ē ϥ[ωтеб ммои(?)
ἵмат ерри [ежен фрап мпа-
25 σε ἸΗΣ πῆς ϥ[е отни йпа-
ремси мпай ма [ере пирw-
ми пасахи пе[мни хе ми п-
оок пе ппиш[ϥ ἵпархωп п-
тай хаки

30 Θεми хе потр[ο . . . ē-
жок λοпоп[
ш]ароϥ ρи ρоϥ
.], ос

...*[He gave] a hundred gold pieces [unto each of] them, and twenty... his ship voyaging by sea.¹ And the rest of his wealth he distributed to the poor and the [widows ?] and the orphans who were in the city. In this way he left himself nothing of all that was his...happened on (?) the third day...

(l. 12) Afterwards, as the night (?) was . . . and while they still slept, lo, the Lord Jesus the Christ came unto him with Michael and Gabriel standing on His right hand and on His left . . . the Savior . . . [Justus was] with Apa Apoli his son and Theoclia his wife; for they were sleeping with him. And straightway Michael stretched forth his staff [and touched them].

Then when they arose and saw our Lord Jesus the Christ with his pure Angels in great glory, they feared greatly. The Savior said unto them:² “Fear not, but rather rejoice; for I am with thee. For whereas thou hast given thy goods unto the needy and thy riches unto the poor, I also will receive you (*plural*) into My Kingdom, that I may bestow upon you the blessing (?) of My Father, and that ye may receive a portion of the good things of My Father in My Kingdom—those which I have prepared for them that love My Name. Arise . . . the contest . . . Fear not; I will be with thee in the country to which they will send thee . . . And . . . in the morning go in unto this lawless King and say unto him: ‘Write³ that I am to be killed (?) there for the Name of my Lord Jesus the Christ; for, lo, I will not remain in this place since men will speak with me, saying, ‘Art not thou the great prince of this city?’ I know that the King . . . upon thee. Moreover, do not go unto him in fear . . .”

¹ Cp. the Ethiopic *Acta Mart.* (ed. Pereira) p. 83 for Justus' distribution of his wealth: *ib.* p. 73²⁷ he is stated to have owned a thousand sea-going ships.

2 The address is partly to Apoli and Theoclia.

3 i.e. a decree. It is implied also that Justus is to be sent abroad for execution.

Frag. 3 (*Cod. Tisch.* xxiv, 19).

[illegible]

рпѣ
 ммѡу ерѡω ммѡс +
 Ѥе ѡτ πεταρῳπι ммѡк ѡ паѡс
 кτῆρι ἰοῡстѡс пѣсѣратилатис
 Ѥе акї ē паї ма +
 5 Пѣхе пѣатїѡс ἰοῡстѡс пау + Ѥе
 ε]τατορпѣ пак Ѥе п̄текер-
 ѣ]асапїзїп ммѡї м̄фрп̄т етез пак
 м]еп̄їсѡс п̄текѡлї п̄тафе
 Ѥѡѣе] Ѥе апѡк пем паї мнш еѡѡ-
 10 нз п]сѡї + апѡп ραпхρпстїапѡс
 м̄п]арпсїа +
 Ѥтау]сѡтем Ѥе ē паї п̄Ѥе арїапѡс
 ауѤемпѡмѣ емашѡ + ѡѡѡ
 Ѥеп̄ ѣѡпѡт аѣерк[ел]етїп[п-
 15 п]їкестѡпарїѡс + еѡѡтѡ-
 теѣ м̄п̄мнш тирѣ +
 Пейпса паї Ѥе пѣѡау м̄п̄мака-
 рїѡс ἰοῡстѡс +
 Ѥе їс пекѣїаїк тїѡт аїѡтеѣ
 20 м̄мѡѡ + ѣпѡт Ѥе їсѤе п̄ек-
 ѡѡш пѣ + арїѡсїа [ρѡк] + .
 Пѣхе п̄макарїѡс пау + Ѥе пот-
 мѡт ап пѣ фмѡт п̄паѣѡк + аλλα
 ε̄ταїѡтѡрпѡт ρїтгн м̄мѡї є пї-
 25 ма п̄ш̄елет п̄те п̄Ѥс +
 Пѣхе арїапѡс пау Ѥе ρѡ єрок
 Ѥеп̄ паї саѤї + п̄текерѡсїа
 Ѥе ѡтпї ѣшпї ѤаѤѡк + ѡѡѡ
 ѡп ммѡп шѡм м̄мѡї еѡрїерѣа-
 30 сапїзїп м[м]ѡк + ѡѡѡ ѡп п̄ѣпа-
 шкѡрѣ ап п̄ткелетсїс м̄паѡс
 потро +

* (p. 151) (Arianus cried out :) “Woe is me today more than all the princes of the earth. For the King is wroth with me and seeks to destroy my life. Therefore he hath sent unto me the great General that he may set fire to my city.”

Then the multitudes returned and declared unto Justus everything which had come to pass. And when he heard, he had great compassion. Then he caused them to bring paper and ink and wrote unto him (Arianus) saying: "I am Justus, the least of all men. I swear unto thee by the high power of my Lord Jesus the Christ that no harm shall happen unto thee if thou shalt deal with me according to the command of Diocletian the King."

So they took the letter and sought for him (*sc.* Arianus). They found him in a bakery, and gave him the letter. Now when he had read it, he took courage a little; and he arose and went to the place wherein was the blessed Justus. And when he saw him afar off, Arianus cast himself down and did obeisance ^{*}to him, saying: "What hath befallen thee, O my Master, Lord Justus the General, that thou art come to this place?" The holy Justus said unto him: "I am sent unto thee that thou mayest torment me as it pleaseth thee and afterwards cut off my head. For I and this multitude which followeth me are Christians openly." When Arianus heard this he was greatly encouraged and straightway ordered the executioners to put to death the whole multitude.

After that, he said to the blessed Justus: "Lo, I have killed all thy servants. Now, if it be thy wish, do thou thyself offer sacrifice." The blessed man said unto him: "The death of my servants is no death; but I have sent them before me to the bridechamber of the Christ." Arianus said unto him: "Be content with these words, and do sacrifice. For lo I feel shame before thee; it is not possible for me to torment thee, neither shall I be able to neglect the command of my lord the King."

THE MARTYRDOM OF JUSTUS THE STRATELATES

Frag. 4 (Cod. Tisch. xxiv, 20).

Πακαριος δε πεχαυ παυ + γε ροπ
 йхе пaпaтшeлeт ѿмнѣ инс пхс
 φαι е тпаерстрaтнлaтис пау
 исхеп фпoт + хе васапoc пйе(п)
 5 етер пак + нем мoт пйеп апитoт
 ёррнѣ хωѣ + oтoт фceтoт
 ё чaт ѡpωoт рѣтeп фн eтфxoм
 пнѣ пaтe инс пхс + мoпoп мпep-
 epтoт e птнpч +
 10 Aрiанoс дe eтaчcωтeм ё пaт a тeч-
 фтхн тaчpo ё пpтoтo пpнтч +
 oтoт ѡeп фoтпoт aцepкeлeт-
 н eвoтaшч e пepмнтapиoн
 пceтoкѣ мmoч +
 15 Oтoт aцфoтoтxеш лaмxапт eжeп
 пшe птoкѣ eтaтнѣтoт пау
 Πeπпcωc хe aцфoтoтxαч e пeснт
 рѣ пepмнтapиoн + oтoт aцфoтoт-
 ин пpапcaр мнeпнѣ + eтлoбш
 20 пxрωм + пceтoтoт ёрoтн e-
 пeтaмшч шaтe пxрωм пepcѣ
 ѡeп тeчaфe тнpc +
 Oтoт oп aцфoтoтнѣ ёнoл ппeч[a-
 пaткeoп + aцфoтoтxеш тaт[т eч-
 25 кepкep ёррнѣ eхωoт +
 Πακαριος δε aччaт ппeч[αλ e-
 пшoт e тфe + oтoт пe[чaч
 Хe cωтeм ёpoт пaтe инс пх[с
 aтp[с[и] шa eр[р]нѣ ё фmoт
 30 Cωтeм epo[т +]фн eтѡeп [пoтoт
 мпeтoт[т

ρпa
 Хe пoок пe пaтoтпнѣ нeм пaтa-
 xpo + нeм тaчoм + oтoтп шa-
 poт мпeкaттeлoс eвoтaт + птeч-
 фxoм пнѣ ѡeп тaт oтпoт пaпaт-
 5 кн + хe пoтoт фoк пe пaтe инс
 пхс + нeм пeтoт пaтaтoс
 нeм пппa eвoтaт шa eпep
 амнѣ +
 Πaт дe eтaчxoтoт aчxoтшт ca
 10 oтпaм мmoч + aчпaт e пcω-
 тнp + ep e мxанл ca oтпaм мmoч
 o[тo]т пaтpнл ca xaтн мmoч
 Oтoт пeхe пoт пау хe пaсoтн
 iотcтoс мпepepтoт + aллa мa-
 15 тaчpoк птeкxемxoм + a[т-
 к[нн eт]coт[т пак мпe[к]epoпoc
 ѡeп пѣфнoт + oтoт птaчa[к]
 ѡeп пma птe фoтoт-
 пѣ
 20 Oтoт aчcоттoп тeчxтx ёнoл
 eжeп пeтcωмa тнpч + aчтaл-
 oт мпeчpн[т + oтoт aчтпoм-
 т[п]aч eчxω мmoс хe мпep-
 epтoт + oтa e мпepep[к]oтxт
 25 e пт[нpч + eтe фmoт мп[a]т кoс-
 мo]c хe oтmoт aп пe + aллa
 oтoтп[т ш[a e]пep
] тaфe eт . т м-
 пaтoт исxе [a]кepезopтп
 30 [мm]oк oтoт a[кoт] шoш пaк eт-
 нѣт

¹ sic.

*But the blessed man said unto him: "As Jesus the Christ, my true bridegroom, liveth—He Whose General I will be from henceforward, inflict on me every torment which pleaseth thee and every form of death, and I am ready to endure them by the help of Him Who strengtheneth me, my Lord Jesus the Christ. Only fear not at all."

* (p. 153)

Now when Arianus heard this his spirit grew strong within him exceedingly. And straightway he commanded that they should hang him upon the *hermetarion* and torment him. He caused them to pour pitch upon the instruments of torture which they applied to him. After that, he made them lay him down upon the *hermetarion*, and bring awls of iron, heated in the fire, and thrust them into his ears, so that the fire entered into his whole head. And again, he made them lay bare his privy parts and pour molten lead thereon.

But the blessed man lifted up his eyes to heaven and said: "Hear me, my Lord Jesus the Christ! I suffer even unto death. Harken unto me, Thou Who art in the glory of Thy Father; *for Thou art my glory and my might and my strength. Send unto me Thy holy Angel, that he may strengthen me in this hour of necessity. For the victory is Thine, my Lord Jesus the Christ, together with Thy good Father and the Holy Spirit for ever. Amen."

* p. 154

When he had so spoken, he looked towards his right and saw the Savior with Michael on His right hand and Gabriel on His left. And the Savior said unto him: "Fear not, Justus My chosen one, but be strong and of a good courage. I have finished preparing for thee thy throne in the Heavens, and I will set thee. . . in the Place of Glory." And He stretched forth His hand upon his whole body and healed his frame (?). And He strengthened him, saying: "Be not afraid, neither be dismayed at all. For the death of this world is no death but life eternal. (I swear by) the . . . head of My Father that since thou hast exiled thyself and suffered shame for My sake, . . ."

THE MARTYRDOM OF JUSTUS THE STRATELATES

Frag. 6 (Cairo, no. 4, fo. 1).

5 ⲉⲡ ⲟⲩⲃⲣⲱⲟⲩ ⲡⲟⲩⲱⲧ
 $\text{ⲛⲉ ⲁⲡⲟⲛ ⲑⲁⲛⲭⲣⲓⲥⲧⲁⲛⲟⲩ ⲙⲓ-}$
 ⲡⲁⲣⲣⲓⲥⲁ
 10 $\text{ⲁⲣⲓⲁⲛⲟⲩ ⲁⲉ ⲉⲧⲁⲩⲡⲁⲧ ⲉⲣⲱⲟⲩ}$
 $\text{ⲉⲧⲟⲩⲉⲗ¹ ⲡⲥⲁ ⲓⲟⲩⲥⲧⲟⲩ ⲁⲩⲉ-}$
 $\text{ⲙⲓ ⲛⲉ ⲥⲉⲡⲁⲉⲣⲟⲩⲥⲁ ⲁⲡ}$
 $\text{Ⲑⲟⲩ ⲛⲉⲡ ⲡⲟⲩⲡⲟⲩ - ⲁⲩⲉⲣⲕⲉ-}$
 $\text{ⲕⲉⲧⲓⲡ ⲉⲟⲣⲟⲩⲧⲓ ⲙⲡⲓⲙⲁⲕⲁⲣⲓ-}$
 $\text{ⲟⲩ ⲓⲟⲩⲥⲧⲟⲩ ⲉⲃⲟⲗ - ⲡⲉⲙ ⲡⲓ-}$
 15 $\text{ⲙⲓⲩ ⲧⲓⲣⲥⲓ ⲡⲥⲉⲱⲕⲓ ⲡⲧⲟⲩ-}$
 ⲁⲡⲉ
 $\text{ⲥⲁⲧⲟⲧⲥⲓ ⲁⲉ - ⲁⲩⲟⲩⲟⲛⲣⲥⲓ ⲉⲣⲟⲩ}$
 $\text{ⲡⲛⲉ ⲡⲓⲥⲱⲧⲓⲣ - ⲉⲣⲥⲱ ⲙⲙⲟⲩ}$
 $\text{ⲡⲁⲥⲓ} =$
 20 $\text{ⲛⲉ ⲡⲁⲩⲱⲩⲛⲉ - ⲧⲁⲑⲙⲓ - ⲁⲕⲓⲟⲩⲱⲥ}$
 $\text{ⲁⲕⲓⲟⲩⲱⲥⲓⲣⲁⲧⲱⲡⲓⲥⲟⲩⲉ - ⲁⲡⲟⲕ}$
 $\text{ⲁⲉ ⲑⲱⲓ ⲡⲁⲟⲩⲣⲉ ⲑⲁⲡⲡⲓⲩⲱⲧ ⲡⲛⲟⲙ}$
 $\text{ⲩⲱⲡⲓ ⲛⲉⲡ ⲡⲓⲧⲟⲡⲟⲩ ⲉⲧⲟⲩ-}$
 ⲡⲁⲭⲱ ⲙⲡⲉⲕⲥⲱⲙⲁ ⲡⲓ-
 25 $\text{ⲛⲓⲧⲥⲓ} =$
 $\text{Ⲑⲟⲩ ⲙⲉⲡⲉⲡⲥⲁ ⲡⲉⲕⲙⲟⲩ}$
 ⲡⲁⲧⲛⲓⲥ ⲉⲡⲣⲓⲧ ⲡⲟⲩ-
 $\text{ⲣⲱⲙⲓ ⲙⲡⲓⲥⲧⲟⲩ - ⲑⲛⲡⲉ}$
 $\text{ⲩⲟⲩⲓ ⲉⲣⲁⲧⲥⲓ ⲡⲟⲩ ⲡⲉⲙ}$
 30 $\text{ⲟⲩⲙⲓⲩⲱⲥ ⲉⲟⲣⲉⲥⲓⲕⲱⲥ ⲙⲡⲉⲕ-}$
 $\text{ⲥⲱⲙⲁ ⲕⲁⲧⲁ ⲡⲉⲕⲧⲁⲓⲟ ⲡⲉⲙ}$
 ⲡⲉⲕⲙⲓⲩⲁ²
 $\text{Ⲑⲟⲩ ⲡⲁⲟⲣⲟⲩⲕⲱⲧ ⲡⲟⲩⲡⲓⲩⲱ-}$
 $\text{ⲧⲓ ⲙⲙⲁⲣⲧⲣⲓⲟⲡ ⲡⲁⲕ ⲛⲉⲡ}$
 $\text{ⲟⲩⲕⲟⲩⲱⲥ ⲡⲡⲓⲙⲓⲩ ⲥⲁⲣⲛⲓⲥ ⲡⲓ-}$
 $\text{ⲧⲁⲓ ⲕⲁⲕⲓⲩ ⲡⲥⲉⲕⲱⲥ ⲙⲡⲉⲕ-}$

¹ sic.

² sic: for ⲙⲡⲓⲩⲱⲥ .

$\text{ⲥⲱⲙⲁ ⲡⲛⲓⲧⲥⲓ ⲟⲩⲟⲩ ⲡⲣⲁⲡ}$
 $\text{ⲙⲡⲓⲧⲓⲙⲓ ⲛⲉ ⲡⲓⲥⲱⲥⲉⲣⲉⲧ}$
 ⲛⲉⲡ ⲡⲣⲁⲕⲉ -
 $\text{Ⲑⲟⲩ ⲡⲁⲟⲣⲉ ⲑⲁⲡⲙⲓⲩ ⲡⲛⲟⲙ}$
 5 $\text{ⲩⲱⲡⲓ ⲉⲃⲟⲕⲣⲓⲧⲟⲧⲕ ⲛⲉⲡ}$
 $\text{ⲡⲉⲕⲥⲱⲙⲁ ⲡⲉⲙ ⲛⲉⲡ ⲙⲁⲓ}$
 $\text{ⲡⲓⲛⲉⲡ ⲉⲧⲟⲩⲡⲁⲑⲓⲣⲓ ⲙⲡⲉⲕ-}$
 ⲣⲁⲡ ⲡⲛⲓⲧⲥⲓ
 $\text{Ⲑⲟⲩ ⲣⲱⲙⲓ ⲡⲓⲛⲉⲡ ⲉⲧⲩⲱⲡⲓ}$
 10 $\text{ⲛⲉⲡ ⲛⲓⲩⲩⲱⲡⲓ ⲡⲓⲛⲉⲡ - ⲡⲉⲙ}$
 $\text{ⲁⲡⲁⲧⲕⲓ ⲡⲓⲛⲉⲡ ⲟⲩⲟⲩ ⲡⲧⲟⲩ-}$
 $\text{ⲛⲟⲩ ⲛⲉⲡ ⲟⲩⲡⲁⲑⲧⲓ - ⲛⲉ ⲡⲓⲙ-}$
 $\text{ⲡⲁⲧⲓⲟⲩ ⲓⲟⲩⲥⲧⲟⲩ ⲁⲣⲓⲕⲓⲟⲩⲱ-}$
 $\text{ⲟⲩⲛ ⲉⲣⲟⲛ ⲡⲁⲥⲱⲧⲉⲙ ⲉ -}$
 15 ⲣⲱⲟⲩ ⲛⲉⲡ ⲟⲩⲕⲱⲕⲓⲙ
 ⲡⲧⲁⲡⲁⲓ ⲡⲱ-
 ⲟⲩ
 ⲓⲧⲉ ⲡⲓ ⲉⲧⲩⲱⲡⲓ
 $\text{ⲓⲧⲉ ⲡⲓ ⲉⲧⲛⲉⲡ ⲡⲓⲩⲧⲉⲕⲱⲟⲩ}$
 20 $\text{ⲓⲧⲉ ⲡⲓ ⲉⲧⲛⲉⲡ ⲡⲓⲕⲧⲉⲛⲁⲓⲛⲟⲩ}$
 ⲓⲧⲉ ⲡⲓ ⲉⲧⲛⲉⲡ ⲡⲓⲟⲙ
 $\text{ⲓⲧⲉ ⲡⲓ ⲉⲧⲛⲉⲡ ⲡⲓⲁⲣⲱⲟⲩ}$
 ⲓⲧⲉ ⲟⲩⲃⲱⲧⲉⲕ
 ⲓⲧⲉ ⲟⲩⲟⲩⲟⲩⲧⲓ
 25 ⲓⲧⲉ ⲛⲉⲡ ⲙⲁⲓ ⲡⲓⲛⲉⲡ
 $\text{ⲓⲧⲉ ⲛⲉⲡ ⲁⲡⲁⲧⲕⲓ ⲡⲓⲛⲉⲡ}$
 $\text{ⲡⲁⲩⲱⲕ ⲡⲡⲟⲩⲉⲧⲛⲙⲁ ⲧⲓ-}$
 ⲣⲓⲟⲩ ⲡⲱⲟⲩ ⲉⲃⲟⲗ
 $\text{Ⲑⲟⲩⲣⲓⲙⲓ ⲁⲥⲩⲱⲁⲩⲩⲱⲡⲓ ⲛⲉⲡ}$
 30 $\text{ⲟⲩⲁⲡⲁⲕⲓⲛⲉⲡ ⲡⲧⲉ ⲟⲩⲛⲓⲡⲙⲓⲥⲓ}$

(Two ? folios missing.)

(The multitudes cried out) *with one voice: "We are Christians openly." And when Arianus saw them following after Justus, he knew that they would not sacrifice.¹ And straightway he commanded that the blessed Justus and all the multitude should be led forth and their heads cut off.

* Recto

Forthwith the Savior appeared unto him (*sc.* Justus) and said unto him: "My true champion, verily thou hast contended! I also will cause great marvels to be wrought in the sanctuary wherein they shall lay thy body. And after thy death I will put it into the heart of a faithful man—lo, he standeth now with a multitude—to bury thy body according to thy glory and thy worth. And I will cause them to build a great *martyrium* for thee in a little village to south of this city and to lay thy *body therein—and the name of the village is Tisi-djereht in P-halé.² And I will cause many mighty works to be performed through thee by means of thy body, and in every place wherein thy name shall be uttered. And all men that are sick of any sickness or are in any stress, if they shall say in faith, 'O God of the holy Justus, help us,' I will harken unto them right soon and pity them, whether they be sick, or in prison, or in peril, or on the sea, or on the rivers, or (in danger of) murder, or (of) theft, or in any place, or in any stress: I will grant all their petitions. If a woman shall be in pangs of child-birth. . ."

* Verso

(The missing folios contained the conclusion of the promises to Justus and the execution of the Saint and his companions.)

¹ The opening sentences are parallel with the concluding sentences of Frag. 5 but follow a slightly different recension.

² = Sahidic ⲧⲉⲛⲡⲉⲣⲉⲧ (see Crum, *Cat. of Coptic MSS. in the Brit. Mus.*, no. 1067—from Hermopolis or Antinoë).

Dr George Sobhy points out that the place must be in the region of the modern Deirût (= Copt. ⲧⲉⲣⲱⲧ), N. of Assiût, referring to Crum, *Cat. Copt. MSS. in the Rylands Library*, p. 99, note 9, where ⲧⲉⲣⲱⲧ-ⲑⲁⲕⲉ is mentioned.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 7 (Cairo, no. 4, fo. 2).

Πενεσα παι δε = αχι πχε
 ορωμι μπιστος κατα
 φρη† ετα ποτ̄χος παρ
 αγκως μερεσωμα εθ[οτ̄-
 5 αε πκαλως αφολγ [ε†σι-
 χερεστ̄ ηεν προ-
 λε=

Ασχωτ̄ ποτ̄μαρτ̄ριον ε-
 χωι κατα περμ̄σα οτορ
 10 ατ̄χω μερεσωμα εθ̄οταε
 πρη†η=

Οτοπ̄ τ̄αρ π̄βεπ̄ ετ̄σωπ̄
 ηεν χ̄ιν̄σωπ̄ π̄βεπ̄
 ατ̄σωποτ̄ωπ̄τ̄ ρ̄ιχωι = σωτ̄-
 15 σωπ̄ιν̄ ε̄ π̄ιταλοο

Αποπ̄ δε ρ̄ωπ̄ ω̄ παμεπρα†
 πατο† οτορ̄ πασπ̄νοτ̄
 ρ̄ως οπ̄ ᾱ φ† ερχ̄αριζ̄ε-
 οε παπ̄ π†αωρεα πτε τε[γ-
 20 μαρτ̄ρια εθ̄οτ̄-
 αε=

Πενεσα παι π̄ιω† π̄снот̄
 μαρεп†ωот̄ μφ† φ̄ι-
 ωт̄ ηεν̄ περοот̄ μπερε-
 25 φμε†ῑ ετ̄ταιнот̄т̄ χ̄ε-
 χ̄ας̄ еφ̄εσ̄ιρ̄мот̄ ер̄нӣ еχ̄ω(п̄)
 παρ̄ρεп̄ φ† π̄τεγ̄χᾱ πεп̄-
 но̄ӣ παп̄ εβ̄ολ̄ π̄χε̄ π̄ιμᾱι-

ρωμι = πεποτ̄ ῑнс̄ π̄χ̄с̄
 Φαῑ ετε̄ εβ̄ολ̄ιτοτ̄ε̄ ερε̄ ω̄-
 οτ̄ π̄βεπ̄ = πεм̄ та̄ιο̄ π̄βεπ̄
 π̄]ем̄ проск̄ηп̄ис̄с̄ π̄βε(п̄)
 5 ер̄п̄]реп̄ῑ μφ̄ιωт̄ п̄εμαγ̄
 πεм̄ π̄ιπ̄на̄ εθ̄οταε̄ π̄ρεγ̄-
 тап̄ηο̄

†π̄оτ̄ = πεм̄ с̄ноτ̄ π̄βεп̄
 πεм̄ ш̄а̄ еπεг̄ π̄те̄ π̄ιπεг̄
 10 т̄иροτ̄ аμ̄п̄ῑ
 ✧ ✧
 ✧ ✧

†ε̄ π̄с̄моτ̄ μ̄π̄ιᾱт̄иос̄ ιο̄т̄εт̄ос̄ π̄ισ̄т̄ρατ̄η̄λᾱт̄ӣс̄
 ш̄ωп̄ῑ п̄εμαп̄ т̄иροτ̄ ш̄а̄ еπεг̄ аμ̄п̄ῑ¹
 ✧ ✧

αλιθ̄ω- ακ̄σ̄ζ̄αν̄σατ̄ζ̄ῑ ᾱρῑσοφ̄ος̄ ακ̄σ̄ζ̄αν̄χᾱ μᾱσ̄ζ̄τ̄ζ̄
 ᾱρῑνοῑν̄ τ̄ζε̄ ὁ̄σοφ̄ο̄ ε̄ν̄κατ̄ ρ̄η̄ πᾱσ̄ζη̄ρῑ ат̄κωт̄
 ε̄μ̄п̄η̄ ε̄μ̄п̄т̄ζ̄ σ̄μοῡ ε̄ροῑ χ̄ω̄ ν̄η̄ ε̄β̄ολ̄ ᾱρῑп̄-
 με̄β̄ῑ ε̄ν̄те̄ πᾱт̄ζ̄ ῑη̄ π̄χ̄σ̄т̄ χᾱ να[ν̄ο]β̄ῑ ν̄η̄ ε̄β̄ολ̄ а̄ν̄οκ̄
 χᾱ π̄ιτ̄ζ̄ωп̄ ε̄ν̄ρε̄φε̄ρ̄ν̄οβ̄ῑ πᾱρᾱ ρ̄ωμ̄ῑ ν̄ῑβ̄εν̄
 ε̄т̄с̄ζ̄οп̄ ρ̄ιτ̄ζ̄εν̄ π̄ика̄ρῑ ο̄υοг̄ ε̄οӣ ε̄τοῑ νᾱτε̄μ̄с̄ζ̄а̄
 ε̄μ̄п̄ῑρᾱν̄ ε̄таῡт̄η̄φ̄ ε̄ροφ̄ π̄ιελ̄^αχ̄ μᾱρκῡρῑ ὡ̄ φ̄λ̄
 ε̄ν̄те̄ π̄ιτ̄ζ̄ι^{σ2} ᾱρῑπᾱμε̄β̄ῑ τε̄ π̄ιτ̄ζ̄σ̄ χᾱ νᾱν̄οβ̄ῑ
 [ν̄]η̄ῑ ε̄β̄ολ̄ π̄η̄ ε̄т̄νᾱ т̄ζ̄ο^σ т̄ζε̄ а̄μ̄η̄ν̄ ε̄φε̄т̄ζ̄ῑ ρ̄ωф̄ ка̄та̄
 π̄ӣс̄μοῡ а̄μ̄η̄ν̄ ε̄с̄ε̄с̄ζ̄ωп̄ῑ а̄μ̄η̄ν̄ ε̄φ̄ +³

¹ 1st hand: small sloping, informal uncials.

² Later hand. Greek cursive script: black ink.

* *Recto* *But after these things there came a faithful man, even as the Lord had said unto him (*sc.* Justus), and embalmed his holy body properly and removed it to Tisi-djereht in P-halé. They built a *martyrium* over it, according to his deserving, and placed his holy body therein. For (*sic*) everyone who was sick with any sickness soever, if they worshiped over his body, obtained healing.

Now we also, O my beloved fathers and brethren—since God hath vouchsafed unto us the gift of his pure martyrdom—after this long time let us give glory unto God the Father on the day of his glorious Commemoration, to the end that he may obtain grace for us in the presence of God, that our sins may be forgiven us by the Lover of *Mankind, Our Lord Jesus the Christ—through Whom all glory and all honor and all worship is meet for the Father together with Him and the Holy Spirit, the Giver of Life, now and at all times and for ever and ever. Amen.

The blessing of the holy Justus the General be with us all evermore. Amen.

*Verily if thou speakest, be wise; if thou harkenest, understand. For a wise and prudent man, my son, buildeth the House of the Lord. Bless me, forgive me, make mention of me that the Lord Jesus the Christ may forgive me my sins. I am the poor one, sinful above all men who are upon the earth, and not worthy of the name by which I am called, the most mean Markur(ios), the son of Philotheos,¹ of Pidjis.² Make mention of me, that the Lord may forgive me my sins. He who shall say 'Amen,' shall also receive according to (*sic*) the blessing. Amen, so let it be; Amen; (Amen).*

¹ Probably the writer was an inmate of the Cell of Philotheos, a unit in the Laura of S. Macarius (see *H.N.S.* iv, v, § 2).

² π̄ις̄ιс̄ or π̄ӣс̄ιс̄ must be equivalent to the cell-name

given (in Arabic) as Bidjidj, Bidjibidj and the like (*op. et loc. cit.*).

³ I am indebted to W. E. Crum for the transcription of this note.

XVII. SERGIUS

The Martyrdom of Apa Apoli.

Parchment. Four leaves or fragments (Cairo, no. 11) from one ms., and two leaves (*Cod. Tisch.* xxiv, 27, 4) from a second copy. Frag. 1, paged — $\overline{\text{IC}}$, 29×26.7 cm., is a leaf complete save for a strip torn off the foot; Frag. 2 is the inner edge of a right-hand leaf (certainly numbered — $\overline{\text{IH}}^1$) forming one sheet with Frag. 3; Frag. 3, numbered — $\overline{\text{KZ}}$, measures 35.2×27 cm. and is a nearly complete leaf. Frag. 4, a much-decayed leaf (to be identified as — $\overline{\text{KC}}^2$), measures 24×22 cm. exclusive of a considerable fragment lately added to the lower part.

The hand, a medium-sized and very regular uncial (see Plate V A), is in some respects comparable with Hyvernât, *Album*, Plate XLII, 2. The capitals are large and are often elaborated with penwork or contain the initials of the Sacred Name. The stops used are = (black ink, by the first hand), and + (red, by the rubricator). In all these features the fragments are identical with *Cod. Vat. Copt.* LXI, 2, to the missing first half of which these fragments originally belonged.³ Probably the first half of the ms. was judged to be too imperfect or too soiled to be bound up with the remainder in volume form, and so was discarded.⁴ Frag. 5 (*Cod. Tisch.* xxiv, 27), paged — $\overline{\text{AE}}$, 32×16 cm. (both margins are cut off), belonged to another ms., almost certainly the same from which No. xvi, Frags. 1–2 (and No. xx) were derived.⁵ Neither this nor the following fragment can have belonged to the Vatican ms., which in its present state begins with pp. — $\overline{\text{A}}$ and contains a large part of the text of Frag. 5. Frag. 6 (*Cod. Tisch.* xxiv, 4), 33×23 cm., unpagged, likewise belongs to the second copy and duplicates a part of the Vatican text.

Since the Vatican ms. has already been published,⁶ only the new fragments and the opening (unpublished) paragraphs of Frag. 5 are here printed: a collation of the remaining text of the leaves at Leipzig is added.

Apa Apoli,⁷ the son of Justus the Stratelates, is commemorated on Mesore 1.⁸ After separation from his father and mother,⁹ the boy was sent to Pouasti (Bubastis), where Ptolemy was *eparch*. He defied the official, and was first beaten with sticks, and then flayed (Frag. 1). Having been healed by Michael, he was cast into prison, where Christ appeared to encourage him: he was thus able to restore to life the sons of one Ischyrión, who had accidentally been killed (Frag. 2). Ptolemy next tried to burn him; but the fire consumed the priests of Apollo, leaving the saint unharmed. Apoli was then shut out of the city; until Christ appeared, opened the gates, and allowed the martyr once more to confront the governor. He was thereupon cast into a noisome dungeon (Frag. 3–4) and ultimately beheaded. His relics were treasured first at Psenetai, and later at Psobt-hoi (Frag. 5). The story of his passion was written by Sergius, servant of Ischyrión of Pouasti.¹⁰

References to Pereira's translation of the Ethiopic version of the Martyrdom are given (with the symbol P.) in the margin of my version.

1 The narrative (Ethiopic version) shows that Frags. 1 and 2 were consecutive pages.

2 Again the Ethiopic establishes that Frag. 4 directly followed Frag. 3.

3 A specimen photograph of a page in the Vatican ms., most kindly furnished by Prof. H. Hyvernât, puts the matter beyond dispute. (The dimensions of the Vatican ms. are 34.5×27.3 cm.: the written column measures 29.1×18 cm.)

4 See *Introduction*, § 4.

5 Hand, style, and size of page all indicate this. Moreover the Mart. of Apoli naturally followed that of Justus as a sequel. (See No. xvi, Frag. 1, title.) Frags. 1–4 with the remainder in the Vatican probably dealt with Apoli alone.

6 Balestri-Hyvernât, *Acta Martyrum*, Scriptt. Copt., Ser. III, Tom. 1, 242 ff.

7 The fragments give sometimes $\overline{\text{A}}\overline{\text{N}}\overline{\text{A}}\overline{\text{A}}\overline{\text{P}}\overline{\text{O}}\overline{\text{L}}\overline{\text{I}}$, sometimes $\overline{\text{A}}\overline{\text{N}}\overline{\text{A}}\overline{\text{P}}\overline{\text{O}}\overline{\text{L}}\overline{\text{I}}$: the latter is merely by apocope, the name (without title) being $\overline{\text{A}}\overline{\text{N}}\overline{\text{O}}\overline{\text{L}}\overline{\text{I}}$ (so Frag. 1, verso, l. 5). In Arabic the name is transcribed ابالي, and is to be distinguished from Apollo (ابولو).

8 See the *Menologia* and *Cal. of Abu'l Barakât* (P.O. x, 208, 277).

9 Cp. No. xvi (above, p. 79). The full story of Apoli is told in the Ethiopic *Acta Martyrum* (C.S.C.O., ed. Pereira) and in at least two Arabic mss., *Cod. Vat. Ar.* CLVIII and Paris, B. N., *Fonds Arabe* 4775: see also *Synax. Arab.* Misra 1, and *Synax. Eth.* Nahase 1 (P.O. ix, pp. 239 ff.).

10 See *Acta Mart.* (Coptic Text), p. 247.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 1 (Cairo, no. 11^A).

πνε πτολομεος πνεπαρχος ἡτε
 ποταστ̄ = εορωτεπ ἡπιασιος ἀ-
 πα ἀπολι ριχηп πῆνιμα¹ = παγ ἡ(π)
 ἡε ταρ ἡρομππ πε Οτορ ετατ-
 5 ενγ εхен πῆнιμα + πεхе πτολο-
 меос παγ + хе ппм пе етаггерма-
 тта ёрок + Отор аутаке ἡпек-
 рнт = ē ште[м]еротсiа ἡпн-
 пот̄ +
 10 Πιδτιος δε ἀπα ἀπολι πεχαγ ἡпне-
 пархос + хе ἀпок + мпотерма-
 тта ерои ёпер = аλλα πεкиωт пга-
 аћолос + п[е ета]г[сω]ре[м] ἡпек-
 рнт саћо[λ] мписωоттеп е]акершот-
 15 шωотшп[ἡпαι пот̄ е]тсоч =
 Ото[р] пехе п[иепар]хос παγ + хе
 ёне еиґасо ерок ап пе = хе п-
 оок оталот + паппаōли птека-
 фе птснґи пе
 20 П]ехе пидтиос ἀπα ἀπολι² παγ хе
 ариемп пак + хе етап̄ ē паг ма = хе
 пта]мот ернп ехен фран мпа-
 с̄с ἡнс пх̄с пшп]ри мф̄т̄ ётоп̄
 отор хе пта̄шп]п̄ пак нем пек-
 25 ιωт псатапас]
 Агеротω пхе пнепар]хос + пе[ха]г

* * *

¹ The Ethiopic shows that there is a lacuna here.

² Accent and breathings as shown.

[Apa Apoli, separated from his father and mother, is sent to Pouasti (Bubastis) where Ptolemy is *eparch* or governor.]

[Then commanded] *Ptolomeos the *eparch* of Pouasti that they should bring the holy Apa Apoli before the judgment-seat. (And they all marveled at his beauty);¹ for he was of the age of twelve years. And when they had brought him before the judgment-seat, Ptolomeos said unto him: "Who is he who hath bewitched thee and corrupted thy heart, so as not to sacrifice to the gods?" But the holy Apa Apoli said unto the *eparch*: "As for me, I was never bewitched at all; but it is thy father the Devil who hath led thy heart astray from the right to worship these abominable gods." And the *eparch* said unto him: "If I did not pardon thee because thou art a boy, I would cut off thy head with the sword." The holy Apa Apoli said unto him: "Know thou that I am come to this place to die for the name of my Lord Jesus the Christ, the Son of the Living God, and to put to shame thee and thy father Satan." The *eparch* answered and said: . . .

* * * * *

[The *eparch* commanded them to bring a bed] *and lay him upon it. And they brake an hundred green palm-sticks upon him.

And the *eparch* said unto him: "Dost thou relish the torments, O Apoli?" But the holy one said unto him: "Thou art a poor thing, thou and thine accursed gods. But my God, Jesus the Christ, even He will give me strength to endure thy torments; and my Lord Jesus the Christ will show great mercy upon me." But Ptolomeos the *eparch* was wroth exceedingly, and commanded forthwith that they should tear off the skin of his body, and put it upon his shoulders and lead him about through all Pouasti. And the soldiers did so unto him, crying out and saying: "Do not pity this fellow; for he did not worship the gods of the Emperors." When they had brought him . . .

* * * * *

¹ Supplied from the Ethiopic.

ἡε
 аґеротштоу ехен рнтг + отор
 аґкωш пр̄ ἡґаг етлнк ехωг
 Печаг де паг пхе пῆнпархос
 хе + акхемтпн ἡпнбасапос
 5 ω ἀπολι +
 Πιδтиос де печаг паг + хе ἡоок
 отхωб + нем пекпот̄ етсрот-
 орт + папот̄ де ἡоог ἡнс пх̄с
 ἡоог еґпа̄шом пнп + еорпґаг
 10 ἡа пекбасапос + Отор ἡте
 па̄с̄с ἡнс пх̄с + ерпегпгаг ἡот-
 пш̄т̄ ернп ехωп +
 Пто[λo]м[е]ос де [пн̄]епархос + аґ-
 х[ωпт] емашω + О]тор аґерке-
 15 летип х̄е[п] фотпо]т̄ ἡсегω[л̄ем] ἡ-
 пшар ἡпег[сω]ма Отор ἡсета-
 лог ехен пегхфои + ἡсегрп̄е-
 рiаспн ἡмоу х̄еп потас̄т̄ тнрг
 Нпматои де аґпри паг мпаг рнт̄ [ет-
 20 ш̄ ећол̄ етхω ммос + хе [мпер-
 паг мф̄аг + хе ἡпегерш[отшω-
 отш̄п + ἡпнпот̄ ἡте нп[отрω-
 от̄ +
 Еташп̄н̄ м[
 25 апап̄ω[
 .]. пн̄е[
 * * *

(p. 15) = P.,
4-21

p. 16 = P.,
24-91⁵

THE MARTYRDOM OF APA APOLI

Frag. 2 (Cairo, no. 11^B).

	Οτο[ρ						.]οτοπ
	τφ[ε						]ετα
	λο.[						]ππ + πεμ
	εξε[π]
5	μοο[	5					]ρεп от
	πεμ[						]γ + χε
	†π[						ο]с δε
	с.[						п]αδс
	[						]ге
10	[	10]
	[						]α
	Ο[]†
	[						]от
	[]
15	[	15					]επ
	[						]ар
	[]
	ο[						] . от
	α . α . [						п]ατωμι мпек-
20	ψληλ ψα.[	20	ψар мпекωма п]кесоп + Οτορ				ρεп †отпот α п]сц ψенаγ ē πψωι
	μπερεпρот[р + отор реп †отпот α		реп †отпот α п]сц ψенаγ ē πψωι				ε πψωι
	псц ιηс ι ψар[ογ πεм πарχнагге-		ε πψωι				πψωι
	λос εοотаε [μιχαηλ πεм гаг-		πψωι				πψωι
	ринλ:~		πψωι				πψωι
25	Πεχαγ παγ + [ηχε πисωтир же хере	25	отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
	απολι πωм[ни μμαрттрос †па-		отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
	щоп нема[к + πιαπiос δε αпа απο-		отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
	λι + πεχαγ [χε ηоок ним пе па-		отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
	сц екщο[п реп παι πψ† ηωот		отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
30	Οτορ πεχε [πисωтир παγ же	30	отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
	αпок пе φ† [εταγi ψарок екей-		отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
	кот ερотп ре[п		отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
	оп агахаи πεм пе[киωт ιουστος πεм		отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-
	текмаτ= + ειχω [μμος		отрωμι реп п]отас† + ε-				отрωμι реп п]отас† + ε-

* * * * *

×(ll. 20 ff.) . . . prayed . . . (and) did not keep silence. And straightway the Lord Jesus came unto him with the holy archangels Michael and Gabriel. The Savior said unto him: "Hail, Apoli, My righteous martyr! I am with thee." And the holy Apa Apoli said: "Who art Thou, my Lord, Who art in this great glory?" And the Savior said unto him: "I am God Who came unto thee when thou wast sleeping in . . . I spake with thy father Justus and thy mother, saying . . ."

* * * * *

×(ll. 20 ff.) " . . . I will heal the flesh of thy body again." And straightway the Lord went up into the Heavens in great glory.

And when morning was come—there was a man in Pouasti named Iskhiron (Ischyryion). This man was exceeding rich in substance; and he had two sons. And this man was wont to sit with the *eparch* in his house at all times while they feasted. . . [And while a] feast was being held in the [house of the *eparch* . . .].

[News is brought that the two sons of Ischyryion have been killed in the collapse of a house which they were demolishing. They are raised to life by the Saint. The *eparch* next attempts to burn Apa Apoli.]

× (p. 17) = P., 91¹³

× [p. 18] = P., 91²⁵

Frag. 3 (Cairo, no. 11^B).

- πᾶντος ἀπ(α) ἀπολὶ ἀγῶνῃς ἀπαι
 ρητ̄ εἰς αὐτὸν μῆος
 5 Χε + παῖς ἰη̄ς πῆς + πασῶν τῖρ + σω-
 τέμ ἐροῖ εἰς αὐτὸν + φη̄ ἐταῦς ω-
 10 τέμ εἰς αὐτὸν ἀπὸ τοῦ πῆρως
 Οὗτος ἀγῶνιστος εἰς τῶν ἀρχῶν πῆ-
 ρωσιν
 Φη̄ + ἐταῦς ωτέμ εἰς ἀβελ πῆρως
 ἀγῶνιστος ἀπὸ τοῦ πῆρως καὶ
 15 Φη̄ + ἐταῦς πῆρως ἐβόλῃς παῖς ἀβελ + ἀγ-
 ῶνιστος πῆρως ἀπὸ τοῦ πῆρως
 20 Φη̄ + ἐταῦς πῆρως ἀπὸ τοῦ πῆρως
 25 ἐβόλῃς πῆρως ἀπὸ τοῦ πῆρως
 30 Φη̄ + ἐταῦς πῆρως ἀπὸ τοῦ πῆρως
 1 Supply οὗτος ἐταῦς ἀγῶνιστος.

κ²

- πῆρως τῖρ + οὗτος ἐταῦς
 φαῖς ἀπὸ τοῦ πῆρως ἰη̄ς + ἀγῶνιστος
 πῆρως ἰη̄ς πῆρως
 5 Πᾶντος ἀπ(α) ἀπολὶ + ἀγῶνιστος ἐρατῶ
 10 ἀπὸ τοῦ πῆρως τῖρ + ἀπὸ τοῦ πῆρως
 15 ἀπὸ τοῦ πῆρως τῖρ + ἀπὸ τοῦ πῆρως
 20 ἀπὸ τοῦ πῆρως τῖρ + ἀπὸ τοῦ πῆρως
 25 ἀπὸ τοῦ πῆρως τῖρ + ἀπὸ τοῦ πῆρως
 30 ἀπὸ τοῦ πῆρως τῖρ + ἀπὸ τοῦ πῆρως

(p. 23) = P.,
5

p. 24

... the holy Apa Apoli prayed in this wise, saying: "My Lord Jesus the Christ, my Savior, harken unto my prayer! Thou Who didst harken unto the prayer of the First Man and didst restore him again to his first estate; Who didst harken unto righteous Abel and didst avenge him upon Cain; Who didst bring forth Abraham and cause him to be in a strange land and didst deliver him with Sarah, his wife; Who didst deliver Isaac in the midst of the Philistines; Who didst deliver Jacob from the hands of Esau his brother; Who didst deliver Joseph out of the hands of the woman of Egypt; Who didst give strength unto Judith so that she cut off the head of Holofernes; Who didst deliver Jonas out of the whale's belly; Who didst harken unto Susanna (and deliver her) out of the hands of the Elders; Who didst deliver the Three Holy Ones out of the midst of the fiery furnace in Babylon; Who didst deliver Daniel out of the den of lions; ... aid me today, that ... Jesus the King of Kings forever and ever."¹

And when he had spoken thus, the fire came forth and consumed the priests of Apollo. But the holy Apa Apoli stood up in the presence of the whole multitude, and there was no harm happened unto him. And they all cried out saying: "One is the God of the holy Apa Apoli! There is no other god save He." And straightway there sprang forth into the midst forty men and fifty women and twelve young children. And they cried out: "We are Christians openly." And Ptolomeos the *eparch* was wroth and ordered them to be slain with the sword. And they accomplished their martyrdom on the seventeenth day of the month Epêphi. In the Peace of God! Amen.

Now it came to pass after these things that the holy Apa Apoli stood up in the presence of the *eparch* and said unto him: "Be ashamed, thou and thine accursed gods! My Lord Jesus the Christ hath sent His good angel and delivered me out of the midst of the fire." And Ptolomeos the *eparch* commanded [that he should be driven out] of the Palace and [cast] out of the city, and that the gates of Pouasti should be shut.

¹ In the Ethiopic (Pereira, *Act. Mart.*, p. 93) this prayer is greatly reduced.

THE MARTYRDOM OF APA APOLI

Frag. 4 (Cairo, no. 11^C).

]λἐματάρχῃς. [...].
 [...] ρ[...] ἡπεξέμ[...] τ
 [...] βο[...] + πιατός θε ἀπα
 ἀπολί] ἀφο[ρί] ἐρατῇ + ἀψφωρῃ
 5 ἡπερ] χίχ ε[βολ] ε[ψυλν] εφω μ-
 мос]
 Θε πα] σ̄с̄ ἡс̄ π[χ]с̄ + ε̄ε̄ιερ[βο] н̄оп̄
 е̄ро̄ӣ О̄то̄ρ [н̄т̄] ек̄т̄х̄ом̄ п̄н̄ӣ
 О[τ̄]о̄ρ п̄т̄ек̄т̄ м̄п̄ӣр̄н̄т̄ п̄н̄ӣ + ε̄о̄р̄ӣ[р̄-
 10 ω̄λ̄ ш̄а̄ п̄а̄ӣ ἐ̄п̄ᾱρχ̄ос̄ + о̄то̄ρ п̄т̄а̄-
 т̄] ш̄ӣ [п̄ӣ п̄а̄с̄ п̄] е̄м̄ п̄ε̄ӯк̄е̄п̄о̄т̄т̄
 же̄ т̄х̄ом̄ п̄е̄м̄] п̄ω̄т̄т̄ ф̄ω̄к̄ п̄е̄
 п̄е̄м̄ п̄е̄к̄ӣω̄т̄ п̄а̄] ρ̄а̄θ̄ос̄ + п̄е̄м̄ п̄ӣ-
 п̄а̄ ε̄о̄т̄а̄н̄ ш̄а̄ е̄п̄[ε̄р̄ ἡ̄т̄е̄ п̄ӣε̄-
 15 п̄е̄р̄]
 Н̄а̄ӣ е̄т̄а̄с̄х̄о̄т̄о̄т̄] а̄ п̄ӣс̄ω̄т̄ӣр̄ о̄т̄-
 ω̄п̄ε̄р̄ п̄а̄с̄ е̄б̄о̄л̄ + е̄ре̄ м̄ӣх̄а̄н̄л̄ п̄е̄м̄
 ρ̄а̄] ἡ̄р̄ӣн̄л̄ с̄а̄ о̄т̄п̄а̄м̄ + п̄е̄м̄ с̄а̄ ж̄а̄-
 с̄] ӣ ἡ̄м̄о̄ӯ + О̄то̄ρ̄ п̄е̄ж̄е̄ п̄ӣс̄ω̄т̄ӣр̄
 20 п̄а̄]с̄
 Х̄е̄р̄е̄] а̄п̄(а̄) а̄п̄о̄л̄ӣ п̄а̄с̄ω̄т̄ӣ + е̄п̄ӣа̄н̄ а̄к̄-
 х̄ω̄ п̄]с̄ω̄к̄ п̄п̄ӣх̄р̄ӣма̄ п̄т̄е̄ п̄а̄ӣ к̄ос̄-
 мос̄ е̄] ὁ̄п̄ᾱт̄а̄к̄о̄ = + О̄то̄ρ̄ а̄к̄т̄а̄л̄с̄о̄
 п̄п̄п̄а̄θ̄]ос̄ ē̄р̄[о̄]к̄ а̄к̄о̄т̄а̄ρ̄к̄ п̄с̄ω̄[ӣ
 25 ω̄ п̄а̄о̄м̄ӣ т̄п̄а̄] е̄р̄х̄а̄р̄ӣз̄ε̄с̄е̄ п̄а̄[к̄
 т̄ ἡ̄х̄л̄ом̄ о̄т̄а̄ӣ] ε̄о̄ѣ̄ т̄е̄к̄м̄а̄р̄т̄-
 ρ̄ӣа̄ е̄т̄е̄к̄] п̄а̄ж̄о̄к̄с̄ ē̄б̄о̄л̄ + О̄то̄ρ̄
 о̄п̄ к̄е̄ о̄т̄]а̄ӣ ε̄о̄ѣ̄ т̄е̄к̄м̄ε̄т̄п̄а̄ρ̄θ̄е̄п̄ос̄
 О̄то̄]р̄ к̄е̄ о̄т̄а̄ӣ ε̄о̄ѣ̄ [п̄] е̄к̄х̄р̄ӣма̄
 30 е̄] т̄а̄к̄х̄а̄т̄ п̄с̄ω̄[к̄] + т̄п̄о̄т̄ ж̄е̄ = ἡ̄-
 п̄е̄р̄е̄] ρ̄ε̄о̄т̄ + т̄ш̄[о̄]п̄ п̄е̄м̄а̄к̄ п̄с̄н̄о̄т̄
 п̄ӣ]н̄]е̄п̄
 О̄то̄ρ̄ а̄ п̄о̄с̄] о̄т̄а̄ρ̄с̄а̄ρ̄п̄ӣ ἡ̄м̄ӣ-
 х̄а̄н̄л̄ :—

¹ *sic.*

(Il. 3 ff.) . . . *But the holy Apa Apoli stood up and spread abroad his hands to pray, saying: "My Lord Jesus the Christ, come, help me and strengthen me and grant me the means to come unto this *eparch*, and that I may put him to shame and his gods. For the power and the glory belong to Thee with Thy good Father and the Holy Spirit forever and ever."

When he had said these things, the Savior appeared unto him with Michael and Gabriel on His right hand and on His left. And the Savior said unto him: "Hail, Apa Apoli, My chosen! Because thou hast left the perishable riches of this world, and hast cured thy passions, (and) hast followed after Me, . . . I will bestow on thee three crowns, one because of thy martyrdom which thou shalt accomplish, and again another because of thy virginity, and a third because of thy riches which thou hast forsaken. And now fear not: I am with thee at all times."

And the Lord commanded Michael ^{*}[to touch the guards of the gates ?] And [they] all became as dead men. And the Savior stretched forth His hand and opened the gate: the saint entered into Pouasti. And the Savior gave him His peace and went up into the Heavens in glory.

Now the holy Apa Apoli went unto Ptolomeos the *eparch* and cried aloud, saying: "Be ashamed, thou and thy gods! For whereas thou didst cast me out of the city and didst shut the doors, my Lord Jesus the Christ . . . hath opened all the gates." And the *eparch* was troubled, and said to them of the guard: "What shall we do with this little lad who wearies us, and will cause every man in this city to confess his God, and [will. . .] upon us. . .?" And they of the guard said: "Let us cast him into the prison until . . ., that we may take counsel." And the holy Apa Apoli [was cast] into [a dungeon where there was] no . . . and no light.

[Christ again appears to the saint in prison. Apoli asks where his body will be buried since he is in a strange land. Christ informs him of the honor to be paid to his relics.]

$$[K\epsilon]$$

Xε[. . .] οἷ[. . .] οππ[. . .] ο
 . [.] Οτο[ρ] . πε[. . .] εθ-
 ροτερ мφρι[†] ἡπρε[γμω-
 οτ
 5 Οτορ α π[ιςωτ]η[ρ со]τε[п
 τεγχιx αγ[. . .] ο[τ]ωп η†[пσλн
 п[ε α]πιατ[ι]ο[ς] [ι] εβ[ο]ηп [ε ποτас-
 † Οτορ α π[ιςω]тир † [ρ]и-
 ηη παγ = αγше παγ ε πшωι ε
 10 πифнетι ηеп отω-
 οτ
 Πιατιος δε απ[α] απολι αγρωλ
 шα πτολομε[ος] πепархос αγ-
 ωш ёηολ [εγχω μμοs хе
 15 б[ишп]и пак [пook нем пек-
 пот† + еѡе е[так]з[и]т ё[б]ол
 п†пolic Οτορ ακμαшадμ π[п-
 рωот = α παδѣ инс пхс η†[
 . ωп ппипσλн пим =
 20 Πιπαρχος δε = αγшѡрте[р пе-
 хад ппа†тазис = хе апи[аер от
 мпа]и к[от]чи палот еу†[б]исι пак
 отор чпаѡре рωи пѣ[ен ет]ηп
 тαι βакι ером[о]л[от]и мпег-
 25 пот† отор η[.
 зри ехωп ηѡ[.
 На†тазис δε пехωот- [хе мареп-
 зитγ е пиштеко шат[.
 . . . μμο[. . .] + хе аппаерсо[шп
 30 Πιατιος δε ап(α) απολι а[т]ο[
]т ёηο[шп
]з[и] ап ш[.
 Отхе з[и] потω[п]и

^x (p. 25)=P.,
93³¹

^x p. 26 = P.,
93³⁹

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 5 (*Cod. Tisch.* xxiv, 27).

†паіпї пѡтρωмї пѣѣіо 2а
 ē χημι-пем оѡѡк пѡау
 отор фат не отмапост† п[е
 отор ҃пакѡт пѡткѡтх[1
 5 ѡѡпро пѡаіо пак отор
 ҃пакѡт пѡтєкклїсїа пт[а-
 іо мпєкрап Отор ҃пакѡ
 мпєкѡма еѡѡѡѡ п-
 ѡнтс

10 Отор пѡтѡмї паєротпѡш† е[ѡпа-
 мѡт† ероу хє псєнетай
 отор ҃пакѡ мμїχανλ е҃є-
 ѡіакопї ē пма еѡтѡпакѡ
 мпєкѡма пѡнту
 15 Отор е пѡѡ ē пте пїснѡт с[е-
 паѡлї мпєкѡма ē отѡм[1
 еѡмѡт† ероу хє псѡѡт† [мп-
 20

¹ мп-]20: so Crum. The margin is cut away just beyond τ.

^x = P., 95⁵

^x "I will bring a dumb man unto Egypt with his servant—and this was a devout man¹—and he shall build a little *shubra*² in thine honor, and he shall build a Church in honor of thy name, and he shall lay thy pure body therein. And the village shall wax great, and they shall call it Psenetai.³ And I will cause Michael to minister unto the place wherein thy body shall be laid. And in after times⁴ they shall remove thy body to a village called Psobt-m-p-hoi."⁵

From here onwards the fragment is parallel with the Vatican text already published. A collation of the remainder and of *Cod. Tisch.* xxiv, 4, with the printed text is here added.

Acta Mart. 1, p. 242.

l. 3 ҃ен пѡтѡмї еѡеммаѡ

ll. 5-7 ҃паіпї пѡтѡі . . . псєнеѡ

l. 7 еѡпа†

l. 8 еѡпакѡс

l. 9 ѡпѡк 2ѡ ҃па†

l. 10 ҃паѡѡѡсѡ

l. 12 отор пн еѡпа҃ї мѡфрѡѡтѡ

l. 13 пѡтѡѡнтс . . . пак .

l. 14 отор пѡѡѡѡ

l. 14 f. ē пѡѡм

l. 17 пѡтѡ

l. 17 f. отор ҃паѡѡѡѡпї ҃ен отѡмѡпї е҃ѡѡ

l. 21 ѡпаѡѡлї

l. 21 ҃паѡѡѡѡпї

l. 23 ѡѡѡѡѡѡ

l. 24 пма мѡѡѡ

¹ Perhaps an interpolation.

² ҃ѡпро is frequently found in Coptic place-names (e.g. ҃ѡпроменесїп, *A.M.G.* xxv, 301) and = the Arabic شبرا. W. E. Crum observes that here alone does the word occur in isolation, and that in C. H. Becker's *Papyri Schott Reinhardt* 'shubra' = ἐποίκιον, though such a sense is unlikely here unless in reference to a farm or out-buildings of which the *martyrium* was the center. (The ҃ѡпро of l. 5, however, seems to be equivalent to пѡтѡмї, 'village,' in l. 10.)

³ = Seneta or Sanada near Pharbait (Amélineau, *Géogr.*, p. 378).

⁴ Ll. 15-18 do not occur in the Ethiopic, and were

Frag. 5 (*Cod. Tisch.* xxiv, 27).

Recto ll. 19-21 ҃ен пѡтѡпѡс еѡт ѡѡпакѡтѡ [п]ак ҃ен пма еѡеммаѡ

ll. 25-30 ҃паѡі мпѡшѡ [м]ѡѡ отор ҃паіпї пѡтѡѡк псєѡт е҃ѡрнї еѡѡѡ пем пѡѡшнї ѡѡ ѡ† пем ѡ псєнеѡ ē отмнїпї ѡѡ е҃ѡѡ.

l. 31 еѡпа†

Verso l. 1 еѡпакѡс

l. 2 ҃па† (only)

l. 4 ҃паѡѡѡсѡ

l. 7 [п]іѡмї іє ҃сєгїмї еѡпа҃їфрѡѡтѡ

ll. 8-10 отѡ[2] ісѡѡ ппаѡ еѡтѡпакѡш пѡнтс ҃ен ҃ѡкклїсїа

l. 12 ҃паѡѡѡ

l. 13 2ї пѡѡм

l. 18 етї[іѡ]

l. 19 f. пѡѡѡѡ мпѡѡѡма ҃ен отѡмѡм

l. 26 ѡпа ѡѡлї

ll. 27 f. ҃паѡѡѡсїсї

l. 31 ѡѡѡѡѡѡ

l. 33 пма пѡѡѡ

obviously interpolated after the Translation had taken place.

⁵ "The Wall of the Moat," identified by Crum (*P.S.B.A.* xxix, 291) with El Khandak. This is confirmed by entries in the Arabic Calendar, *s.d.* Misra 1: "Aboli at El Khandak" (*P.O.* x, 277). This translation took place before the days of Cyril II (c. 1078 A.D.), as is apparent from Renaudot, *Hist. Patr. Alex.*, p. 465. El Khandak was on the north of Cairo (and, as its Coptic name implies, adjacent to the city wall): see Amélineau, *Géogr.*, p. 220. Vansleb (Wansleben) speaks of it as "an old suburb of Cairo, but now ruined," and the former seat of a Bishop (*The Present State of Egypt*. . . Englished by M.D., 1678, p. 76).

THE MARTYRDOM OF APA APOLI

Acta Mart. 1, pp. 243 f.

- ll. 29-1 ἀποκ οὐμα|τος ἀπ
 l. 2 ιε ἔρε ... πῶς
 l. 3 ἔροκ
 l. 5 ἐτι εὑσαχι
 l. 6 εὑρωσ
 l. 6 After εἶολ
 l. 8 ἀπαπολι
 l. 14 χατ
 l. 15 ρίπα ἡτερεμι

 l. 17 ὦ πιδεμων
 l. 19 μενεπса памωит εἶολ
 l. 20 ἡνς πῶς οὐορ ἐπε
 l. 23 ἡνς
 l. 23 πιδсеѣнс αλλα ... πεγοτωш
 l. 26 πτολομεос
 l. 27 ἀπαπολι
 l. 29 εἰχωτωш
 p. 245 l. 1 εἶε φαι εκψωш
 l. 1 κηп ἡμοκ
 ll. 2 f. ἡτεκῶ ... ἡμοκ

 l. 4 ἀπαπολι
 l. 5 пак
 l. 6 οὐορ

Frag. 6 (*Cod. Tisch.* xxiv, 4).

- Recto* l. 1 ... | ωш
 l. 4 ере паоѣ инс
 l. 5 ἔροκ πτερεи† ἡμοκ (added by a second hand)
 l. 9 ἐτερεсахи
 l. 11 етρωс
 ll. 13 f. оуор ἡтегеиѣρωс εἶοл
 l. 16 ἀπα ἀπολι
 l. 28 χατ ἔροс
 l. 30 шатегеми

Verso l. 1 [пѣ]ок [пип]пѣ
 l. 4 Omitted
 ll. 6 f. ἡφран ἡпенѣ инс пῶς ἐπε
 l. 11 ἡнс пῶс
 l. 12 пѣпомос пепархос
 l. 15 п, пепархос
 l. 16 ἀπα ἀπολι
 l. 20 екотωш
 ll. 21 f. ек† ἡпαι миш ἡшош
 l. 23 маще пак
 ll. 24 ff. птекῶтон εἶοл ρароι οὐορ анок ρω ἡтам-
 топ εἶо[λ] ρарок
 l. 29 ἀπα ἀπολι
 l. 30 пак ап
 l. 33 φαι

XVIII. THE MARTYRDOM OF THOMAS OF SHENTALET

Parchment. Seven leaves from a single ms., paged —ε, —ιε, —κε, —κη, —λ, —λε, —λα: the last four being continuous. Of these leaves Frags. 1, 4 (lower two-thirds), and 6 belong to the recent find and are at Cairo (Nos. 16, 54. i, ii): Frags. 2, 3 (upper three-quarters), 4 (upper third), 5, and 7 are at Leipzig¹ (*Cod. Tisch.* xxiv, 43, 46, 47, 45, 48). Frag. 3 is completed by a fragment in the Rylands Library,² doubtless part of Tattam's find.

The ms. was in quires or gatherings of eight leaves or sixteen pages. Thus Frag. 2 is the last leaf of Quire I, Frag. 6 the last of Quire II, and Frag. 7 the first of Quire III. Where complete, the page measures 34.2 × 27.5 cm., and the written column (33 ll.), 27.4 × 17–18 cm. The central page-headings are ε (*recto*) and ιε (*verso*); but on the first and last pages of the quire an eight-pointed cross is substituted. The hand (see Plate VII d) is identified by Crum³ with that of Hyvernat, *Album*, Pl. xxxvi. Paragraph-marks appear in degenerate form as flourishes (red) attached to the initial capitals of each paragraph. Stops (red) are ✥ and ~ (the latter at the end of a paragraph): occasionally an × marked by the scribe to guide the *rubricator* has survived unaltered. There is a vertical guide-line to the left of the column: no horizontal rulings are visible.

A noteworthy feature is the arbitrary division (reproduced below) of the initial word in a paragraph, as αϥ ερωω, οτ οη.

Thomas is commemorated on Payni 27 = June 20 (Crum),⁴ or on Abib 27 (July 22).⁵

The following outline of the history of Thomas is given in the Arabic *Synaxarium*.⁶ Thomas, a lad eleven years old, while keeping swine at Shindalôt,⁷ was bidden by the Archangel Michael to go and confess the faith at Alexandria. He went to the city and declared himself a Christian in the presence of the Governor,⁸ who vainly attempted to make him recant. He was then tortured and cast into prison. When again urged to sacrifice, the boy pretended to consent, but caused the figure of Apollo first to break the other idols in the temple and then well-nigh to strangle the Governor. He was then starved for ten days, crucified head downwards, and exposed to a lioness, who refused to harm him.⁹ Next he, with Paphnuti of Bandara (*sic*) and Moses (*sic*) of Belkîm,¹⁰ were scourged. Thomas alone surviving, boiling oil and pitch were poured on his head: he was placed in a boiling caldron, his body was mutilated, and then hung in a tree with a great stone attached. All these torments left him uninjured, until Arianus,¹¹ Governor of Antinoë, took him to Tammah and beheaded him there.

Frag. 1 (Cairo, no. 16).

ε

αϥ οτξε μπερχος παϥ ξε χερ[ε
 ξε] φη εοναχος παϥ ξε χερε φοι [η-
 οτ]ψφηρ ε περϥηνοσι ετρωωτ
 Αϥ]ερωωτω πξε πρηγεμων ξε [ακχος
 5 ξε] αποκ οταοναζτ δ-
 πο]κ
 Αϥε]ρωωτ πξε πιδτιος οωμας [πε-

ε ιης

τ]ελποπτορωτ + πεμ απα σ[ι-
 ποτςι ητε πελχημι + οτορ πα[τ-
 ϣμοτ ε ποτ φτ πιπαντοκρα-
 τ]ωρ ~
 5 Πι]εχωρς ταρ ετεμματ + πε τ[κτ-
 ρ]ιακη τε + αταϥ ετρωω ε ποτ[ψα-
 τ]ε ποτωινη ψαι + οτορ ατ[ερ-

¹ See Leipoldt, pp. 398 f.; Crum, *P.S.B.A.*, xxix, 307.

² No. 448 [43^b]: see Crum, *Cat.*, p. 222. ³ *ib.*

⁴ *ib.*: Malan, however, gives the date Baûneh 28 (*Cal. of the Copt. Church*, p. 33).

⁵ Amélineau, *Actes des Martyres*, pp. 105 ff. The *Calendar of Abu'l Barakât* (*P.O.* x, 276) commemorates a Thomas of *Alexandria* (*sic*) on Abib 28.

⁶ Assummarised by Amélineau, *loc. cit.* But Amélineau's Arabic source differs from the Coptic fragments both in the order of events and in details.

⁷ Coptic ϣεντελετ. For this place (in the province of Gharbiyeh) see Amélineau, *Géogr.*, p. 453.

⁸ According to Amélineau's source, Armenius: the

Coptic, however, has Kulkianus (Frag. 2, etc.), who is a historical personage, being *begemon* in 303 A.D. (see *Ox. Pap.*, I, 71).

⁹ This episode was regarded with suspicion, and in our Frag. 3 is marked with the marginal ψα, indicating that the passage was to be omitted.

¹⁰ *i.e.* Paphnuti of Telpontouro and Ginousi of Pelkhêmi (see Frags. 1 and 6). In our Frag. 6 Paphnuti is beheaded.

¹¹ Perhaps = Satrius Arrianus, Governor in 307 (Grenfell and Hunt, *Gk. Pap.*, II, 78): see Milne, *Egypt under Roman Rule*, p. 180. Did 'Arianus, hegemon of Antinoë,' succeed Kulkianus as Governor of Alexandria?

THE MARTYRDOM OF THOMAS OF SHENTALET

Recto

Verso

10 **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280** **281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300** **301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320** **321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340** **341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360** **361** **362** **363** **364** **365** **366** **367** **368** **369** **370** **371** **372** **373** **374** **375** **376** **377** **378** **379** **380** **381** **382** **383** **384** **385** **386** **387** **388** **389** **390** **391** **392** **393** **394** **395** **396** **397** **398** **399** **400** **401** **402** **403** **404** **405** **406** **407** **408** **409** **410** **411** **412** **413** **414** **415** **416** **417** **418** **419** **420** **421** **422** **423** **424** **425** **426** **427** **428** **429** **430** **431** **432** **433** **434** **435** **436** **437** **438** **439** **440** **441** **442** **443** **444** **445** **446** **447** **448** **449** **450** **451** **452** **453** **454** **455** **456** **457** **458** **459** **460** **461** **462** **463** **464** **465** **466**

¹ *sic* := Lat. *compes*?

² *sic.*

[illegible]

(“ . . . do not receive) *him, neither say unto him ‘hail’; for he who shall say unto him ‘hail’ is a partaker in his evil deeds.”¹ The Governor answered: “[Dost thou call] me an unbeliever?” The blessed Thomas answered and said unto him: “Verily thou art an unbeliever. For else wouldest thou not deny thy God — Him Who hath made the Heaven and the Earth, in Whose hands is thy life.” When the Governor heard this, he ordered that they should smite him with links (?) of iron. And the guards did so, saying unto him: “O, . . . this is not the mode of speech. . . .” But the holy Thomas turned . . . his face to the Governor and said: “Strike the other (cheek), thou who. . . ., according to the saying of my Lord Jesus the Christ, my Lord and my God, when the soldiers buffeted His face.”² The Governor commanded them to smite his face again and to cast him into the prison until he should take counsel and know what to do. He (Thomas) spent all that day with (?) Paphnouti, the man of *Telpontourôt,³ and Apa Ginousi of Pelkhêmi.⁴ And they were praising the Lord God the Almighty.

× (p. 5)

For that night—it was the Lord's Day—they spent singing hymns to the Lord until light dawned. And they passed the whole of that day without the Governor sending for them until the morrow. But when the morning was come, the Governor took his seat upon the *tribunal* and had the holy men brought that he might hear them. He said to the holy Thomas: "Art thou crazed in thy head?" The holy Thomas answered and said unto him: "A discreet word pleases a wise man, . . . ; let a word . . ." But the Governor said: "I pardon thee, because thou art a lad; otherwise, I would . . . until I see [thee withdraw?] from every word." The pure martyr of Christ, the holy Thomas, answered and said: ". . . that we . . ." The Governor answered and said to the blessed Thomas: ". . .

I ii *John*, vv. 10-11.

² See *Matth.* v, 39; xxvi, 67.

3 Or Telpontouro (see Frag. 6). The place is apparently the modern Bandarâ (see Amélineau, *Géogr.*, pp. 94, 453) which is near both Shindalât (Shentelet) and Balkîm (Pelkhêmi) in the province of Gharbiyeh: is the Coptic a mere transliteration of an Arabic name (Tell) Bandarâ? Dr Geo. Sobhy kindly informs me that there is a village

Telban Dêrot, near Mellâwi; but this would be too far south to be suitable. The Acts of Paphnuti of Bandarâ are extant in Arabic (Paris, *Fonds Ar.*, suppl., no. 89, fo. 162 ff.).

4 For Pelkhēmi (Balkim) see preceding note. For the story of Ginousi (or Shinousi) see the Arabic *Synax.* Abib 25 (ed. Forget, II, 244), and the Ethiopic, Sanē 4 (ed. Guidi, *P.O.*, I, 540 ff.): see also No. XIX, below.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 2 (Cod. Tisch. xxiv, 43).

ετχαλνοττ ē πιζωλον + κε
 μμον παδτ + αλλα δνοκ επαδт-
 ωшт μμοκ пса паспонапон¹
 5 Δγ εротω пхе пдггос θωмас
 πεχαγ μпапoλλωп + κε фотар-
 сарни пак + ω πιζωλον εтсoγ
 10 Нен фpaп μπαδт ιηс пхс + пдлнoт-
 нос ппoтф + κε рпа птеркї επе-
 снт εβολнрен пек-
 ма ~
 → птєккωшт ппсєпн ппизωлон
 тирoт + паг он θωoтт + ет δ
 διοκλантиδпос θαμiωoт + пн oт-
 po пaθoттф ~
 15 Нен фотпoт + δ πιζωлон γoγγ
 ē пєсн[т] ргтєп пoтaρсарни п-
 те фф п[г]паптократωр + аγo[г-]
 пєм пиз[ω]лон тирoт + аγoхпoт
 μφpиф [пoт]скєтoс мкєлx ē-
 щaтoтo[хп]
 20 Пєxe пдггос θωмас он μпизωлон
 κε фотарсарни пак нєп фxом
 μпапoтф пдгaθoс + птєкo-
 xi пса паг ап(oм)oс пгнгємωп + птєк-
 25 фсhω паγ + щaтєγємг κε пoт
 фф + (єт)щoп нєп тфє + пoоγ
 пє пoт птфє + пєм пка-
 рг ~
 30 Δγooxи пхе пизωлон + пса кoтλ-
 κiδпoc пгнгємωп + аγωxр μ-
 мoγ + щaтє пєγбaл γωxi εβολ-
 нрен пєγo + аγггoтгї єpoγ щa
 єнpни ē фмoт ~

¹ ? for спoтaлoп.

ιс ιγ Ϸ Ϸ α
 Δγωшт εβολ пхе пгнгємωп єγ-
 5 шω ммос κε пдггос θωмас
 δpиθoнoпн єpoг + аγωшт εβολ
 рωγ пхе пмакаргос θωмас
 5 єγшω μмос + κε гмнф птєкєр-
 oмoлoгн + мпємo μпаг мнш
 тгpγ + κε гнс пхс пшнрг мфф
 пє фпаxак εβολ
 ап ~
 10 Δγ ωшт εβολ пхе кoтλκiδпoc
 пгнгємωп + κε фпаpф єpoк
 паdт гнс пхс пшнрг мфф єтoпн
 ппoтф пга пoтaг μ-
 магaтγ + μмон пoтф нєп тфє
 15 oтaє ргхєп пикарг + євнл єpoк
 м[магaтк + гнс пoт пп[o]тф пдлн-
 oпoc ~
 Нен фотпoт δ пиз[єм]ωп + єpδ-
 5 паxωpн сaθoл [ммо]γ + α пгмнш
 20 тгpγ ωшт εβολ + κε oтaг пє
 фф μпaггoс θω[ма]с + гнс пхс
 пєпoт ~
 Кoтλκiδпoc аγoтoтггoтг мп-
 5 [м]нш є пштєкo + пдггoс θω-
 25 мас + аγoтoтгaγ нєп пштє-
 кo + пaθoтωм + патсω + щa-
 тєγмoт нa пгpкo + щaфпaт пє-
 xаγ + κε гнс пaшпaгмєγ εβολ
 нєп пaxгx ~
 30 Δт рггγ є пштєкo + мпoтф ωпк
 паγ + oтaє мωoт + щa пxωк
 пг пєгoт ~
 Пмакаргос aє δпа θωмас +

* (p. 15) "[... I speak, not through any power] *dwelling in the idol—for there is none, my lord—but that I may worship thee according to my best will."¹ The holy Thomas answered and said to Apollo: "I command thee, O foul idol, in the Name of my Lord Jesus the Christ, the true God, to come down from thy place and break all the other idols (and) this statue also, which Diocletian the unbelieving king hath made." Straightway the idol leapt down by reason of the command of God the Almighty: he laid hold on all the idols and brake them like a vessel of clay which is broken.

The holy Thomas said also to the idol: "I command thee by the power of my good God to pursue this lawless Governor and teach him until he learns that the Lord God Who is in Heaven is the Lord of Heaven and Earth." Then the idol pursued after Kulkianus the Governor and throttled him, until his eyes started from his face: he smote him even unto death. *The Governor cried out, saying: "O holy Thomas, help me!" The blessed Thomas also cried out, saying: "Unless thou confess in the presence of this whole multitude that Jesus the Christ is the Son of God, I will not deliver thee." Kulkianus the Governor cried out: "I believe on Thee, my Lord Jesus the Christ, the Son of the living and . . . only God: there is no God in Heaven or upon the Earth but Thou alone, Jesus the Lord, the true God."

Straightway the demon departed from him. The whole multitude cried out: "One is the God of the holy Thomas, Jesus the Christ, our Lord." Kulkianus caused the multitude to be cast into prison: as for the holy Thomas, he had him left in prison without food and without drink, that he might die of hunger. "That I may see," said he, "whether Jesus will be able to deliver him out of my hands."

They cast him (Thomas) into the prison: they gave him neither bread nor water until the end of ten days. But the blessed Apa Thomas. . .

¹ The image of Apollo is speaking.

Frag. 3 (*Cod. Tisch.* xxiv, 46 + *Rylands*, no. 448¹).

1 × × × marks the line of junction between the two fragments.

² Informal uncials: ? second hand.

× (p. 21)

^x p. 22

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 4 (*Cod. Tisch.* xxiv, 47 + Cairo, no. 54. i).¹

шупп птаже отъсази пак шакъже
 ѿ пни + а҃деркедети҃н еѡрот-
 ашш е пирминтаріон³ + птоѡжеш
 земѡ + нем копѡ еорни е пезшѡт
 5 нем рѡх + а҃шѡт ѡа мпѡбасапос
 ѿже пипепеос ѿшѡри ѿте пхс
 пѡвѡс ѡѡмас *пехе пѡн҃ге-
 мѡп пау + же ѡѡмас х҃паѡр*отѡ
 пни ап ~
 10 Пе же пѡмакариос ѡѡмас *пау
 же паѡѡт ѿнс пхс ппѡт*ѡт ѡѡлнѡи-
 пос + папазмет еѡ*л҃бен пекѡа-
 сапос ~
 А҃ [ер]кедети*п пхе пѡн҃гемѡп +
 15 { еѡротіпн п*отпер ѡмни + нем от-
 ламѡапт *еуѡерѡер + птоѡшошш
 еурни *ехеп теѡафе п[і]аѡ[о]с
 же ѡѡ*мас а҃шш е пшшѡт зѡ пѡѡ еу-
 зѡ *ммос ~
 20 Хе* ѡшепѡмот ѡтотк пѡѡ фѡт
 ппѡпѡкратѡр + ѡшепѡмот
 ѡтотк ѿнс пхс паѡѡ + ппѡтѡт ѡ-
 тафми + же а҃ерпемпшѡ рѡ е
 ѡѡт ѡа пѡѡбасапос + ѡеп тѡом ѡ-
 25 пекрап еѡотѡѡ + отѡз етсмарѡ-
 от(т) ѡеп зѡѡ пѡбен + паѡтро ѡ-
 мни ~
 Сѡтем еѡри паѡѡт ѿнс пхс + пѡѡлн-
 { ѡпѡс ѡпѡтѡт + ѡеп таѡ отпѡт ѡ-
 ѡпаѡски + ѡтекерѡѡѡпн еѡри
 30 { ѡеп ѡѡпѡт + ис пѡѡрхѡпѡѡѡлос
 еѡ[о]ѡѡѡ мѡхѡнѡ + а҃ѡі е пѡсѡт еѡѡл
 ѡе[п] тѡфе + а҃ѡѡре ппѡер + нем пѡ-

1 x x x marks the line of junction between the two fragments.

² Informal uncials by a later (?) hand.

³ Above the line a later hand has added $\pi\theta\omicron\upsilon\ \pi\alpha\tau\iota\omicron\varsigma$.

KH

[illegible]

^x (p. 27) "...if I speak one word to thee, thou speakest two to me." He commanded that they should hang him on the *hermetarion* and pour vinegar and quick-lime into his nostrils and mouth. The noble champion of Christ, the holy Thomas, endured the torment. The Governor said unto him: "Wilt thou not answer me, Thomas?" The blessed Thomas said unto him: "My Lord Jesus the Christ, the true God, will deliver me from thy torments."

The Governor bade them bring vitriol and boiling pitch and pour it upon his head. But the holy Thomas cried unto the Lord, saying: "I receive grace of Thee, O Lord God the Almighty, I receive grace of Thee, Jesus the Christ, my Lord, that I am found worthy to endure these torments through the power of Thy pure Name which is blessed in all things, my true King. Harken unto me, my Lord Jesus the Christ, the true God, in this time of adversity that Thou mayest help me."

x p. 28 Straightway, lo, the holy Archangel Michael came down from Heaven and caused the oil and the *pitch to become like cool water upon the head of the blessed Thomas, the faithful. And the holy Thomas cried out, saying: "Be confounded, O Governor, together with thy abominable gods, evil demons, thou and thy foul Apollo! I too have with me my Lord Jesus the Christ, my true God." When Kulkianus the Governor heard such words as these he was enraged with a rage of his father the Devil. He commanded a caldron to be brought with brimstone and pitch. They filled the caldron and kindled a fire under it so that its smoke rose up exceedingly. They bound the hands and feet of the holy Thomas and lowered him into the boiling caldron. But the holy one lifted up his eyes to Heaven and cried out, saying: "My Lord Jesus the Christ, my good God, help me in this time of adversity wherein I am."

While the noble one, the holy Thomas, was yet speaking these words, behold Michael, the Archangel of

THE MARTYRDOM OF THOMAS OF SHENTALET

Frag. 5 (*Cod. Tisch.* xxiv, 45).

5

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^x (p. 29)

^x p. 30

thee strength until thou shalt finish thy contest."

While the saints were still sitting, there came in a man possessed by an unclean spirit. The evil spirit vexed

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 6 (Cairo, no. 54. ii).

5 **Λ**υσσεντων τευχισχ εβολ [п]х[е]
 пмакарис оωмас + ачерсфра-
 тизп ммоу ден фран мфωт
 нем пшйри + нем ппппа еоотаѣ
 10 **Η**εν φοτηот а пппа мпопироп
 і εβολден пирωми + ацталоо
 етап[а]т е фат етаушопи + йхе
 ни етротп еротп е пштеко
 асфωот мпенотс инс пхс пдлн-
 15 **Θ**пос ппотт ~
 ета тооті де шопи + пехе ари-
 20 **Π**ос + пирнтемωп йте марис + п-
 котлкиспос + пирнтемωп йте
 ракотт + хе хат йтагемси рг пдн-
 ма + йтафсѣω мпай аносіос п-
 25 **Χ**ристіанос + хе оω-
 мас ~
 етагемси де рг пднма афорот-
 30 **Ι**ни пау мпдгтис оωмас ~
Πе хау потай йпимарттрос е-
 пегран пе апа пафпотт + пирем-
 телпопторω + хе ариотсід
 мпермот йнакωс × пѳоу де
 п[ι]ѳмин агуш ебол егхω ммос
 35 **Χ**[е] тпаеротсід ап + йпекпотт
 етѳа]дем × ачеркелетп пт-
 отпот хе еоро]тωлп йтеуафе
 йтс[и]рп + отор а

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* (p. 31) him in the prison. The pure martyrs of Christ besought the holy Thomas to heal him. *The blessed Thomas stretched forth his hand and signed him (with the sign of the cross) in the name of the Father, and of the Son, and of the Holy Spirit—the Trinity Which is perfect in one Godhead—and said: “My Lord Jesus the Christ will heal thee from thy sickness.” Straightway the evil spirit went forth from the man; and he was healed. When they who were cast into prison saw that, they gave glory to our Lord Jesus the Christ, the true God.

Now when morning was come Arianus the Governor of the South said to Kulkianus the Governor of Rakoti: "Let me sit upon the *tribunal*, that I may teach this unholy Christian, Thomas." And when he was seated on the *tribunal*, he ordered them to bring unto him the holy Thomas. He said to one of the martyrs whose name was Apa Paphnouti, the man of Telpontouro (*sic*): "Do sacrifice: do not perish miserably." But he, the faithful one, cried out, saying: "I will not do sacrifice to thy abominable gods." He commanded forthwith that his head should be cut off with the sword. And *Michael the Archangel set a crown upon him in glory and honor.

Arianus said to the holy Thomas: "Do thou also sacrifice: do not perish miserably." The blessed one answered him: "I will not sacrifice: that which thou wilt, do unto me. Only I will not worship thy gods, who are demons and abominable." Arianus the Governor raged with wrath and commanded a sharp sword should be brought him, that the holy Thomas should be seized and his privy parts cut out. But the holy one answered nothing at all. Arianus said unto him: "Dost thou feel this torment suffered in this manner?" The brave martyr of Christ answered: "Thy torments are naught in my sight; but the torments of my Lord Jesus the Christ, they are torments indeed. He will cast thee forth from His courts and cast thee into eternal punishments, thou and thy lawless King Diocletian."

(Arianus) commanded that they should . . . upon him: he caused . . .

Frag. 7 (*Cod. Tisch.* xxiv, 48).

$\overline{\tau}$ $\overline{\text{ic}}$ \cdot $\overline{\lambda\tau}$

. ρ. ē περὶ τῆς + нем персидских
ἀποστολῶν εἰς πνευματικίαν + ав-
στοк моих + шате персидск пошл¹
ἐκθολ ~

5 **Н**еп **ѡ**тп^рѡ + **г**нп^пе **а**у^і **п**ѣ **м**-
хан^л **п**ар^хна^тч^ел^ос + **а**у^сѡ^лп
пп^сп^ат^р **ѡ**м^нр **ѡ**моу + **ѡ**п^е
пма^тѡ^і **ѡ**т^сѡ^к **п**п^іма **п**к^ал^оп
ѡм^і ~

IO **ΠΙ** ἀγιος θε ἄνα θωмас а҃гер оу-
 πιστῖ πῆρωот ёѡл + ег[хw] м̅-
 мос + хе σιшпи пак ѱ ар[зап]е
 пигнемоп + апок агро ерок
 пем некѣсанос пем нектонѣ

15 ετσοϚ [ις] ρηππε αϚι ψαροι πζε
 πατε[ελοϚ] ιτε η[αδ̄ε ιη̄]ς η̄χ̄ς
 παλη[θηπο]ς η̄πο[Ϛ† αϚη]δμετ
 εβολ̄ηεη η̄ηεκ̄ηαϚ[αποϚ ρ]ι †χομ
 η̄παδ̄ε ιη̄ς η̄χ̄ς ~]

20 Ста҃сѡтем ѿ паѿ пѣ арїа҃нѣ
пѣн҃емѡи а҃с҃ерклетѣи е҃ро҃т-
та҃го м҃пѣѣтѡс ѡмѡс ѡро҃таш҃у ѿ
пш҃ѡи е҃лѡл ꙗ҃ѣ-
мѡт ѡп птар ꙗ҃ѡш҃ш҃и + о҃ро҃

25 еѡротишѣ ꙗ҃сѣи ѿ ꙗ҃сѣи е пег-
фат ѿпагос еу]аши е пшѡи → шѡ-
те пегкас тирот сѡ]лп ёѡл зен
теумот]

Δυϊ ἡχε μιχαν]λ παρχναγγελος

30 ꙗꝑꙋꙏꙵ ꙗꝓ]ом ꙗꝑ꙲ноуѣ +
а҃роузъ рꙋхенъ] птаръ ꙗте ꙗщын(н)
пемъ ꙗвонъ ет]а҃рѡшъ ёроу + а҃-
сѡлпъ ѿёо]а ꙗꝑсапуе єѡмъръ м̄-
моу

¹ τ is added by a later hand.

$$\overline{\lambda_2} \quad \overline{\text{IHC}}$$

Отъоу пѣхѣ н[і] архангѣлосъ мѣха-
нл пау → хе ѿ пѣсепнеос ѡхѡ-
ри ѡте пѣхс → пѣдѣиос ѡхмас → ѡро
ѡмок → ѡтоу хем помѣ → ѡпер-
ѣроѣ → ѣшоп немак → шатек-
хѡн ѣхол ѡпекѣтѡн → нем тек-
мартѣрѣа ~

10 Пе же πᾶντος θωμας παρ + же
 махом пни паоѣ . шатаѣ шипи м-
 паи апомос пнгтемопн + а ми-
 15 х[а]нл ппархнаггелос ёѡотаѣ
 ѣ паг пѣзирпни + асрѡл є пшѡи
 є пифноті ѡеп отѡот + ёре
 фн ёѡотаѣ жотшт п-
 15 сѡг ~

[illegible]

25 Ёт а тооті зє [шопі аҗемі йҗе ар-
 њпе пҗнҗемѡп зє пмакаріос
 ѿмас Хи ѡеп пишҗеко ~

Δε ἐροῶ ἡ[χε ἀριστερε + ἀ-
 ποκ διὰ τοῦτα] εἰ πῶς εἴη ἡ πῶς

30 мотъ + авѣши ꙗ[овишѣ ꙗвни
ꙗса пегфатъ + н[. .
еѡрни + шатеуѡ[. .

Дѣтѣмъ ѣ пиште[ко → еѳрот-
енѣ паѣ ~

* (They put fetters upon) his hands and his feet. They bound him to the *hermetarion* and racked him until his bones parted (?). Straightway, lo, Michael the Archangel came and brake the bonds which bound him without the soldiers, who guarded the appointed (?) place, being aware. And the holy Apa Thomas uttered a loud cry, saying: "Be confounded, O Arianus the Governor! I have conquered thee and thy torments and thy foul gods. Lo, there came unto me the angel of my Lord Jesus the Christ, the true God, and delivered me from thy torment by the power of my Lord Jesus the Christ."

^x (p. 33)

When Arianus the Governor heard this, he commanded them to seize the holy Thomas and hang him up. . . by his neck on the branch of a tree, and to hang a great stone to the feet of the Saint as he hung on high, until all the bones in his neck should be broken. . . Michael, the Archangel of the great powers of the Heavens, came and stood upon (?) the branch of the tree and the stone which they had hanged upon him: he brake the cords which bound him. *And the Archangel Michael said unto him: "O noble champion of Christ, holy Thomas, be of good cheer and take courage: fear not, I am with thee until thou shalt accomplish thy contest and thy martyrdom." The holy Thomas said unto him: "Strengthen me, my Lord, until I put to shame this lawless Governor." Michael the holy Archangel gave him his peace and went up into the Heavens in glory, while the holy one gazed after him.

^x p. 34

Now the holy Thomas went unto the prison: there was no hurt upon him. And when the saints saw him . . . (they said): . . . (l. 25) But when day was come, Arianus the Governor knew that the blessed Thomas was in the prison. Arianus answered: "I caused him to be hanged by his neck, and they hung a great stone at his feet . . . until he . . ." He sent to the prison that he (*sc.* Thomas) might be brought to him.

[Probably the work ended with an account of the beheading of Thomas (cp. the Arabic), after a final vision of the Lord assuring the saint of his future reward.]

XIX. THE MARTYRDOM OF ASTRATOLE¹

Parchment. Fragment (Cairo, no. 27) of a single sheet (two leaves). The greater part of the left-hand leaf and the upper part of the right-hand leaf have been torn off. Height (complete at the back-fold) 33 cm.; width (nearly complete?) 25 cm. The hand is identical with that of Nos. xviii and xxviii (= Hyvernat, *Album*, Pl. xxxvi) and the same reddish-brown ink is used. Nos. xviii and xix were certainly uniform and probably parts of the same volume.

In the second leaf Astratole's resolve to become a martyr is set forth; but in the preceding fragment the torture of a martyr (who cannot well be the same) was described.² Possibly the former leaf dealt with the passion of the little-known saint Ginousi (or Shenousi)³ alluded to in the second leaf, while the Martyrdom of Astratole followed as a sequel. But it is possible that the sheet has been turned inside out, and that Fo. 2 should precede Fo. 1. In that case the tortures described on Fo. 1 must be assigned to Astratole himself. Astratole⁴ seems to be otherwise unknown as a martyr; but he is certainly identical with Astratole the Magician, mentioned in the *Martyrdom of Epime*,⁵ who, having rashly ventured down into Hell, was caught by the demons and escaped only by calling upon God. In this fragment we find (1) Astratole invoking "the God of the holy Ginousi;" and (2) Michael appearing to the chastened Magician and reminding him that he has promised to become a martyr in return for his deliverance from "the hands of the demons."

Fo. 1.

Recto

Ε ς[...]

(four lines wholly lost)

Π[...]

(two lines lost)

Αϣ[...]

(slight traces of seven or more lines)

...[...]

ρσ[...]

Αϣερ[σϣ]

μω[...]

5 παϣ[...]

ϣαπ[...]

†

παερ[σϣσϣα απ ηπεκπορ† ϣα ε-

περ

Αϣερκελ[εϣη εοροτορζε

10 ηπεροϣε[ε

πορ εεολ[

μμοϣ β[ε]η [

πα-

ληη οη αρε[

Πεξε ηροηνε[μωη μπαριος κε

15 ερϣοϣω[σϣη ηηπορ† ακ-

ϣαπ μμοη[

κε σεπαϣη[

Verso

(slight traces of a few preceding lines)

]. ητηε

]λελε ηεν

]οτ

]. σαρ. ση

]. ηεν οτ-

] τα! εακ! εε-

¹ Or perhaps "The Martyrdom of Ginousi and Astratole."

² It seems necessary to publish the remains of this leaf, slight though they are, in the hope that the remainder of the leaf may yet come to light.

³ For Ginousi see No. xviii, Frag. 1, and refs. there given.

⁴ The name occurs elsewhere on an ostrakon (Crum,

Short Texts from Copt. Ostraca, no. 52, l. 5). I have been unable to find it in the *Synaxarium* or in the Calendars.

⁵ Balestri-Hyvernat, *Acta Mart.*, Text, p. 138; Version, p. 88. No allusion is there made to the Martyrdom of Astratole.

Fig. 2.

* * *

[. . .]... ѡ[
...]е [. м]отѣ ероу е
 .] . ѣ [.] еѡеу аѡерѡм[етї е
п]агїос апа оїпотсї [отор
5 пех]ау ѡеп пех-
р[ит]

Хе аїпат е оїпотсї пїѡн
пте іис пхс еѡаш е пїер-
м[итарїон ере іис пех-
10 потѣ порем мїоу

Еѡоп пте фѣ мїагїос ої-
п]отсї пармет еѡлѡеп
таї пшѣ папаткї е фп-
ѡїтс апок рѡ фпапарѣ
15 ероу отор фпат мпа-
споу еѡу ѡеп пїїма
пте пїрїте-
мѡп

Отор аѡаш еѡл ѡеп отпшѣ
20 пс.м[н] еѡаш ммос хе фѣ
мп[агї]ос оїпотсї арїѡ-
нѡп ерої отор фпап[арѣ
ерок отор фпамете р[ѡї
еѡеп пекрап еѡотаѡ

* * *

хѣу еѣпѣот ѡеп [. .] е
ѡеп тѣашѣ мпѣхѡрѣ іс
мѣханѣ пѣархнѣтѣл-
ос аѣотопѣ ероѣ [аѣса-
5 хѣ пѣмаѣ еѣшѡ м-
мос

Хѣ астрѣтѣлн пѣхѣу хѣ р[нп-
пѣ апѣк пѣѡт ѣѡок нѣм м-
пѣа рнѣ пѣхѣу пѣу хѣ а-
10 пѣк пѣ мѣханѣ пѣархнѣт-
ѣѣлос апѣк пѣ етѣлѣ е
пѣснѣ еѣѡлѣѡеп тѣѣ аѣ-
пѣрмѣк еѣѡлѣѡеп пѣпѣхѣх
пѣпѣѣмѡп

15 Нѣл пѣ нѣ ет еѣшѡ мѣмѡѡт ѣѣ-
хѣ пѣѡт хѣ ѣѣѣѡнѣнѣ е-
т аѣсѣмпнѣтс пѣмнѣ ѣѣ-
рѣѣ ѣѣрок мѣпѣрѣѣѡнѣс
ѣѣлѣлѣ мѣшѣ пѣк еѣхѣ[п п]ѣнѣн-
20 ма пѣтѣкерѣмѣѡлѣѡтн м-
пѣрап рѣхѣп пѣѣѣѣѣѣнѣ-
р]ѣѡп мѣпѣмѣѡ мѣпѣрнѣтѣ-
мѣѡп

... (l. 3) *because of him. He¹ remembered the holy Apa Ginousi, and said in his heart: "I saw Ginousi, the servant of Jesus the Christ, hanging on the *bermetarion*; and Jesus his God delivered him. If the God of the holy Ginousi (will) deliver from this great adversity wherein I am, I also will believe on Him and will give my blood for Him at the *tribunal* of the Governor." And he cried out with a loud voice, saying: "God of the holy Ginousi, help me, and I will believe on Thee and I will think also upon Thy holy Name."

× *Recto*

... sleeping in. . . In the middle of the night, lo, Michael the Archangel appeared unto him and spake with him, saying: "Astratole." He said: "Lo, (here am) I, my Lord. Who art thou in this form?" He said unto him: "I am Michael the Archangel, who came down from Heaven and delivered thee from the hands of the demons.² Thus saith the Lord: 'Observe the covenant which thou didst make with Me: do not break it; but go to the judgment-seat to confess My Name at the *tribunal* in the presence of the Governor.'"

x *Verso*

1 sc. Astratole (who is down in Hell at the mercy of the demons).

² See Introductory Note.

XX. THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Parchment. Seven leaves and two fragments from one ms.

Frag. 1 (Cairo, no. 19), 34.2 × 28 cm., paged — $\bar{\epsilon}$, contains the title (framed in the usual cable-pattern border of red and yellow) and opening of the story of Kradjôn.¹ In Frag. 2 (*Cod. Tisch.* xxiv, 25), 33 × 21 cm.,² paged — $\bar{\epsilon}$, the conversion of Kradjôn and his comrade Amoun from their life of robbery is described. Frag. 3 (Cairo, no. 19^{add}), 17.2 × 9.5 cm., is a fragment from the upper part of a leaf (probably from pp. — $\bar{\iota}$), and narrates how Kradjôn resolved to become a martyr. Frag. 4 (*Cod. Tisch.* xxiv, 26),³ 33 × 22 cm., paged — $\bar{\iota}$, describes the saint's departure (from Shiêt) and his arrival at Pshati (Ibshadi, Nikiu).⁴ Frag. 5 (*Cod. Tisch.* xxiv, 7), 32 × 21 cm., paged — $\bar{\iota}$ (last leaf of Quire I), deals with Kradjôn's meeting with the 'King' (Maximian or Diocletian). The remainder of Kradjôn's martyrdom is missing.

The Martyrdom of Apa Amoun presumably followed immediately after that of Kradjôn in the ms., but may have had a distinct title. Frag. 6 (*Cod. Tisch.* xxiv, 33), 32 × 25 cm., unpaginated, tells how the Governor (Arianus of Antinoë), unable to prevail upon Amoun, dispatched him to Kulkianus, the Governor at Alexandria. Frag. 7 (Cairo, no. 37^{add} + *Cod. Tisch.* xxiv, 30),⁵ unpaginated, gives the text of the letter sent with Amoun by Arianus, and the martyr's meeting with certain saints in prison. In Frag. 8 (*Cod. Tisch.* xxiv, 3), 33 × 21 cm., unpaginated, the Governor (Kulkianus) tries to induce Amoun to recant; but the saint causes the earth to swallow up the image of Apollo in the theater. Frag. 9 (Cairo, no. 37), the lacerated remains of a page now measuring 27.7 × 22.5 cm., shows Amoun emerging unscathed from some ordeal.

The script, which is the same in all the fragments, is of characteristic uncial type, thick and square (see Plate VII A, B).⁶ Guide-lines are ruled vertically to left of the column and horizontally for every other line in the text. Spaces have been left for stops but have not been filled in by the *rubricator*. The ms. (as shown by Frag. 5, *verso*) was in quires of eight leaves or sixteen pages. The *versos* (of Frags. 2–4) are headed $\bar{\iota}\bar{\kappa}\bar{\epsilon}$: for the heading at the end of a quire see the text of Frag. 5.

Apa Kradjôn of Pineban⁷ is commemorated on Epêp (Abib) 25. He was a famous robber and went on one occasion with two⁸ companions to rob a monk. They were confronted by their victim, who converted them, and caused them to become monks themselves. After six years the Persecution began. Kradjôn resolved to confess the faith in the presence of the Emperors (see Frag. 3). He went to Pshati (Nikiu), confronted 'the King,' and after being tortured, was sent to Alexandria. Attempts to put an end to him were in vain; an angel saved him and dispatched him to Samannud, whither he went after visiting his own village. At Samannud he was tortured by the Governor, Justus, but ultimately converted the official and his soldiers. The saint was sent back to Alexandria and from there back to Samannud, where he was scourged. He was again dispatched to Alexandria; but at Tell Barmouda the Lord appeared to him, warning him that he would die there. There, presumably, he was executed.

Apa Amoun of Terenuthis⁹ is said to have gone into Upper Egypt and there, seeing the cruelties practised by Arianus the Governor, confessed himself a Christian. He was beaten, hanged, nailed to the ground, and, as a last resort, sent to Alexandria, where, after various miracles performed and sufferings endured, he was beheaded on Athûr 27.¹⁰

1 Kradjôn alone is named in this title.

2 The outer edge is lost, hence the reduction in width.

3 To the outer edge a narrow strip containing the beginnings and endings of several lines has now been added.

4 See Amélineau, *Géogr.*, pp. 277 ff.

5 Dimensions of the two fragments separately, 33 × 21 cm. and 33 × 21 cm. (the page is torn diagonally).

6 It is probably identical with the hand of Nos. xvi, Frags. 1, 2, and xvii, Frags. 5, 6.

7 See Amélineau, *Actes des Martyres Coptes*, pp. 94 f. For the personal and place-names see Crum, *P.S.B.A.*,

xxix, p. 295 (but note his native place is given in Frag. 1 as $\pi\iota\pi\epsilon\beta\alpha\pi$ and in the *Cheretismos* from a xiv cent. copy of the Theotokia from Dêr Abû Makâr as $\pi\iota\pi\alpha\beta\alpha\pi$): see also Hyvernât, *Actes des Martyres*, p. 93; Amélineau, *Géogr.*, p. 86.

8 The Coptic (Frag. 2) mentions only one companion, Apa Amoun.

9 The modern Tarnût or Tarraneh (Amélineau, *Géogr.*, pp. 493 f.).

10 See Amélineau, *Actes*, p. 105.

Frag. 1 (Cairo, no. 19).

5

10

15

20

25

15

30

³ Marked for cancellation by a late hand.

× p. 2

105

Frag. 2 (Cod. Tisch. xxiv, 25).

- αὐτὰρ εἰς τὴν πύλιν πύλαινον[τ]
 ἡπίσκοπος ἀμὼν δὲ εἶρε τὴν προ-
 πύλιν πύλιν πύλιν πύλιν πύλιν
 5 Κατὰ φωνὴν ἐπεφώνησεν αὐτῷ
 οὐκ οὐκ εἶρε εἶρε οὐκ οὐκ
 οὐκ οὐκ εἶρε πύλιν
 Οὐκ οὐκ αὐτὰρ μακάριος εἶρε πύλιν
 10 αὐτὰρ μακάριος εἶρε πύλιν
 πύλιν πύλιν πύλιν πύλιν
 Πύλιν πύλιν πύλιν πύλιν
 15 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 20 αὐτὰρ μακάριος εἶρε πύλιν
 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 25 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 30 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
- ¹ By apocope for ἀπα (ἀ)μῶν.

- ἡπίσκοπος ἀμὼν δὲ εἶρε τὴν προ-
 πύλιν πύλιν πύλιν πύλιν πύλιν
 5 Κατὰ φωνὴν ἐπεφώνησεν αὐτῷ
 οὐκ οὐκ εἶρε εἶρε οὐκ οὐκ
 οὐκ οὐκ εἶρε πύλιν
 Οὐκ οὐκ αὐτὰρ μακάριος εἶρε πύλιν
 10 αὐτὰρ μακάριος εἶρε πύλιν
 πύλιν πύλιν πύλιν πύλιν
 Πύλιν πύλιν πύλιν πύλιν
 15 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 20 αὐτὰρ μακάριος εἶρε πύλιν
 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 25 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
 30 οὐκ οὐκ αὐτὰρ μακάριος εἶρε
- Хе ἀπα κ]ραχων нем ἀπαμ[ο]ν

[Kradjôn and Amoun approach the cell of the Bishop intending to plunder it. They are confronted by the old man.]

* (p. 5) . . . *they approached the cell of the God-loving Bishop, while at the same time the foreknowledge of God led them on to the healing of their souls; as it is written, 'There is a sin which leads to death, there is a sin which leads to life.'¹ And they gave ear during the whole night, harkening to the word of God at the mouth of the old man. One of them was called Apa Amoun, and was by birth a man of Therenouti: he was a painter.² And the other, named Apa Kradjôn, was by birth a man of Neban: he also had been taught to paint a picture³ skilfully; and he was a warrior in strength and handsome in aspect. All they who walked in the way of robbery trembled before him; and also . . . the rulers of Egypt stopped their mouths (?). . .

* p. 6 And Apa Kradjôn said to his comrade: "My brother, . . . all the time we [have passed ?] in great carelessness and perdition, remaining in our sins. We have not found any profit in our lives. Consider this old man who saith by the word of God, that except (through) God man will find no profit. But now, my brother, let us do our diligence to hate ourselves (?); for until this day we have lived according to our own desires. Therefore, if now these godless kings should seize us, they will chastise us, that we may worship idols and forsake God who made us, that we may worship stocks and stones."

In such wise they spent a great part of the night, harkening to the word of God at the mouth of the holy man. And when the old man came forth, he found them sleeping, forgetful (?) of the watch of the night: and he . . . upon them, smiting (?) them, and saying: "Apa Kradjôn and Apa Amoun. . ."

¹ Cp. i John, v, 16.² Or 'a scribe.'³ Lit. 'to write a likeness.'

THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Frag. 3 (Cairo, no. 19^{Add}).

..... ка]λως οτορ πα[τερшфн-
ри μμοу] ἦχε πισпнов т[нрот
Πεπεпса] παг δε α φ̣т пим[αг-
ρωμг σωp]п ε̣βολ мпепиω[т
5]та ε̣θε ε[п]ακ[ραχωп
һеп от]рорама һеп пт̣ε[χωρ
отор а]γереζηггс̣εε μ[моу мпιαг-
тос п̣ε]п̣иско-
пос]

10 Аγερш]фнри де μμοу ε̣м[αшш
пхе п̣г̣ελλο пεχαγ χ̣ε γсма-
p]отт ἦχε п̣о̣т̣ ф̣т [п̣а̣в̣рааm
пем г̣сааk пем г̣акω[н етаγот-
орп м̣п̣ιαггελος ἦт[

15 Ста]γпав̣ ε̣ ἀпа краχ[ωп аг-
емг] χ̣ε отχом ἦ[те ф̣т̣ ес-
σαλнот]т ε̣роγ [

* * *

[І] ІНС
 ро]мпи фпав ē нек[ѣиос . . . ет-
 акаи]ѣ отор ммоп [рли ѡреल्पис ѡ-
 рнт]ѣ отае сотри[
 . .]хе исхе керрелп[ис ē си ёрок ѡп-
 5 ѡпѣ] пепер ie фн е[ѣотаѣ па-
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 пѡ]оті ѡау ѡриѣ
 Тоте п]еже ѡпа краѡѡ[п паѣ
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 10 ѡлнѣ] ѣѣот-
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 Хе от]ни фпатѡпт пта[тни ѡмои ѣѣол
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 15 ѣѣол м]фрѡп ѡпаѡѡтѣ [ІНС п-
 ѡс пем] теуѡм ет[
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] ѣѣ[
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* * *

[In the leaf to which this fragment belongs Kradjôn's resolve to confess the faith (apparently in consequence of a vision) is related.]

^x... (he lived) nobly and the brethren all marveled at him.

^x (p. 9 ?)

But after these things God, the Lover of Man, revealed unto our father . . . concerning Apa Kradjôn in a vision in the night; and he related it to the holy Bishop. And the old man marveled at him and said: "Blessed be the Lord God of Abraham, Isaac, and Jacob, Who hath sent the Angel of . . . And when he looked upon Apa Kradjôn, he knew that a power of God rested upon him.

* * * * *

* “ . . . for a year I have seen the life which thou leadeſt, and there is no hope therein nor any ſtar (*sic*) . . . For if thou hopeſt to win for thyſelf life eternal, then how ſhall the Holy One deliver him (?) who (uſed to practiſe?) robbery?” Then Apa Kradjôn ſaid unto him: “My Father, pray for me in thy holy prayers. For lo, I will ariſe and [confront] theſe godleſs kings, and will ſhow forth the Name of my God, Jeſus the Chriſt, and His power which . . . ſtrengthen me . . .”

^x p. 10?

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 4 (*Cod. Tisch.* xxiv, 26).¹

паіотѣ еѡѡаѣ ѡднѣ ѣрри
еѡѡ іс ѣ пар ѡромнѣ ѣѡп
пемѡтеп ѡеп писхнма ари-
памедѣ ѡперѡп пемнѣ аλλ[а
5 ѡп пнѣ еѡѡ ѡпн етаѡѡѡѣт
ѡѡнѡѡ

Паі рнѣ аѡѡднѣ аѡѣ еѡѡѡѣто-
ѡѡ аѡѡѡѡ ѡеп ѡѡѡѣ ѡпаѡ-
ѡѡѡ пе ѡеп ѡѡѡѡѡѣ ѡѡѡѣ ѣ-
ѡѡ ѡѡѡ ѡѡѡѣ

10 ѡѡ ѡѡѡѣ пѡѡѣ
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¹ * * * marks the junction of the new fragment.

* (p. 11) [Apa Kradjôn said], "... my holy Fathers, pray for me; for lo, six years have I been with you in the (monastic) habit. Remember me, do not forget me; but forgive me those things wherein I have offended." So he prayed and departed from among them: he walked in haste, and was running in the course¹ through the power of Christ. And when he came to the ferry of Pshati he found a numerous army with the idolatrous kings resting beyond² the city, and a multitude of the king's soldiers standing up above the ferry. Then Apa Kradjôn spake with them: "I beseech you, show me the house of a Governor who is in authority, one of them who love idols exceedingly and hate Christ." Then they regarded him and considered the manner of his speech... they were wondering [at him]. And they said unto him: "Whence art thou, O brother? Dost thou not know... these Governors...?" * But he said unto them: "You were not asked to inquire my place of origin. But I beseech you to satisfy me in that which I asked you." They said unto him: "If thou wilt not tell us whence thou art, or what thou seekest, we also will not inform thee of that which thou seekest."

* p. 12

Then he passed three days sitting up above the ferry, and did not cross over, because the lawless (kings) ordered that none should cross over. Thus they blocked (?) the roads and the... until the priests had finished who were sacrificing to the idols. And so the whole city was filled with smoke of the fire which they set (?) to the houses and villages which did not (sacrifice?).

And as they were passing over, certain soldiers of the king saw him... They said to him... "Art thou...? Hast thou not yet departed to a...?" He said unto them: "Yea, I remain..."

¹ 'Race-course' (figurative).

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THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Frag. 5 (*Cod. Tisch.* xxiv, 7).

5 6таґсомс ѣхотн еґрен апа к-
 раґжон нѣхе потро аґершф[и-
 ри ѿмоу нем пегкешфир п-
 отрошот тирот еѡѣ теґ-
 10 5ом нем теґметса-
 15 1е
 Наре пегушѡш отси пе са п-
 шуи ѿпматот тирот отор
 паґуш еѡѡ пе еґжѡ ѿмос
 20 10 1Хе калѡс акі потро ѿпнѣѡлон
 фн ере пишотт нте пѣпара-
 ѡсѡс хн ѿтотґ отор пґем[и
 ерѡш ап
 Пнѣнс нте пхакі фн ере тек-
 25 15 метатґнт сѡк ѿотмнш ѿ-
 реґерпѡѡи ехотн е фѣ
 Фотуш отп еѡрекемї е фаз ѡ
 потро же ис отмнш ѿсон
 фсѡѣт ѿмои е і ґарок алл[а] ф-
 30 20 пот ѡ пѡт сѡѣт мѣамѡит а[ґот
 шарок
 Епнѡн фсѡотн же хеп ф[от]-
 уш нте фѣ нем фѣакіа п-
 тетепметаѡнарѣт фпаше
 35 25 пни е пмѡит ере ппатшеґе[т
 хн ѿмоу
 Фсѡотн ѡпок же ере птотѡ
 нте таѣтґхн нем пасѡма
 нем псѡѣт нте папѡѡи пнот
 40 30 еѡѡґитот[ґ] епнѡн аґер от-
 м[и]ш ѿпѡѡи хеп тархн еи-
 мошн хеп [от]метамелес нем ґап-
 мнш ѿпнхѡпс еіѡѡжн нем

$$\overline{1C} \sim \overline{1HC} \sim \square \sim \Pi \overline{XC} \sim \overline{a}$$

5 ⁵ ραπισνωσσι̅ ρεν ραπισσῶσι
 ἀλλὰ ψευερμοτ̅ π̅τοτ̅ μ̅πα-
 οτρο π̅χ̅ς̅ же̅ π̅но̅ α̅υσι-
 μοιτ̅ π̅и̅ ρен̅ π̅ιμο̅ιτ̅ е̅т̅с̅ο̅-
 5 τωп̅
 Тот̅е̅ а̅ πο̅тро̅ χ̅αρ̅ω̅ ψ̅α̅т̅ε̅γ̅-
 χ̅ω̅ ἡ̅п̅ε̅υ̅с̅α̅х̅и̅ ο̅т̅ο̅ρ̅ μ̅п̅е̅ ρ̅λ̅и̅
 ψ̅(ω)п̅и̅ е̅ο̅υ̅ε̅ρ̅ο̅т̅ω̅ п̅α̅γ̅ π̅ο̅т̅-
 с̅а̅х̅и̅ е̅ο̅й̅е̅ же̅ п̅е̅ м̅п̅а̅ρε̅ πο̅т̅-
 10 ро̅ с̅а̅х̅и̅ п̅е̅м̅а̅γ̅ п̅е̅
 П̅(т̅)а̅ п̅е̅х̅е̅ πο̅т̅ро̅ п̅а̅γ̅ же̅ е̅п̅α̅κ̅-
 ο̅ω̅п̅ ψ̅а̅ φ̅ο̅ο̅т̅ п̅е̅ п̅е̅х̅е̅ а̅п̅а̅ к̅-
 ρ̅а̅х̅ω̅п̅ же̅ е̅ι̅φ̅н̅т̅
 п̅е̅
 15 П̅е̅х̅е̅ πο̅т̅ро̅ п̅а̅γ̅ же̅ ι̅с̅х̅е̅ κ̅с̅ω̅-
 ο̅т̅и̅ же̅ ё̅ре̅ п̅ε̅κ̅μ̅ο̅т̅ π̅и̅ο̅т̅ е̅-
 ъ̅ο̅л̅г̅и̅т̅ο̅т̅ ρ̅ен̅ π̅α̅и̅θ̅ε̅г̅ε̅г̅ε̅-
 ъ̅ас̅[а̅п̅и̅з̅и̅п̅ [м̅]м̅ο̅κ̅ ι̅с̅х̅е̅ к̅ε̅м̅и̅
 же̅] к̅п̅а̅μ̅ο̅[т̅] ἡ̅κ̅α̅κ̅ω̅с̅ ρ̅ен̅ п̅а̅-
 20 ж̅[и̅]х̅ [ε̅ο̅й̅е̅] ο̅т̅ ο̅т̅и̅ а̅κ̅φ̅ω̅т̅
 ρ̅а̅х̅[ω̅]γ̅ π̅ο̅т̅ο̅т̅х̅а̅и̅ μ̅п̅а̅и̅ ρ̅и̅ѣ̅
 же̅] е̅к̅ε̅ρ̅т̅ο̅λ̅м̅а̅п̅ ē̅ с̅а̅х̅и̅ [п̅п̅]а̅(ι̅)
 с̅а̅х̅и̅] ē̅[ѣ̅]ο̅λ̅
 П̅(е̅)х̅е̅ а̅п̅а̅ к̅ρ̅а̅х̅ω̅п̅ м̅п̅ο̅т̅ρο̅ же̅
 25 π̅ω̅с̅ ο̅т̅ο̅п̅ ψ̅υ̅χ̅ο̅м̅ π̅т̅ο̅т̅с̅ε̅к̅
 πο̅т̅ι̅α̅ρ̅α̅λ̅ο̅λ̅и̅ м̅п̅а̅ε̅ π̅ε̅υ̅с̅н̅ο̅т̅
 ψ̅υ̅п̅и̅
 Н̅ε̅ρ̅и̅и̅ τ̅α̅ρ̅ ρ̅ен̅ π̅и̅ψ̅α̅γ̅ε̅ ἡ̅с̅и̅п̅ ē̅-
 т̅ а̅ п̅α̅ι̅ο̅ѣ̅ с̅и̅п̅и̅ ε̅μ̅и̅ρ̅ ρ̅ен̅ φ̅и̅ο̅м̅
 30 п̅а̅ρε̅ π̅ο̅т̅ с̅а̅х̅и̅ п̅ε̅μ̅ω̅ο̅т̅ п̅е̅ ē̅-
 ъ̅ο̅л̅г̅и̅т̅ε̅п̅ ο̅т̅ρ̅ω̅μ̅и̅ πο̅т̅(ω̅)т̅
 ē̅т̅е̅ м̅ω̅т̅с̅и̅с̅ п̅е̅ φ̅[и̅]ε̅]т̅ε̅ μ̅п̅ο̅т̅-
 ψ̅υ̅χ̅ε̅μ̅х̅ο̅м̅ ἡ̅п̅α̅т̅ [ε̅ п̅ε̅υ̅]ρ̅ο̅ ψ̅а̅

*When the king looked upon Apa Kradjôn, he marveled at him, as did all his fellow-kings, because of his strength and beauty. His shoulders rose up above all the soldiers; and he cried out, saying: "It is well that thou art come, O king of the idols, thou in whose hands are the keys of Paradise and thou dost not know them! O lamp of darkness, whose foolishness guideth a multitude of sinners unto God! I would have thee know this, therefore, O king, that many times I have prepared myself to come unto thee, but (only) now hath the Lord prepared my path and brought me unto thee. For I know that through the will of God and the wickedness of your folly I shall go unto the place where is the Bridegroom. I know that the purity of my soul and my body and the redemption of my sins come from Him. For I committed many sins at the first, while I walked in heedlessness and in many violent deeds, running eagerly with *robbers in sins. But I have received grace at the hand of my King, the Christ, in that He hath guided me in the straight way."

^x (p. 15)

Then the king was silent until he had finished these words; and there was no one who could answer him a word, because the king was not yet speaking with him. Then the king said unto him: "Where wert thou until today?" Apa Kradjôn said unto him: "I was a fugitive." The king said unto him: "If thou knowest that thy death will come at my hands while I torment thee; if thou knowest that thou wilt die miserably, wherefore then hast thou fled in this manner from safety to meet it (*sc.* death), that thou venturdest to utter these words?" Apa Kradjôn said unto the king, "How is it possible for a vineyard to be reaped when its time is not yet come? For in the desert of Sin, when our fathers had crossed over the sea, the Lord used to speak with them through one man, Moses, upon whose face they could not look until . . ."

× p. 16

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 6 (Cod. Tisch. xxiv, 33).

εὐχ[ω] μμοc γε οὐνιψ[τ] πε
 φ[τ] ἡπιχρηcτιανoc φαι ετ[τ]
 xom ἡπαριφ[τ] ἡπн εῶπαρ[τ] ε-
 роу
 5 Πιρνεμωп γε αсеротῶ πεχαу
 ἡπιαпoc γε ἄλнθωc αἰῃci
 αиχαтот εῶол παррак φпот от(п)
 cωтем пcωи αριотciā ἡпи-
 ниψ[τ] ἡпот[τ] шāпоλλωп ἡ-
 10 текoi ἡраппиψ[τ] ἡтаiō εῶол-
 зитеп тпропiā ἡппнот[τ] ἡреу-
 σро
 Отор ἡтааиκ ἡέκατοптарxoc
 ἡтекшωпн ἡпиψ[τ] ἡпαιμῶо
 15 моноп cωтем пcωи ἡтекер
 εῶол ε пiḥacaпoc ε φμεῖi ε ε-
 пот еxωк отор ἡтекои ἡрап-
 ниψ[τ] ἡтаiō εῶолзитеп тпропо-
 iā ἡппнот[τ] ἡреуσро ἡтек-
 20 xем знот ἡпиωпн нем пай
 аиp етонт ἡкалωc
 Πiαтioc γε αсеротῶ πεχαу пау
 γε акшап[τ] пнн ἡпайкоcмоc
 тиру нем пeқῶот φпаῶпот
 25 зωc зли φмeи гap ап ἡпай ωпн
 ἡпpoc от[сно]т
 Ἀλλα φ[о]т[ωш ε] i εῶол ἡрнт[у п-
 хω [εῶол μμοу ехеп φpaп] ἡпаῶс
 ἡнс [пхс] i . [и]к
 30 η[
 . [
 Π[ιρνεμωп γε

Δερκεлетп еоротаλ[о]у ē-
 xеп отoλox ἡεпппн пcecaз-
 [τ] ἡapoу ἡеп отметpотῶ шa-
 те пeуcaрз мотпк зитеп пи-
 5 хpωм
 Πiαтioc γε πεχαу пау γε ὡ пiā-
 поитoc ἡрнтемωп еῶε от
 к[т]иci пак апок гap φерес-
 eaпecoe ап ē пхpωм отae ἡ-
 10 φepот ап ἡатрн ἡпекḥaca-
 пoc зитеп φxом нте паῶс ἡнс
 етерḥоḥпн epoi σишпн от(п)
 пак φпот нем пекпот[τ] ет-
 шотит
 15 Стаеми γε ἡхе пiрнтемωп γε
 цшxемxом epоу ап ἡеп пiḥa-
 caпoc тоте асотаpcaрнн еῶ-
 pотcωпз ἡφн еῶотаḥ ἡеп
 заппе[з]ac ἡεппнн ἡтоτολ[у
 20 ε pакот[τ] ε φма пкотλкiапoc
 пiрнтемωп зпa птеуcω-
 тем epоу знмociā
 Статоλ[у ε отxoi ἡхе пiмaтoi
 ашшнр немaу ерот[τ] eaт-
 25 фop ε pакот[τ] ἡеп φмаз ἡ пе-
 зoot
 Тоте пiмaт[oi] . е .
 отa . [] ἡ
 .] . . [] к[от]λ
 30 к[iaпoc
 * * *

* Recto [The multitude cried out,] *saying: "Great is the God of the Christians, Who giveth strength after this sort to them who believe on him."

But the Governor answered and said to the holy one: "Verily I am wearied and discouraged before thee. Now therefore harken unto me. Do sacrifice unto the great god Apollo that thou mayest receive great honors through the providence of the victorious gods, and mayest be made a centurion and become great in my sight. Only harken unto me that thou mayest escape the torments which I have in mind to inflict upon thee, that thou mayest receive great honors through the providence of the victorious gods, and that thou mayest enjoy life and this sweetly-tempered air." But the holy man answered and said unto him: "If thou shouldest give me the whole of this world and its glory, I would count them as naught. For I love not this life which is for a season; but wish to depart out of it and leave [it for the sake of the Name] of my Lord Jesus the Christ . . ."

* Verso (l. 32) But the Governor, when he heard these things, was greatly enraged: *he commanded them to lay him upon a bed of iron and to kindle a fire under it exceedingly until his flesh was consumed by the fire. But the holy man said unto him: "O foolish Governor, why dost thou weary thyself? For I feel not the fire nor do I quail before thy torments, through the power of my Lord Jesus Who helpeth me. Be confounded now therefore, thou and thy vain gods." When the Governor perceived that he could not prevail against him by torments, he ordered that holy one to be bound in fetters of iron and removed to Rakoti, to the place of Kulkianus the Governor, that he might hear him publicly. The soldiers then removed him to a vessel and sailed with him, arriving at Rakoti in eight days. Then the soldiers [delivered him, together with a letter from Arianus, unto] Kulkianus [the Governor of Rakoti; and the letter was written in this fashion:—]

THE MARTYRDOMS OF APA KRADJŌN AND APA AMOUN

Frag. 7 (*Cod. Tisch.* xxiv, 30 + Cairo, no. 37^{Add}).¹

Κοτλκιανος πριη[τε]μων πτε [ρα-
κοτ φη ετοπς ρεν τ[προ-
ποϊα ππιποτφ αριανος πι[ρην-
темων ите ѿεβαис χερε
5 Επιγαν α πεποτс потро аит п*м-
пша мпечсбай еттаино[т]*. . е
ре рωми пибен ρен ма п[и*]бен
ите ρωотт ите срим[и
Απλως таγμα пибен е*[ѿ]ротщем-
10 шш иппотф еттаино*от ете
пай пе
паполλων нем ф*ртемис
нем писωшн ппиποт*ф
Απξιμι мпай рωми ж*е апамоти ег-
15 шущш п[та[см]*а ите пиа-
тократор [пеп]*отс потро диок-
лантианос
апок де аит п*раппишф пбасапос
пач мпечо*тшш е ерѿсца ка-
20 та ткеλ[е]тс[и]*с мпенотс потро
алла ег[ер]*омологип же апок
отхрис[ти]*анос фпот отп аиот-
орп[г е]*рок еѿрекштем е-
рог
25 Стаг[ω]*ш де мп[с]бай ачеркелет-
ип [ѿрот]*гитг е пиштеко шш
п[егураотф]
Π[α]т[ος] апа*моти хач [. .] б[е]п
пиштеко . . .]. п[р]мот от[
30 σ]с инс п[х]с [. . .]
]. же . п[а]п[

(Slight traces of one more line.)

¹ * * * marks the junction of the two fragments.

“(To) Kulkianus, the Governor of Rakoti, who lives in the providence of the Gods, (from) Arianus, the Governor of the Thebais, greeting. For as much as our Lord the King hath deemed me worthy of his honored letter, bidding that every person in every place, whether man or woman, in a word, every class, should worship the honored gods, who are these, Apollo and Artemis and the rest of the gods—we have found this man, named Apa Amoun, who scorns the decree of the Augustus, our Lord the King Diocletian. Now I have inflicted on him great tortures; yet he is not willing to do sacrifice according to the command of our Lord the King, but confesses, ‘I am a Christian.’ Now therefore I have sent him unto thee that thou mayest hear him.”

And when he (Kulkianus) had read this letter, he commanded them to cast him into the prison until the next day. So the holy Apa Amoun was in the prison . . . the grace . . . the Lord Jesus the Christ . . .

*And God was strengthening him in all things which they brought upon him. And the word of God was in his mouth, and the grace of the Holy Spirit was speaking in him while he was in the prison, encouraging all those who were in the prison looking forward to the crown which the Lord should set upon their heads. He was saying unto them: “Great is the honor which the Lord hath shown unto us from our childhood in graciously giving us power to prepare ourselves for this hour. Fear not . . . if we shall endure slight afflictions, but afterwards shall rejoice for ever in the Kingdom of our Lord Jesus the Christ.”

Now there were other God-loving brethren in the prison because of the confession of the Name of the Christ. He saw (there) a holy deacon named Apa Pousi, and a holy priest also named . . . ѿn of Smoun, and . . . n, and Sarapion. And the holy Apa Amoun was . . .

О[т]о*р наре ф[т] ф[т] жом пач пе ρе(п)
ρω)*х пибен етот[и] миωот
е)*хри ехωг
О[т]*ор наре псахи м[ф]т хи ρен
5 ρω*г пе нем п[р]мот ите пи-
п[а] *ѿот[а]х пе пачсахи и[р]н[г]
еге*хотп ρен пиштеко ег-
ф по[мф]*потоп пибен ет[р]ен
п[и]штек*о етсомс еѿол хатри
10 мпихлом *фи ете потс патниг
гизен то*рафе
Начшω мм*ос пшот же отпш-
ф пе п[и]та*ио ф[а]и ет а потс аиг
неман исхе*п тепметкотси
15 Багершмот п[а]*п потшом еѿре(п-)
сехтотен е т*аи отпот
Шперер ρот от* . . . ап исхе те(п-)
пашен ρанкот*хи и[р]ис[и] алла
менпсшс те*[п]п[а]ѿелн[а] шш ѿ-
20 пег и[р]ни ρен ѿ*метотро м-
пенотс инс п[х]с
Не отон ρанкеспнш*т пе м-
мапотф ет[р]отп [ре]*п пиш-
теко еѿе фомоло[г]иа] *ите
25 ф[р]ап мп[х]с а[р]п[а]т е ѿ*ра[и]а[к-
ωп еѿотах епег[рап п]*е апа
п[отс]1- нем кеп[ресхтте]*рог
е[г]о[т]ах е пег[рап пе . . .]* . .
.]ωп немотп п[ем]*п
30 нем са[рап]иωп [
О[т]о]ρ па[р]е п[а]т[и]ос апамоти
(Slight traces of one more line.)

¹ Suggested by Crum: the initial must have been π, μ or π.

* Recto

* Verso

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 8 (Cod. Tisch. xxiv, 3).

Аҗеротъ ѿ хе пѣтѣсѣ апамотѣ
 хе ссѣнотъ хен п[и]рафи
 хе ппотоѣ тиротъ [пте птео-
 нос рѣпѣмѣн пѣ
 5 Сѣепи мѣотъ ѿ хе [пн тиротъ
 еѣпазѣ ерѣотъ [ѣпѣтъ хе ѿ пѣ-
 апомос п[и]рѣмѣн[. . .]
 пѣ е пѣако пѣм [п]екп[отъ] пѣм
 пѣккѣотро пѣтѣнт м[пѣи
 10 рѣтѣ
 Апѣкѣ рѣтѣ пѣаерѣтѣсѣ ап п[пѣк-
 потѣ] мѣотѣ пѣхѣ пѣтѣ[ер
 пѣкѣ отѣ а[р]ѣтѣ пѣи пѣхѣлѣм
 Пѣрѣмѣн хе пѣхѣ пѣтѣ х[е
 15 аѣотѣ хе мѣотъ пѣкѣсѣ ѿ а-
 мѣтѣ пѣхѣсѣ еѣтѣсѣ ерѣк
 хѣ хе пѣсѣк пѣтѣ пѣлѣн пѣтѣ[ек-
 ѣ мѣкѣотѣ пѣтѣкѣрѣтѣсѣ пѣ-
 пѣпѣтѣ
 20 Отѣотъ апѣкѣ пѣаерѣхѣрѣтѣсѣ
 пѣкѣ пѣрѣпѣн хѣ пѣтѣ ѿ [пѣаѣк
 пѣтѣн хе пѣпѣтѣ тирѣтѣ
 Тѣотѣ отѣ пѣтѣ еѣрѣкѣ мѣ-
 тѣ мѣпѣтѣ пѣтѣ[хѣн
 25 пѣтѣфѣр пѣм пѣ[. . .]
 Сѣтѣсѣтѣ хе е [пѣи пѣхе пѣаѣ-
 ѣсѣ] апамѣтѣ а[җерѣтѣ пѣтѣ еѣ-
 сѣ] пѣхѣ [хѣ ѿ пѣрѣмѣ-
 мѣн] пѣхѣ пѣи рѣтѣ [пѣ а[пѣтѣ
 30 пѣпѣкпѣтѣ е пѣи [мѣ пѣаерѣтѣ-
 сѣ] пѣтѣ пѣрѣмѣн хе е-
 тѣсѣтѣ е пѣи пѣтѣтѣ

аҗрашѣ] еѣмѣтѣ хѣ аҗпѣ-
 ерѣтѣсѣ] пѣпѣтѣ
 Сѣтѣтѣ аҗ[рѣкѣтѣ еѣрѣтѣ
 еѣтѣ пѣи пѣлѣн е пѣаѣтѣрѣ(п)
 5 еѣрѣ пѣкѣрѣтѣ хѣ еѣтѣ хѣ пѣ-
 хѣкѣ тѣрѣ] хе еѣтѣ тѣрѣ
 е пѣаѣтѣ]рѣн пѣтѣтѣпѣтѣ е а-
 мѣтѣ п[и]хѣрѣтѣсѣ еѣпѣаерѣ-
 ѣсѣ] а пѣпѣтѣ пѣтѣ пѣтѣ-
 10 рѣ
 Тѣтѣ пѣмѣтѣ тѣрѣ аѣтѣтѣ е
 пѣаѣтѣрѣн еѣтѣтѣ тѣрѣ
 е п[ѣтѣ е тѣѣѣрѣ пѣрѣмѣн(п)
 отѣ пѣхѣ мѣпѣтѣсѣ хе аѣтѣ
 15 пѣсѣтѣ аѣтѣ а[р]ѣтѣсѣ рѣ-
 пѣ пѣтѣтѣ пѣи е пѣаѣсѣ-
 тѣн
 Ф[и] еѣтѣтѣ хе аѣмѣтѣ еѣтѣ-
 хѣтѣ е пѣтѣтѣ аҗѣ пѣтѣ-
 20 шѣ]фѣт пѣтѣ еѣхѣ мѣсѣ хе
 хѣн] тѣхѣ пѣнѣ пѣтѣрѣ мѣ-
 шѣ пѣкѣ] е пѣсѣтѣ е фѣтѣн хѣ
 пѣтѣтѣ] пѣтѣ пѣрѣп
 Хѣн тѣтѣтѣ] а пѣаѣтѣ отѣн пѣрѣ
 25 аҗѣмѣ м[пѣ]пѣтѣтѣ еѣтѣ а пѣ-
 мѣн хѣтѣ е тѣшѣфѣрѣ еѣсѣхѣ-
 пѣ аѣтѣ еѣтѣ п[ѣ] пѣрѣмѣн
 еѣхѣ мѣсѣ
 Хѣ . . .] е пѣкпѣтѣ еѣтѣ[. . .]
 30 . . .]к пѣтѣрѣтѣф[ѣн]п[и]
 мѣпѣтѣсѣ] апамѣтѣ еѣтѣхѣ
 мѣсѣ хе] рѣтѣ пѣ фѣтѣ пѣхѣрѣ-
 тѣсѣ еѣтѣ ф[ѣ] пѣпѣмѣтѣ

* *Recto* *Then answered the holy Apa Amoun: "It is written in the Scriptures, 'All the gods of the heathen are demons:¹ like unto them are all they who trust in them.'² And now, O lawless Governor, [away with thee] to destruction together with thy gods and thy so insensate king also. For I will not do sacrifice to thy gods (which are) made with hands. So what thou wilt, do unto me quickly." But the Governor said unto him: "Dost thou wish to die miserably, O Amoun? These labors I forgive thee. Now leave this error and haste to do sacrifice to the gods. And I will grant thee great honors and will make thee priest unto all my gods. I desire now therefore that thou set my heart at rest, that thou mayest become a companion with my. . ."

* *Verso* Now when the holy Apa Amoun heard this, he answered, mocking him, and said: "O Governor, if this is so, bring thy gods to this place that I may sacrifice unto them." When the Governor heard these things from him, *he rejoiced exceedingly, as though he (Amoun) would sacrifice to his gods. Straightway he commanded that they should bring Apollo into the theater and that the heralds should proclaim aloud throughout the city: "Assemble all ye, that ye may behold Amoun the Christian who is to sacrifice to the gods of the King."

Then the whole multitude came together into the theater, hastening all of them to behold the spectacle. The Governor therefore said unto the holy man: "Come, Amoun, my chosen one, offer sacrifice, that we may depart unto the banquet." But that pure one, Apa Amoun, drew near unto the idol and kicked it, saying: "By the power of Jesus, my King, (I command thee), get thee down to the abyss until the Day of Judgment." Forthwith the earth opened its mouth and swallowed up the idol.

When the multitude beheld the miracle which was come to pass, they cried out at the Governor, saying: "[Shame upon?] thy gods who. . ." And they were praising the holy Apa Amoun, saying: "One is the God of the Christians, Who is the God of Apa Amoun."

1 Cp. Ps. xcvi, 5.

2 Ps. cxv, 8.

THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Frag. 9 (Cairo, no. 37).

[illegible]

. . .]дѣ ф[н] еорѣаѣ
 ѡпамотн а]уѡри ер[а]тѣ мпѣ п-
 . . .] . атопѣ зли ѡта-
 ко]
 5 Нимнѣ дѣ ет аѣпа]ѣ [ѣ] таи ѡфирѣ
 етасѡѡпи] аѡѡѣ еѡ[л ѣ]ѡѡѡ
 ммѡс ѡѣ ммѡ]п потѣ ѡѣп
 тѣѣ нем зѣѡѣ]п пѣкаѣѣ еѣнл
 ѣ фѣѣ мпѡѡѣѣѡс ѡ]п[а]мотн
 10 Еѡѡѡѡѡѣѣ ѣ] пѡѣ пѡѣ пѡѣѣѣѣ-
 мѡп аѡѡѡѡѣ ѣ]мѡѡѡѣ ѣѡѣѣ
 пѡѣ тѣѡѡѣ ѣт а пѣ]мнѣѣ ѡѡ м-
 мѡѡѡѣ]
]ѣѣ пѡѡѡ-
 15]пѣѡ[л]ѡѡѡѡѡѣѣ
]ѡѣѣ пѣѣѣѣѣ-
] . т пѣѣѣѣѣ
] . ѡѡѡѡѣ пѣ-
 а]ѣѣ пѣ
 20]ѡѡѡѣ[?
]ѡѡ[
]ѡ . [

⁂ . . . (l. 4) But the holy Apa Amoun cried with a loud voice, saying: “[I beseech] thee to have compassion on me.” And when he had spread abroad his hands, he began to pray, saying: “My Lord Jesus the Christ, [the Deliverer?] of every one who suffereth for Thee, Thou also . . . (l. 15) Thou Who didst make all things which are on the Earth and in Heaven; Thou Who didst hear the Three Holy Children in the furnace of fire,¹ Thou wilt hear (?) . . .”

× *Recto*

^x...that holy one Apa Amoun stood up. There was not...; [but he was] without any hurt.²

* *Verso*

Now when the multitudes saw this miracle which was come to pass, they cried out, saying: "There is no God in Heaven and upon the Earth save the God of the holy Apa Amoun." But when the Governor heard these things, he was exceeding wroth, because of all these things which the multitude said.

(ll. 14 ff. are too fragmentary for translation: but in ll. 19 f. the beheading of Amoun—which took place on Athur 27—may have been ordered by the Governor.)

XXI. THE MARTYRDOM OF PAÊSI AND THEKLA

Parchment. Three leaves and two fragments derived from two (?) mss.³ Frags. 1 and 5 are written in a script very different from that of Frags. 2-4, which is a small, rounded uncial (Plate V B): compare Hyvernat, *Album*, Pl. xxix.

Frag. 1 (*Cod. Tisch.* xxiv, 18),⁴ 11 × 22 cm., is the lower half of a leaf, written (like Frag. 5) in a thick, angular script which is probably late: specially noteworthy are the sharply pointed down-strokes of ת, ק, ג, etc. Frag. 2 (Cairo, no. 17^A), 17.5 × 25 cm., paged —כא, is an upper half-leaf; the lower half is at Leipzig (*Cod. Tisch.* xxiv, 38): the two are combined below. Frag. 3 (Cairo, no. 17^B), 32 × 25 cm., is an almost complete leaf: no page-number can be distinguished. Frag. 4 (*Cod. Tisch.* xxiv, 37), 32 × 22 cm., paged —ד,

¹ Cp. the Prayer of Apa Apoli (No. xv, Frag. 3, *recto*).

2 See *id.*, *verso*. (The situation is evidently the same.)

3 Fragms. 1 and 5 may be restorations to supply the place of lost or damaged pages in the original volume.

⁴ For the Leipzig fragments see Leipoldt, *l.c.*, pp. 392, 397.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

is a complete leaf, but the *recto* is practically illegible.¹ Frag. 5 (*Cod. Tisch.* xxiv, 39), 32 × 21 cm., another complete leaf, paged 18, 19, is by the same hand as Frag. 1.

Frag. 1 can be attributed to the story of Paësi and Thekla only conjecturally. The grounds for so doing are: (1) the identity of the peculiar script with that of Frag. 5; (2) the promises detailed on the *verso* are addressed to more than one saint; so that Paësi and Thekla are at least possible claimants. Certain Sahidic fragments of the Martyrdom of Paësi and Thekla are extant,² but are not available for comparison. Paësi and his sister Thekla,³ commemorated on Kihak 8, were wealthy people of Abusir, to the west of Ashmunên. Paul, a friend of the family and a merchant, having gone to Alexandria, fell seriously ill and sent for Paësi, who obeyed the summons but found his friend recovered. The persecution was then raging, and the two friends used their wealth in relieving the wants of the Christians in prison, one of whom predicted that the two would become martyrs. Ultimately Paësi declared himself a Christian before the Governor and suffered various tortures. Paul and his servants weep over Paësi, but the Angel Raphael appears and heals the martyr. Thekla, bidden to rejoin her brother, is miraculously conveyed to Alexandria under the escort of the Virgin and Saint Elizabeth. She and Paësi confront the Governor and are tortured in various ways. They remain obdurate and are handed over to the Governor of El Khosus to be conveyed to Upper Egypt. On the way the wind fails and the saints are beheaded. Their bodies, thrown into the scrub, were preserved by a certain Macarius, Priest of Shentûf.

Frag. 1 (*Cod. Tisch.* xxiv, 18).

* * *

ⲡⲓⲡⲟⲗⲓⲥ - ⲉⲓⲡⲁ ⲡⲥⲉⲱⲩ ⲡⲉⲗⲁ(ⲡ-)
 ⲥⲩⲁⲓ - ⲧⲟⲧⲉ ⲁⲩⲓⲛⲓ ⲡⲓⲥⲩⲁⲓ ⲡⲉ-
 ⲧⲉ ⲡⲓⲟⲩⲣⲟ ⲉⲟⲩⲟⲩⲟ-
 ⲩⲱⲩ
 5 ⲟⲩⲟⲩ ⲁⲩⲓ ⲉⲱⲩ ⲡⲉⲗⲉ ⲉⲩⲧ[ⲓ]ⲭⲓⲁⲡⲟⲥ
 ⲡⲓⲕⲟⲙⲏⲥ ⲡⲓⲧⲉ ⲟⲩⲉⲃⲁⲓⲥ - ⲁⲩⲓ
 ⲧⲓⲣⲟⲩ ⲁⲩⲱⲩ ⲡⲓⲥⲩⲁⲓ ⲡⲓⲧⲉ
 ⲡⲟⲩⲣⲟ ⲉⲩⲱⲩ ⲙⲙⲟⲥ ⲭⲉ ⲙⲁ-
 ⲣⲉ ⲧⲭⲱⲣⲁ ⲧⲓⲣⲥ ⲟⲩⲱⲩⲧ ⲡⲉ-
 10 ⲡⲁⲡⲟⲩⲧ - ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲁⲡⲟⲗ-
 ⲗⲱⲡ ⲡⲓⲡⲓⲱⲧ ⲡⲓⲡⲟⲩⲧ - ⲟⲩⲟⲩ
 ⲙⲉⲡⲉ(ⲡ)ⲥⲁ ⲧⲉ ⲡⲉⲣⲟⲟⲩ ⲉⲩⲭⲏ ⲡⲉ(ⲡ)
 ⲣⲁⲕⲟⲧ - ⲁ ⲡⲓⲕⲣⲟⲩⲧⲓⲱⲣ
 ⲭⲁⲩ ⲉⲃⲟⲗ ⲉⲓⲡⲁ ⲡⲓⲧⲉ ⲡⲓⲟⲩⲁⲓ
 15 ⲡⲓⲟⲩⲁⲓ ⲩⲩⲉ ⲡⲁⲩ ⲉ ⲧⲉⲩⲉⲁⲕⲓ

* * *

ⲩⲉⲡ ⲡⲉⲧⲉⲡⲣⲁⲡ ⲉ. [
 ⲡⲟⲥ - ⲧⲡⲁⲟⲩⲟⲩⲥⲩⲁⲓ ⲙⲡⲉⲩ-
 ⲣⲁⲡ ⲉ ⲡⲭⲱⲙ ⲙⲡⲱⲡⲩ - ⲟⲩⲟⲩ ⲡⲉ-
 ⲥⲉⲱⲩ ⲙⲙⲟⲩ ⲉ ⲡⲓ ⲉⲟⲩⲁⲃ ⲧⲓⲣⲟⲩ
 5 ⲕⲁⲧⲁ ⲕⲟⲩⲓⲁⲕⲓ ⲩⲉⲡ ⲧⲉⲕⲕⲓⲗⲓⲥⲓⲁ
 ⲡⲓⲧⲉ ⲡⲓⲱⲣⲡ ⲙⲙⲓⲥⲓ - ⲟⲩⲟⲩ ⲧⲉ-
 ⲡⲁⲧ ⲡⲓⲧⲟⲩⲩⲉⲃⲓⲱ ⲡⲁⲩ ⲡⲉⲗⲉ ⲡⲓⲕⲱⲃ
 ⲡⲥⲟⲡ ⲉⲓⲩⲉⲡ ⲡⲓⲕⲁⲩⲓ - ⲧⲡⲁⲭⲱ
 ⲙⲡⲁⲥⲙⲟⲩ ⲩⲉⲡ ⲡⲓⲧⲓⲙⲓ ⲉⲧⲉⲙ-
 10 ⲙⲁⲩ
 ⲧⲡⲁⲭⲱ ⲡⲥⲟⲩⲣⲓⲛⲗ ⲡⲓⲁⲧⲧⲉⲗⲟⲥ ⲉⲩ-
 ⲉⲣⲗⲓⲁⲕⲟⲡⲓⲛ ⲩⲉⲡ ⲡⲉⲧⲉⲡⲧⲟⲡⲟⲥ
 ⲟⲩⲟⲩ ⲩⲉⲡ ⲡⲓⲉⲣⲟⲟⲩ ⲉ ⲧⲡⲁⲟⲩⲱⲡⲉ
 ⲙⲡⲉⲧⲉⲡⲣⲁⲡ ⲉⲃⲟⲗ - ⲧⲡⲁⲟⲩⲟⲩ-
 15 ⲓ ⲓⲥⲩⲉⲡ ⲧⲓⲙⲓ - ⲉ ⲧⲓⲙⲓ - ⲡⲉⲙ ⲓⲥⲩⲉ(ⲡ)
 ⲟⲩⲱⲩ ⲉ ⲟⲩⲱⲩ ⲡⲓⲥⲉⲓⲛⲓ ⲡⲉⲣⲁⲡⲱⲣⲟ(ⲡ)

**Recto* . . . *the cities,⁴ in order to read certain letters. Then they brought the letters of the King that they might read them. And there came also Eutychianus the *comes* of the Thebaid. They all came and read the letters of the King, saying: "Let the whole country worship my gods, especially Apollo the great God." And after fifteen days the *excubitor* being in Rakoti dismissed them that each one might return to his city.

**Verso* "... *in your name⁵. . . I will cause his name to be written in the Book of Life and to be read unto all the pure ones every Sunday in the Church of the First-Born, and I will reward them sevenfold upon the earth. I will make My blessing to rest upon that village. I will set Suriël the Ministering Angel over your Sanctuary. And in the day when I shall show forth your name I will cause men to come from village after village and from region after region, and to bring gifts. . ."

¹ Only a photograph is available. Possibly some part might be copied from the original.

² See Zoëga, *Cat.*, Codd. Sah. cxliii-iv (pp. 238 f.), and Giorgi, *Frag. Evang. S. Job.*, pp. xcvi ff.

³ For the story see *Synax.*, ed. Basset, pp. 333 ff.

⁴ Probably we are to understand that Governors and officials of provincial cities were summoned to hear

Diocletian's edict read. It is probable that this preliminary account of the beginning of the Persecution preceded the text on the other side of the page.

⁵ Christ, presumably, is speaking. We must assume that the Lord has appeared in a vision forewarning Paësi and Thekla of their coming martyrdom.

THE MARTYRDOM OF PAËSI AND THEKLA

Frag. 2 (Cairo, no. 17^A + *Cod. Tisch.* xxiv, 38).

θεκλα] текωпи - Отор пехе
 панси] пау же екмос† ѿмои па-
 тле] же аѿ еѡти е пиклнрос
 пе]м пи еѡтаѿ فاي тар пе па-

5 p]ašy ē tšrašy mmoč-xe ā φ† cwt
mmoi ēhōlħen napohi

Отъз а҃гсѣлсѡл҃ы-пем пи еѡт-
а҃б а҃цше па҃с ѿ пегни рен оу-
р҃ирпи-а҃мкот м̄печотом

10 οὕτως ἡμεῖς καὶ ἡμεῖς καὶ ἡμεῖς

Етаґі ґе нґе патґе ґе нтеґушнн
нса [па]нґс - а нґадоотн нте пат-
ле ґо мґанґс - ґе ешнн нте
патґе н шарок мґоот - арганаґ-

15 каѡи ѿмоу ꙗтеѡѡм немак
ѡе ис ѿ ꙗѡѡѡ - ꙗтеѡѡм
ѡѡѡ ꙗтеѡѡ

†] . c . [.] . & . . . [†
 . . .] παυλε σιτεκ η̄χονς ρινα η̄

20 ΤΕΡΩ[μ] ἸΩΩΙΚ-ΠΕΜ ΠΗ Ε-
ΘΟΥΔΗ

Δφραψ[ι ηξε] η[αυ]λε αφψε ηαφ ηηχω-
 λε[μ] αφσοη† ηοταριστον αφ-
 ρωλ ε ηιψτεκ[ο] αφοτ[ωμ αφ-

25 сω] пѣм пн є[Ѡ]отѣѣ тн[рот

Ἀστυων]ἰ δε εἶσθωμ[

(The eight lines following are illegible.)

†...† marks the junction of the Cairo and Leipzig fragments.

K2

рѣшап ꙗко ѿаѡсаѡи †[па-
ремси ѡапте ꙗко епс пап
ешоп ꙗе он ѡѡѡш е фѡ[рх
еѡѡ ѡпепѣрноѡ пѣѡѡѡш

5 μαρεψωπι

Җеп пехәурә җе етеммат-аҗот-
 оуру ероу пхе габринд птархн-
 аттелос пехасу пач җе хере
 пирәми пшотменпритү зитен

10 $\Phi\ddot{\tau}$ пем пирѡми

Асшшпн де ётаунав нѣе пайси е
 плаггелос нѣе пѣт - ацреѣ рѣ-
 жеп пецро ацерроѣ емашш
 хе ѡ пштелек тнри ерошѡи

15 ἡ φριτὴ ἡ πικροὺς - αὐτὴν ἐθού-
σα καὶ ἐπὶ τῶν αὐτῶν ἀποφύγει
ἀποφύγει οὐκ ἐπὶ τῶν αὐτῶν

†ἀγρω[οῦ]τεπ τε[ρ]χιε ἔβολ ἦν[ε] παρ-†
τελος ἀγῶμονι μῶσθ ἀγρο-

20 ποσοῦ - πεχαῖ πωστ̃ γε σορ μ-
 ωτεπ̃ ἐρε φ̃χομ̃ ἦτε παρ̃ος-
 τολος̃ ὡπ̃ι πεμωτεπ̃ ἡτεπ̃-
 φ̃ ὡπ̃ι μπαί ἀπομος̃ ἡ[τ]ε[φ̃]σι
 ωστ̃ ἦχε φ̃φ̃ πεμ̃ πεγαυτελος̃

25 ΕΘΟΥΑΗ

Πεξε παῖσι μιαντελος γε πα[στ] +
 οτωϋ ε πατ ε θεκλα τα[ς] ωπι μ[πα] +
 μοτ

Пеже патрелос ѡте пѡѣ пау хе [па-
30 ѡси-ке ѣ пѣроот не шате[тепнат
ѣ ѡекла тексѡпи отог еке[шѡпи пе-
мас ѡеп фом ѡте пѡѣ от[де текѡт-
хѡ ѡпепѡфѡрх пѡѡс от[де пек-
сѡма ппепѡфѡрх еѡѡл пѡѡс

35 Ιcxe χοδωυ . . . [

*Thekla thy sister.” And Paësi (?) said unto him: “Thou dost hate me, Paul, because I went in unto the clergy and the holy ones. For this is my delight wherein I delight. For God hath saved me from my sins.” And he consoled himself with the holy ones and departed to his house in peace. He lay down and did not eat or drink for three days. Now when Paul came to seek for Paësi, the servants of Paul said to Paësi: “If Paul cometh unto thee today, compel him to eat with thee. For lo, for three days he hath not eaten nor drunk.” . . . (l. 19) “Paul, be constrained, that we may eat bread with the holy ones.” Paul was glad, and went in haste and prepared a meal, and went unto the prison: he ate and drank with all the saints. . . while they were eating. . .

[Paêsi and Paul are arrested and kept in prison: Paêsi hopes to see his sister before his death.]

“...If the Lord bid, I will remain until the Lord bring her unto us. But if again He wills to separate us from one another, His will be done.” In that night there appeared unto him the Archangel Gabriel and said unto him: “Hail, O man that art worthy to be loved by God and men.” Now it came to pass that when Paësi saw the Angel of the Lord, he fell upon his face and was greatly afraid. For the whole prison was as light as day. The holy ones beheld the light, and were confounded and fell upon their faces. And the Angel stretched forth his hand and laid hold on them, and raised them up, and said unto them: “Be of good cheer, for the power of the Apostles is with you that ye may put to shame this lawless (Governor) that God and His holy Angels may be glorified.”

Paësi said unto the Angel: "I desire to see Thekla my sister before I die." The Angel of the Lord said unto him: "Paësi, seven days hence thou shalt behold Thekla thy sister, and thou shalt (always) be with her through the power of the Lord, and thy soul shall not be parted from her soul, nor thy body from hers. If thou desirest. . ."

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 3 (Cairo, no. 17^B).

....].. παεικ ριζειν πιβημα ιτε
] υπαυροτ ταλοκ ριζειν οτ-
 σλο]α μβενπι ιτευσαρτ βαροκ
 αρ]α φαερшорп ёрок ё пσλοα
 5 φ]παωשמ мпхрωм βαροκ
 οτορ φαερβниё ёхωк ιτεш-
 тем пхрωм οτωм ιоткап й-
 γωι ιτε текāфе
 Χемжом - οτορ шωпι ιотρωми й-
 10 жωри - же отни текмартвриа па-
 шωпι есф шпи мпай āпомос й̄
 пāћот
 Тотε πεξε πᾱнσι паγ - же па̄с̄ ма-
 жом пни отор фпaф мпасωма
 15 ё п̄βасαпос тирот йте п̄зкас-
 тирюп
 П[αυ]τελος δε йте па̄с̄ ачераспазес-
 ѿε ммоу - ачрωλ ерри ё п̄фи-
 оти хен отωот - ет а тооти
 20 де шωпι ачремс ρи п̄βнма йхе
 армениос п̄зотсз йте ракоф хе(п)
 п̄ѿеатроп
 Αγοταρσαρпι еѿрот̄пι паγ мпи-
 āпиос па̄нси пем пн еѿотаћ
 25 а]тенот етсopг йпотсх - пем
 потсадаотх йрапāлвсис μβενπ-
 пн - ёре отоп откоλλарюп то̄
 ё пегмотт - етсoхι п̄сωγ
 п]ем пн еѿотаћ тирот пхе пн-
 30 κ]εστιонариос етћорћер м-
 м]ωот ёћоλ шаптот̄εпот ριξε(п)
 п̄β]нма
 Ет а п̄зотсз па̄т ёρωот п]εхаγ м-
 панси] же п̄фармаѿос акхем-
 35 фпн м]п̄βасαпос йте п̄зикас -

ⲡⲟⲩ ⲛⲏⲥ [ⲡⲭⲥ] ⲡⲁⲓ ⲡⲛⲓ
 тириоп аке[м]: же сѿрот[... ф]пот
 де ар[и]ѿс̄ιā п̄п̄п̄отф м̄п̄[рм]от
 й̄каκ[ωс
 ⲡⲓⲁⲣⲓ[ο]с де [ⲡεχα]γ же ак̄. [...
 5 п]ем п[ε]καπολλωп [ⲡε]м
 артемис] ρωс - отор п̄εкоу-
 ро згоκλн]т[ιαν]ос етсaх̄ем
 Α[γ]ωп[т] п̄хе п̄зотсз ачерке-
 лети]п̄ ё тадоγ̄ ё отσλοα μβενπ-
 10 пн] п̄с̄εсар[ф] е]роу йхе пн[κ]εс-
 тионариос]
 Οτορ йф[отпот ас̄и е п̄]с̄нт̄ ёћоλ-
 х̄еп̄ ф̄фе п[хе гаћр]инλ п̄архн-
 а[т̄]ελος ... ρε[.....] паγ ачер-
 15 х̄нӣӣ ех̄ωγ х̄еп̄ пегтеп̄с
 ачсахи пемаγ х̄еп̄ п̄м̄с̄тир̄ио(п)
 пт]е тфе отор ачсарф̄ ба-
 роу [п]хе п̄к̄εστιонариос ιсхе(п)
 ахп̄ еф̄ м̄п̄εροот ш̄а ахп̄ ε̄
 20 Οτορ аγтωпγ йхе п̄зотсз ач-
 еркелетип̄ еγω μмос - же ā-
 п̄оти п̄течкерм̄и сатс̄ ё ф̄иом
 же х̄ос ... ρ же п̄х̄с̄ па[п]армет
 [м]аречи ф̄п̄от̄ п̄теγпа̄ρμεу е[ћ]оλ-
 25 х̄еп̄ па̄ι βасапос ιсхе отоп̄
 [ш]х[ο]м μмоу
 Єп̄з̄н̄ μмоп̄ по[ф]ф̄ еѿот̄п̄ ш̄х[ο]м
 ммоу м̄ф̄риф̄ м̄п̄απολλωп̄
 пем̄ ф̄артемис̄
 30 Х̄еп̄ ф̄от̄п̄от̄ е̄т̄ еγω μмо[с] ас̄и
 ёћоλх̄еп̄ п̄х̄рωм̄ йте п[σ]лоα п̄хе
 па̄нсӣ х̄еп̄ тхом̄ м̄п̄п̄ᾱ е[ѿот-
 аћ - ере п̄ατ̄τελος̄ йте п̄σ[с̄] амо-
 пн̄ п̄теγх̄ια - .. еп̄λ[

* Recto¹ "...will bring thee before the judgment-seat of [the King?], he will cause thee to be placed upon a bed of iron and shall put fire under thee. Verily I will be before thee upon the bed. I will quench the fire and will overshadow thee that the fire devour not a single hair of thy head. Be strong and be a man of might; for lo, thy martyrdom shall bring shame upon this lawless (Governor) for six months." Then Paësi said unto him: "My Lord, strengthen me, and I will give my body unto all the tortures of the *tribunal*." And the Angel greeted him and went up into the Heavens in glory.

Now when day was come Armenius the *dux* of Rakoti sat upon the judgment-seat in the theater. He commanded that the holy Paësi should be brought unto him with the holy ones. They were brought bound hand and foot with chains of iron, having collars (of iron) about their² necks; and the torturers followed hard after him and the holy ones, driving them along until they brought them before the judgment-seat. When the *dux* saw them, he said unto Paësi: "O sorcerer, hast thou felt the torments of the *tribunal*? Dost thou know that they...? But now, sacrifice to the gods and do not perish miserably."

But the holy man said unto him: "Thou... and thy Apollo and Artemis also, and thy abominable king Diocletian." The *dux* was angered, and commanded him to be placed upon a bed of iron and that the torturers should light a fire under him. [Straightway?] the Archangel Gabriel [came] down from Heaven [and]

1 Heading: "My Lord Jesus, the Christ, pity me." The page-number is lost and the position of the leaf consequently uncertain: possibly it should precede Frag. 2.

2 The original has "his:" the Coptic here oscillates between the singular and the plural.

THE MARTYRDOM OF PAËSI AND THEKLA

. . . him and covered him with his wings: he spake with him of the mysteries of Heaven. And the tormentors put fire under him from the fifth hour of the day unto the sixth hour.

And the *dux* arose and commanded, saying: "Come, let his ashes be cast into the sea. For he said: 'Christ will deliver me:' let Him come now and deliver him from this torment, if there is any strength in Him. For there is no god who hath power like Apollo and Artemis." Straightway, while he was yet speaking, Paësi came out of the fire of the bed through the power of the Holy Spirit, while the Angel of the Lord held his hand. . .

Frag. 4 (*Cod. Tisch.* xxiv, 37).

. ο]τορ ατριτορ
εϋρνη ε οντα . . [. . α]νσαρ†
ερωϋ ψαπτε [.]εϋ . [. .] ερωσις ε π-
ψωι εμαψω

(The remainder of the *recto*, which is very dim,
has not been deciphered.)

ο παδς ιης πχς παι πνι
εϋρηλ εοτωπ πεχωοτ παϋ γε
α πεκβαζανος σιψπι - ρηππε
ις πεπλας нем пенбала то . .
отор пенсωма отох
5 Ετ α πιμψ γε πατ ε πн εοотаδ ере
потсωма отох аτωψ евоλ
ετхω ммос γε отпш† пе ф†
мпдтос панси нем оекла теϋ-
сωπι
10 Αϋψε παϋ ηγε πдтос пайси
нем оекла теϋсωπι е пште-
ко отор аϋψε παϋ ε πεϋни п-
ге пзотз - мπεϋотωм
отде мπεϋсω еϋхонт еοђе
15 πшпπι ет а пн еοотаδ тнιτοτ
παϋ
Отор дорωоεа теϋсгimi аси ε-
δотп ε пзарикλiπос πεхас παϋ
ге еοђе от ко[τωм] мφоот ап
20 отде κсω ап[= та]χα ета пххрис-
тиδнос † ηραη[κ]отхι πшпπι
пак он
Αϋхонт ηге пзотз πεхас παс
ге какн - κεφαλн отк от(п) аре-
25 шемшп мпαι рап γε ιης еοђе
φαι δресазι ехеп пай фарматос
шепотхазι мпдπολλων ппш†
ηпот† γε †па† мпемот тнϋ
еοђнтот - πεхас παϋ γε δμοι
30 ρω ηтамшд мпαι таiδ -
Πεхас παϋ он ге аиґисι еи†зо ёрок
ге ренк сабоλ ηпххристiδнос
ммон γ† ерпнι ехωот ηге пот-
порт отон шхом ммоϋ ёро-
35 те пекаπολλων ηωπн ηкотр

* . . . they said unto him: "Thy torments are derided. Lo, our tongues and our eyes. . . and our bodies are whole." When the multitude beheld the holy ones with their bodies whole, they cried out, saying: "Great is the God of the holy Paësi and Thekla his sister."

* p. 70

The holy Paësi and Thekla his sister departed to the prison. And the *dux* departed to his house. He did not eat nor drink in his wrath because of the shame which the holy ones had brought upon him. And Dorothea his wife went into the *triclinium* and said to him: "Wherefore dost thou not eat nor drink? Perchance it is because the Christians have put some slight shames upon thee."

And the *dux* was angry, and said unto her: "Wretch, dost not thou then worship this Name Jesus, and therefore speakest on behalf of these sorcerers? Give thanks unto Apollo the great God that I do not put thee utterly to death on account of them." She said to him, "Would only that I were worthy of this honor!" She said also to him: "I am weary of begging thee to leave the Christians alone. Does not their God protect them? He is more powerful than thy dumb Apollo of stone."

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 5 (Cod. Tisch. xxiv, 39).

15 ⲓⲃ ⲛⲁ
 ⲉ]ⲑⲣⲟⲩⲱⲗⲓ ⲛⲛⲓ ⲉⲑⲟⲩⲁⲕ ⲉ ⲛⲱⲩ-
 ⲧⲉ[ⲕⲟ ⲱⲁ ⲛⲉϥⲣⲁⲥⲧ-ⲟⲩⲟⲩ
 ⲛ]ⲉⲛ ⲧⲫⲁⲱⲩ ⲛⲛⲉⲭⲱⲣⲉ ⲁϥ(ⲓ)
 ⲛⲭⲉ ⲛⲓⲁⲣⲣⲉⲗⲟⲥ ⲛⲧⲉ ⲛⲟⲩ
 5 ⲁⲗⲓⲱⲗⲓ ⲙⲡⲓⲁⲧⲓⲟⲥ ⲛⲁⲛⲥⲓ ⲉⲛⲱⲩ
 ⲉ ⲧ]ⲫⲉ-ⲁϥⲧⲁⲙⲟϥ ⲉ ⲛ[
 ⲛ[. .]ⲧⲫⲉ ⲧⲏⲁⲕⲓ ⲛⲧⲉ
 ⲧ. . .
 Ⲑⲟⲩⲟⲩ ⲁ[ⲧ]ⲓ ⲛⲓ ⲉⲑⲟⲩⲁⲕ ⲉⲑⲟⲗ ⲛⲁ-
 10 ⲭⲱϥ ⲉⲧⲉⲣⲁⲥⲛⲁⲗⲉⲥⲟⲉ [ⲙ-
 ⲙⲟϥ-ⲁⲧⲁⲙⲟϥ ⲉ ⲧⲡⲟⲗ[ⲓⲥ
 ⲛⲧⲉ ⲛⲓ ⲉⲑⲟⲩⲁⲕ-ⲉⲥⲧⲟⲧⲥ
 ⲛⲡⲟⲩⲏ ⲑⲓ ⲱⲛⲓ ⲙⲙⲓⲛⲓ-ⲉⲥ-
 ⲉⲣⲟⲩⲱⲛⲓ ⲉⲣⲟⲧⲉ ⲫⲣⲓ ⲛⲟⲩ-
 15 ⲟⲩⲁ ⲛⲕⲱⲏ ⲛ-
 ⲥ[ⲟⲛ]
 Ⲑⲟⲩⲟⲩ ⲁ]ⲑⲟⲗϥ ⲛⲭⲉ ⲛⲓⲁⲣⲣⲉⲗⲟⲥ
 ⲁϥⲧ[ⲁⲙ]ⲟϥ ⲉ ⲟⲩⲛⲓⲱⲧ ⲛⲓ ⲉϥ-
 ⲧⲁⲓⲛ[ⲟ]ⲩⲧ ⲙⲙⲁⲱⲩ-ⲉϥⲧⲟⲧⲥ
 20 ⲛⲱⲛⲓ ⲛⲁⲟⲩⲓ ⲛⲁⲕⲁⲛ-ⲉⲥ-
 ⲥⲉⲧ ⲁⲕⲧⲓⲛ ⲛⲟⲩⲱⲛⲓ ⲉ-
 ⲑⲟⲗ
 ⲥⲣⲉ ⲛⲓⲛⲓ ⲉⲧⲉⲙⲙⲁⲩ ⲟⲓ ⲛⲥⲟ-
 ⲁ ⲥⲧⲟⲗ-ⲉⲧⲥⲉⲧ ⲁⲕⲧⲓⲛ
 25 ⲛⲟⲩⲱⲛⲓ ⲉⲑⲟⲗ-ⲉⲣⲉ ⲛⲓ-
 ⲥⲧ[ⲟ]ⲗⲟⲥ ⲉⲧ ⲥⲁ ⲣⲓⲥ ⲙⲡⲓⲛⲓ
 ⲉⲧⲟⲓ ⲛⲭⲉ-ⲟⲩⲟⲛ ⲕⲉⲗⲉ
 ⲥⲁ ⲛⲓⲧ ⲙⲡⲓⲛⲓ-ⲟⲩⲟⲩ ⲕⲉ-
 ⲗⲉ ⲛⲥⲧⲟⲗⲁⲟⲥ ⲥⲁ ⲛⲉⲓⲉⲏⲧ ⲙ-
 30 ⲛⲓ ⲥⲁⲛⲣⲓ ⲁⲉ ⲙⲡⲓⲛⲓ ⲉⲧ-
 ⲧⲁⲭⲣⲓⲟⲩⲧ-ⲛⲭⲉ ⲟ ⲛⲥⲧⲟⲗⲟⲥ
 ⲉⲧⲧⲁⲓⲛⲟⲩⲧ-ⲛⲁϥⲕⲓⲛⲧ ⲛⲉ
 ⲙⲫⲣⲓⲧ ⲛⲟⲧⲉⲕⲕⲓⲛⲥⲓⲗ-

ⲛⲏ
 ⲁⲓⲭⲟⲩⲱⲧ ⲥⲁ ⲛⲉⲓⲉⲏⲧ ⲛⲉ
 ⲁⲓⲛⲁⲩ ⲉ ⲟⲩⲛⲓⲱⲧ ⲛⲟⲩⲟⲛ[ⲟⲥ
 ⲉϥⲧⲟⲥⲓ ⲙⲙⲁⲱⲩ ⲉⲣ[ⲉ ⲟⲩ-
 ⲟⲛ ⲓⲏ ⲛⲧⲱⲧⲉⲣ ⲙⲙⲟϥ-ⲱⲁ-
 5 ⲧⲉⲕⲱⲩⲉ ⲉ ⲛⲱⲩ ⲉ ⲛⲟⲩⲟ-
 ⲛⲟⲥ
 Ⲑⲟⲩⲱⲧ ⲧⲁⲣ ⲛⲉ ⲛⲧⲁⲓⲟ ⲙ[ⲛⲟⲩⲟ-
 ⲛⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲛⲉ[ⲙ ⲛ]ⲉϥ-
 ⲧ]ⲱⲧⲉⲣ-ⲟⲩⲟⲩ ⲛⲉ [ⲟ]ⲩⲟⲛ ⲟⲩ-
 10 ⲛⲓⲱⲧ ⲛⲱⲟⲩ ⲕⲱⲧ ⲉⲣⲟϥ-ⲉ-
 ⲣⲉ ⲟⲩⲟⲛ ⲑⲁⲛⲛⲓⲱⲧ ⲛⲱⲩⲛⲓ
 ⲟⲓ ⲛⲭⲱⲗⲟⲙ ⲉⲣⲟϥ ⲙⲡⲕⲱⲧ
 ⲉⲧⲟⲛⲧ ⲛⲕⲁⲣⲛⲟⲥ ⲉⲧⲛⲁ-
 ⲛⲉⲩ-
 15 Ⲑⲟⲩⲟⲩ ⲉⲣⲉ ⲛⲥⲟⲟⲛⲟⲩⲱⲧ ⲛⲛⲱⲩ-
 ⲱⲛⲓ ⲛⲟⲧⲉⲙ ⲙⲙⲁⲱⲩ ⲟⲩⲟⲩ
 ⲁⲓⲛⲁⲩ ⲉ ⲟⲩⲟⲛⲛⲓ ⲛ[ⲛⲟⲩ]ⲏ
 ⲭⲓ ⲑⲓⲭⲉⲛ ⲛⲟⲩⲟⲛⲟ[ⲥ-] ⲟⲩⲟⲩ
 ⲁⲓⲛⲁⲩ ⲉ ⲭⲱⲗⲟ(ⲙ) ⲏ ⲙⲙⲁⲣ[ⲧⲁ]ⲣⲓⲧⲓⲥ
 20 ⲭⲓ ⲑⲓⲭⲉⲛ ⲛⲟⲩⲟⲛⲟ[ⲥ-] ⲁⲓ-
 ⲭⲟⲩⲱⲧ ⲟⲛ ⲁⲓⲛⲁⲩ ⲉ ⲛⲥⲧⲟ-
 ⲗⲟⲥ ⲛⲧⲉ ⲛⲥⲧⲟⲗ-ⲉⲣⲉ ⲟⲩ-
 ⲟⲛ ⲛⲟⲩⲟⲛⲟⲥ ⲥⲁ ⲛⲉⲓⲉⲏⲧ ⲙⲡⲓ-
 ⲥⲧⲟⲗⲟⲥ-ⲛⲥⲧⲟⲗⲟⲥ ⲟⲩⲁⲓ
 25 ⲕⲁⲧⲁ ⲥⲫⲓⲣ ⲙⲡⲓⲥⲧⲟⲗ-
 ⲟⲥ
 ⲛⲁⲩⲫⲟⲣⲱ ⲛⲉ ⲛⲉⲛ ⲟⲩⲧⲁⲓ[ⲟ] ⲟⲩⲟⲩ
 ⲉⲣⲉ ⲟⲩⲭⲱⲗⲟⲙ ⲙⲙⲁⲣⲧⲁⲣⲓⲧⲓⲥ
 ⲛⲉⲛ ⲛⲟⲩⲟⲛⲟⲥ-ⲛⲟⲩⲟⲛⲟⲥ
 30 ⲟⲩⲟⲩ ⲛⲁⲣⲉ ⲟⲩⲛⲓⲱⲧ ⲛⲱⲩⲛⲓ
 ⲣⲓⲧ ⲛⲉ ⲕⲁⲧⲁ ⲟⲩⲟⲛⲟⲥ-ⲉⲣⲉ
 ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲛⲡⲓⲧⲁⲣ ⲫⲟⲣⲱ
 ⲉⲑⲟⲗ ⲑⲓⲭⲉⲛ ⲛⲟⲩⲟⲛⲟⲥ
 ⲁⲛⲟⲕ ⲛⲁⲛⲥⲓ ⲁⲓⲛⲁⲩ ⲉ ⲟⲩⲗⲟⲩⲧⲓⲣ

- * p. 81 * [The *dux* commanded] them to remove the holy ones to the prison until the next day. And in the middle of the night the Angel of the Lord came and carried the holy Paësi aloft into Heaven and showed him . . . [of] Heaven, the city of . . . And the pure ones came forth to meet him and greeted him. They showed him the city of the pure ones, which was of gold and precious stones, shining more than the sun a thousand times. And the Angel . . . him and showed him a great house, exceeding glorious, made of stones of many colours, and flashing forth rays of light. That house had porticoes which flashed forth light. The pillars on the south side of the house were sixty; another sixty were on the north side of the house, and another sixty pillars on the east side of the house. Beneath¹ the house were seventy strong and glorious pillars; and it was built like a Church. * I² looked towards the east and saw a great throne, very high: it had twelve steps, until one came up to the throne. And great was the splendor of that throne with its steps; and a great glory surrounded it. There were great trees shading it³ round about, bearing good fruit: and the smell of the trees was exceeding sweet. And I saw a scepter of gold upon the throne, and I saw two crowns of pearl upon the throne. I looked also and saw the pillars of the portico, and there was a throne to the east of the colonnade, one colonnade beside the other.⁴ They (the thrones?) rose up in splendor; and there was a crown of pearl on each of the thrones. And there was a great tree planted near the throne, each one of its branches spread out over the throne. . . . And I, Paësi, saw a laver. . . .

1 *i.e.* supporting the house.

2 From here onwards the description is attributed to Paësi himself (see l. 34).

3 Lit. 'crowning it.'

4 The meaning is obscure.

XXII. THE MARTYRDOM OF PETER OF ALEXANDRIA

Parchment. Fragment (Cairo, no. 50), 17 × 15.7 cm., from the upper and outer part of a leaf paged $\overline{\text{μα}}$, $\overline{\text{μβ}}$. For the hand, which is somewhat small, cp. Hyvernāt, *Album*, Plate xli, ii.

The text is part of the peroration and conclusion of an Encomium on an Archbishop and Martyr ($\overline{\text{μα}}$ ll. 13 f., $\overline{\text{μβ}}$ ll. 10 f.) who is almost certainly Peter I of Alexandria (300–311 A.D.). It does not however belong either to the *Panegyric* or to the *Martyrdom* of Peter already published.¹

$\overline{\text{μα}}$

...[...]. $\overline{\text{α}}$... α $\overline{\text{α}}$
 α]γίος ἄμαρτυ-
]. с етепрот
] μαρεпотωпг
 5] ἡγῶμιν ἡταγ εἰπα
 птегтωѣг] εхωп παгρεп п $\overline{\text{χ}}$ с фαι
 етагшопг] ἡтотг
]. $\overline{\text{χ}}$ и немап ἡеп πисωма
]таг ἡе тирс ē шωп
 10 ἡотпрос]тагис прото маллон
]. п ἡатеп п $\overline{\text{χ}}$ с =
]ог да ἡпн εθотаѣ φω(п)
].. фαι пишѣ пархн-
 епископос от]ог ммартѣрос п[е
 * * *

$\overline{\text{μβ}}$

пхе пис[.]ггнт[
 Пимапотѣ да [.]о.[
 жотшт ē пωот [
 прос отснот ἡ[
 5 агшωпн егжотшт[ē пишω
 ἡснот пѣеп ἡса ἡ[ωот ἡте ѳмет-
 отро ἡпнфнотї =
 Ἰаг εсешωпн пап тиро[т . . .
 ἡмос гитеп пѣго п[те пѣгис п-
 10 архнѣпископос от]ог ἡмартѣ-
 рос ἡте п $\overline{\text{χ}}$ с аѣѣа п[етрос нем
 пн εθотаѣ тиро $\overline{\text{т}}$
 Етѡот ἡфѡт п[ем пишнрї нем
 пѣпѣа εθотаѣ ἡре[гтапѣо отог
 15 ἡомоотсїос нема[г ἡпот нем
 [пснот пѣеп нем ша епег пте]
 [пепег тиро $\overline{\text{т}}$ амин.]

*... the holy Martyr... faithful... Let us show forth... his will, that he may pray for us in the presence of the Christ Who hath taken him to Himself... while he was with us in the body... in all this manner to become an advocate, nay rather an... in the presence of the Christ... the holy ones poured (?)... this great Archbishop and Martyr of...

* *Recto*

*... But the lover of God [was ever?] looking to the Glory [which is not] for a time, [but was] looking up at all times to the glory of the Kingdom of Heaven. May this Kingdom become (the possession) of us all [who seek for?] it, through the prayers of the holy Archbishop and Martyr of Christ, Abba Peter, and of all the Saints; glorifying the Father and the Son and the Holy Spirit, the Giver of Life, Who is consubstantial with Him, now and at all times and forever and ever, Amen.

* *Verso*

¹ Hyvernāt, *Les Actes des Martyres*, pp. 247 ff., 263 ff.

XXIII. TEXTS RELATING TO SAINT MACARIUS

A. *Four Odes on Saint Macarius.*

Odes I–II. Paper. Two leaves, numbered —π, —πα and measuring 26 × 17.5 cm., from a fourteenth century ms. (Cairo, no. 93, Group 2 c) containing a collection of Hymns or Doxologies on Saints and Martyrs.¹ For the general style and script compare Plate XXIII A.

The first Ode is based on a passage in the Coptic *Life of Macarius*² which is worked up with more literary skill than is usual in compositions of this kind. The conclusion is missing, but there remain fifteen stanzas, written as paragraphs, each containing four short verses or lines carefully distinguished by circular red stops.

The second Ode, entitled “Abba Makari and his Children,” is complete save for the last two lines of the final stanza, which are supplied below from the Vatican *Theotokia* (*Cod. Vat. Copt.* xxxviii, fos. ٢٨٢ verso—٢٨٣ recto). The more important variants of the Vatican text are noted below.³ The first six stanzas deal with the four-headed Cherubim⁴ who guarded Macarius and who is interpreted as symbolizing the Founders of the Four Monasteries of Shiêt.⁵ The last four stanzas (which in the Curzon *Theotokia*⁶ alone appear under the above title) briefly notice the worthies of Shiêt, Moses the Black, the Forty-nine Martyrs. Each of the ten stanzas is divided by stops into four lines of somewhat greater length than those in the foregoing Ode.

Odes III–IV. Paper. Two leaves, 24.5 × 16.5 cm., numbered πα, παβ, from the *Difnâr* described below (No. xxxviii f). For the style and script compare Plate XVIII B.

Two complete and successive Odes to Saint Macarius, composed for the melodies ‘Batos’ and ‘Adam’ respectively, and appointed for use on Phamenôth 27 (the Commemoration of Saint Macarius). The first four stanzas of the first Ode are also extant in a parchment leaf from a smaller book of hymns (below, No. xxxviii g). They are there preceded by the following rubric: ⲥⲟⲩ ⲧⲉ ⲙⲙⲉⲥⲱⲣⲏ — ⲡⲁⲛⲓⲛⲓ ⲉⲃⲟⲩⲛ ⲡⲧⲉ ⲡⲗⲧⲙ—ⲫⲁⲛⲟⲛ ⲙⲡⲉⲛⲓⲱⲧ ⲁⲉⲉⲁ ⲙⲁⲕⲁⲣⲓ (red) ⲉⲃⲟⲩⲛ ⲉ ⲱⲛⲓⲧ + ⲉⲧⲱ ⲙⲁⲣⲟⲩⲩⲁⲥⲱ + ⲩ ⲡⲓⲁⲕⲁⲗⲱⲛ (black) ⲫⲱⲗⲓ ⲏⲭ(ⲟⲥ) ⲉⲁⲧⲟⲥ— (red); i.e. the hymn was also used on Mesôrê 19, the Feast of the Translation of Saint Macarius. The variant readings of this second copy are added at the foot of the complete text and are distinguished by the symbol P. Ode III originally ended with the fifth stanza; but the appended stanzas are in no way distinguished in the ms.

¹ These and other leaves of the same character are identical in script, material, size, and style with a group of leaves from the *Theotokia* found in 1921. Probably there were two volumes supplementary to the *Theotokia* containing these Doxologies.

² *A.M.G.* xxv, p. 93.

³ I am indebted to Dr De Lacy O’Leary for a copy of the Vatican text.

⁴ As usual, ‘Cherubim’ is treated as a singular. In *A.M.G.* xxv, 72 the ‘Cherubim’ is described as having six wings and many-eyed. For the archaeological value of the first part of this Ode see *A.A.C.M.* I, iv, § 5, and below, p. 122, note 2.

⁵ On the Four Monasteries see *H.N.S.* I, § vii.

⁶ Curzon mss., no. 131, fo. 112^a (I owe this reference to W. E. Crum).

TEXTS RELATING TO SAINT MACARIUS

Ode I.

αββα μακαρι πιπυστ
† ηγε πωοτ • αψωπι πεμ
πιомни • πιπυστ αββα μακαρι •
πιππατοφορος + —
Αυωωш гар ёроу • потхом есотаб •
5 ете пихеротѣм пе • исхеп тархн •
Бремеи нотеоот • хен писпе-
лешп • еурмететап • хен пи-
графн есотаб + —
Ауотонг ёроу • ѝхе пихерот-
10 ѣм • аусажі немај • мпаі рн-
† еушв ммос + —
Хе апат ёрок макарі • мперсїсі
һрнт • һтектакo һпекһїсі •
еоће пωот һпіρωмї + —
15 Акшапшок ёбол • һпаретн тн-
рот • ахос хен пекрнт • хе а-
нок отрегепоеи + . . . —
Апат є пекадагалолї макарі • хе аг-1
һонт є шок ёбол • мпершв
20 һпїащор етρωот є тако м-
пеготтар + —

¹ Page-heading: पा ॐ पोत

Апат е пекшишп макари • же цопт
н(пи)карпос • мперхѧ пи҃галаѣ н-
те тфе • є сѡк мпецоттаз

25 Апат є пекѡро макари • же цмер
нѧгаѡон • мперхѡ нписипѡоти •
є зшѡатс єроу ⁊ —

Апат є пекхои макари • же цопт
пхрима ѡтро • мперхѡ ппи-
зѡми нте фюм • є ѡмсѹ є песнт •

30 Апат є пекриѳи макари • ет акот-
ар тотк єхѡу • мперхотшт е1... •
тарешѡпи еркѡлж:—

Етацсѡтем є паг • нхе аѳѧа
макари • аѡшѡ єѳол еурѡи •
мпаг риф еурѡ ммос ⁊ —

Хје аш пе пасисі нрнт • ѡпок ѡа
пиречерпоѳи • єт а пиѳпа етѡѡт
такѡ нтаѳѣтхн ⁊ —

40 Аш пе пасисі нрнт • ѡпок ѡа пи-
речерпоѳи • мпишеп ѳисі ѡ-
пок • нем отсон єпер • и —

Етацсѡтем є паг • нхе пихе-
ротѳим • аѡшотштѡт єхѡу

¹ € is added by the 1st hand to the right arm of τ: above are traces of an illegible addition.

Abba Makari the Great.

The God of Glory was with the just one, the Great Abba Makari, the Spirit-bearer,
For He assigned unto him a holy Power, even the Cherubim, from the beginning.
Whilst he was sitting one day in the cave, meditating upon the Holy Scriptures,
There appeared unto him the Cherubim and spake with him on this wise, saying:
“Look to thyself, Makari, be not proud of heart: lose not thy labor because of the glory of men.
“When thou hast fulfilled all the virtues, say in thine heart: ‘I am a sinner.’ . . .
“*Look to thy vineyard, Makari, for it is near the vintage:¹ let not mischievous foxes destroy its fruit. * fo. 80
“Look to thy tree, Makari, for it beareth fruit: let not the fowls of the air spoil its fruit.
“Look to thy treasury, Makari, for it is full of good things: let not thieves break into it.
“Look to thy ship, Makari, for it is full of royal treasures: let not the waves of the sea overwhelm it.
“Look to thy plough, Makari, to which thou hast set thy hand; look not aside to that which maketh it (?)
become crooked.”
When Abba Makari heard these words, he cried out, weeping, and spake on this manner:
“What is my pride of heart, sinner that I am, when evil spirits corrupt my soul?
“What is my pride of heart, sinner that I am? I have not labored with a brother² at any time.”
When the Cherubim heard this, he commended him. . . .

1 Or (less probably) 'it is nigh to ending (perishing).'

2 *i.e.* 'I have never spent pains over a brother.'

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Ode II.

αββα μακαρι нем пещири бат(ос)¹

Πιχεροσθιμ εομνι εροκ •
παθε πιωτ αββα μακαρι •
ψατεσενк е παг ψαρεт •
εχοι π̄ λ̄просωπον •

5 Οτρο λ̄μοτι нем отро λ̄маси •
отро ἰρωμι нем отро ἰπαντος •
φαι пе π̄т̄пос λ̄п̄ιχεροσθιμ •
ката псажи ἰτ̄трафи •

Επαῖνι λ̄πιρο λ̄μοτι • εхен
10 πεπιωτ αββα μακαρι • хе ач-
шопи ἰот̄моτι ἰχωρι² • от̄не
π̄π̄па λ̄попирон • +

Επαῖνι λ̄πιρο λ̄маси • εхен пе(п-)
ιωт αββα ιωανнис • хе п̄ооу
15 ач̄со λ̄пише е п̄шот̄ωот • ша(п-)³
теуρωт⁴ ач̄т̄ карпос • +—

Επαῖνι λ̄πιρο ἰρωμι • εхен
πεπιωт αββα π̄шои • хе ἰ̄ооу
аχсажи нем п̄х̄с • λ̄фрит̄ λ̄-
20 мωт̄енс π̄п̄омооетис • +—

¹ red. нем пн еθ(от̄аѠ), *Vat.* ² еӯре̄м̄ре̄м, *Vat.*

³ p. p̄a begins. ⁴ ет̄шот̄ωот ач̄ф̄ири ē̄о̄л, *Vat.*

Επαῖνι λ̄πιρο ἰπαῖντος • εхе(п)
пепиот̄ ἰρωмеос • хе ἰ̄оωот
а̄т̄си ἰ̄раптеп̄з ἰх̄ρωм • а̄тер
са̄Ѡт̄п е̄ паг ψаρεт •

25 Ιс мωт̄ен п̄ιχамн̄ з̄ωу • ач̄т̄ ē̄ро̄т(п)
е̄ паг ψаρεт • а̄ерфор̄пн̄ ἰ-
п̄ιχ̄лом̄ ἰа̄о̄лом̄ ἰте̄ т̄мет̄а̄

Π̄μ̄о̄ λ̄μ̄φ̄ • π̄ῑε̄λλοι ἰте̄
π̄ӣша̄ρεт • а̄т̄φ̄ωп̄ λ̄п̄от̄-
30 сп̄оу ē̄̄о̄л¹ • з̄ӣх̄еп̄ т̄пет̄ра ἰ-
те̄ π̄а̄мо̄т̄п̄ • +—

Τᾱт̄ӣа̄ ε̄λλᾱρῑа̄ т̄а̄т̄ӣа̄ а̄на̄ста-
сӣа̄ • т̄а̄т̄ӣа̄ а̄ρῑψ̄ῑма̄ • π̄ӣше-
лет̄ ἰте̄ п̄х̄с • +—

35 Н̄ито̄пос̄ ет̄ а̄кс̄ем̄п̄ӣто̄т̄ • па-
о̄с̄ ἰιωт̄ αββα μακαρι • с̄ε̄п̄а̄кн̄(п) а̄п̄
[е̄т̄т̄ от̄та̄з̄ • ша̄ т̄с̄т̄п̄те̄л̄ӣа̄ ἰте̄
паг ē̄п̄ер̄ •

Т̄ω̄ē̄з̄ λ̄п̄о̄с̄ ē̄з̄р̄н̄ӣ ē̄х̄ωп̄ • па̄о̄с̄

40 ἰιωт̄ αββα μακαρι • нем̄ п̄ек-
шӣрӣ ἰ̄ста̄т̄ро̄ф̄оро̄с̄ • те̄ӯх̄(ω)]

¹ а̄ п̄ӣε̄а̄р̄е̄а̄ро̄с̄ з̄ω̄те̄ē̄ λ̄μ̄ωот̄, *Vat.*

Abba Makari and his Children.

(Melody) 'Batos.'

The Cherubim who abode with thee, my Lord Father, Abba Makari, until he brought thee unto these deserts,¹ had four faces:

A face of a lion and a face of a bull, a face of a man and a face of an eagle. Such is the fashion of the Cherubim according to the word of the Scripture.²

I will liken the face of a lion unto our Father Abba Makari; for he became a mighty lion against the evil spirits.

I will liken the face of a bull unto our Father Abba John; for he *planted the tree in the dry ground, till it bare fruit.³

I will liken the face of a man unto our Father Abba Pishoi; for he spake with Christ,⁴ like Moses the Law-giver.

I will liken the face of an eagle unto our Roman Fathers; for they received wings of fire and sped into these deserts.⁵

Lo, Moses the Black also came into these deserts: he wore the unfading crown of martyrdom.⁶

The Forty-nine Martyrs, the old men of the deserts—they poured forth their blood upon the Rock of Piamoun.⁷

The holy Ellaria (Hilaria), the holy Anastasia, the holy Aripsima, the brides of Christ.⁸

The Sanctuaries which thou hast established, my Lord Father, Abba Makari, shall not cease to bear fruit until the end of this age.

Pray the Lord for us, my Lord Father, Abba Makari, with thy cross-bearing sons, that He may forgive (us our sins).

¹ See *Life of Macarius* (*A.M.G.* xxv, 72 ff.).

² *Ezekiel* 1, 10 (cp. *Macarius, Hom.* 1, 1, commenting thereon). In the Haikal of Benjamin at the Mon. of S. Macarius the NE. soffit of the dome is decorated with the painting of a four-headed 'Cherubim.' This doubtless represents the Cherubim of Macarius reputed also (cp. No. xxiii c) to have appeared at the Consecration of this Sanctuary. (See *A.A.C.M.* 1, iv, § 5.)

³ Cp. No. xxiv, 2, and see *H.N.S.* 1, vii, § 5.

⁴ See *H.N.S.* 1, vii, § 6.

⁵ The Coptic *Life* of these Saints (Maximus and Domitius)

gives a different version of their arrival (*A.M.G.* xxv, 293); but note that the Karet el Mulûk, the hill with which these saints are associated, was formerly known as the Hill of the *Eagle-Stones*.

⁶ See *H.N.S.* 1, x, § 4.

⁷ *id.*, 1, x, § 7, and references there given.

⁸ *id.*, 11, i, § 3; iv, 2. The connexion of Arepsima with Scetis, however, is obscure. She is commemorated in the *Synax.*, Tût 29 (ed. Basset, pp. 92 ff.), as having been martyred in Armenia. May we conjecture that her body was brought at some date to the Armenian Monastery in Shiêt (on which see *H.N.S.* 1v, v, § 4) ?

TEXTS RELATING TO SAINT MACARIUS

Odes III-IV.

<u>1a</u>	<u>2c</u>	(Orn.)	<u>3c</u>	<u>pa</u>
*	*		*	
Сот к̅з̅ м̅паѣот фаменѡ п̅а̅т̅иос аѣѣа макари батос	السَّابِعِ والعشرين من برمبات			35
Парототпоу п̅тотѡελн̅а + п̅хе пиш̅а̅ч̅ет̅ п̅те ш̅и̅нт̅ + п̅с̅ещ̅еш̅ ¹ с̅ѡи̅п̅от̅у̅и̅ е̅х̅ол̅ + м̅ф̅ри̅ѓ̅ п̅ѡт̅кри̅поп̅ +				40
× <u>pa</u> 5 × П̅с̅ер̅ѡс̅ о̅тор̅ п̅с̅ес̅м̅от̅ ² + п̅ем̅ пиш̅л̅ол̅ т̅ир̅у̅ п̅и̅и̅- мопа̅х̅ос̅ ³ + е̅р̅ни̅ е̅х̅еп̅ п̅ек̅х̅и̅п̅и̅ ш̅ар̅оп̅ ⁴ + ѡ̅ п̅и̅- пи̅щ̅ ⁵ аѣѣа макари +				
10 Хе̅ о̅т̅[и̅] ⁶ е̅х̅ол̅г̅и̅т̅от̅к̅ а̅ п̅[и̅щ̅а̅]ч̅ет̅ + ш̅оп̅и̅ м̅ф̅ри̅- ѓ̅ п̅ра̅п̅ѣ̅ак̅и̅ ⁷ + п̅и̅ма̅ е̅те̅ м̅мо̅п̅ р̅ѡ̅м̅и̅ п̅р̅н̅т̅у̅ ⁸ + а̅к̅- ма̅ро̅т̅ ⁹ п̅а̅т̅иос̅ п̅те̅ ф̅ [†] +				
15 На̅и̅ е̅т̅ а̅к̅ро̅ко̅т̅ ¹⁰ п̅ра̅п̅ма̅- то̅и̅ + п̅ре̅ч̅м̅и̅щ̅и̅ п̅ка̅л̅ѡс̅ + о̅н̅ѣ̅ п̅и̅з̅ра̅к̅ѡп̅ п̅а̅п̅ос̅- т̅ат̅и̅с̅ + п̅ем̅ п̅е̅р̅п̅от̅- ме̅ро̅п̅ е̅т̅р̅ѡ̅т̅ +				
20 О̅ѡ̅еп̅ те̅п̅ѓ̅ро̅ е̅ро̅к̅ + р̅ѡс̅ ш̅и̅ри̅ п̅те̅ п̅е̅ке̅т̅у̅х̅и̅ + ма̅- ѓ̅ро̅ м̅п̅ѡс̅ е̅р̅ни̅ е̅х̅ѡп̅ + п̅те̅ч̅у̅ха̅ п̅еп̅п̅о̅ѣ̅ па̅п̅ е̅х̅ол̅ +				
25 Фа̅ме̅н̅ѡ̅ п̅е̅ п̅и̅а̅ѣ̅от̅ + × е̅т̅ а̅ке̅м̅то̅п̅ м̅мо̅у̅ п̅р̅н̅т̅у̅ + х̅еп̅ п̅и̅ѣ̅ро̅от̅ п̅со̅т̅ к̅з̅ + О̅тор̅ р̅и̅п̅п̅е̅ а̅ѓ̅и̅ ш̅ар̅ок̅ + п̅хе̅ п̅и̅х̅е̅ро̅т̅ѣ̅м̅ е̅т̅т̅и̅ +				
30 п̅ем̅ р̅а̅п̅х̅ѡ̅ро̅с̅ п̅а̅т̅т̅е̅- ли̅ко̅п̅ + п̅ем̅ п̅ѡ̅ѡ̅т̅т̅е̅ п̅и̅п̅и̅з̅и̅ке̅ос̅ +				
1 о̅тор̅] р̅т̅от̅щ̅еш̅, P.	2 п̅ѓ̅с̅и̅мо̅т̅, P.			
3 п̅те̅ [п̅и̅м̅]о̅па̅х̅ос̅, P.	4 р̅ар̅ѡ̅т̅, P.			
5 [п̅а̅]ѡ̅с̅ п̅и̅ѡ̅т̅, P.	6 P adds ταρ.			
7 [ш̅]ѡ̅п̅и̅ м̅ѣ̅ак̅и̅, P.	8 п̅р̅н̅т̅от̅ (sic), P.			
9 а̅т̅мо̅р̅, P.	10 о̅тор̅ а̅к̅ро̅ко̅т̅, P.			
			</	

¹ о̅то̅]р̅ п̅то̅т̅щ̅е̅ш̅, P.

³ п̅те̅ [п̅и̅м̅]о̅па̅х̅ос̅, P.

⁵ [па̅]ѡ̅с̅ п̅и̅ѡ̅т̅, P.

⁷ [ш̅]ѡ̅п̅и̅ м̅ѣ̅а̅к̅и̅, P.

⁹ а̅т̅мо̅з̅, P.

² п̅ѓ̅и̅с̅мо̅т̅, P.

⁴ р̅а̅р̅ѡ̅т̅, P.

⁶ P adds с̅а̅р̅.

⁸ п̅р̅н̅т̅о̅т̅ (sic), P.

¹⁰ о̅тор̅ а̅к̅ро̅ко̅т̅, P.

The xxvii Day of the Month Phamenôth.¹ The holy Abba Makari.

(Melody) 'Batos.'

Let the deserts of Shiêt rejoice and be glad: let them give forth fragrance like a lily.

Let them sing and give praise with the whole race of the monks for thy coming unto us, O great Abba Makari.

For lo, through thee the desert is become like a city; the place wherein there was no man, thou hast filled with holy men of God.

¹ The death-day of S. Macarius. The first hymn was also used on Mesôrê 19, the date of his Translation (see

Introductory Note).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Thou didst gird them as soldiers, champions of might against the apostate dragon and his wicked legions. Wherefore we pray thee, as sons of thy prayers, entreat the Lord for us to forgive us our sins.¹

Phamenôth was the month wherein thou didst fall asleep, on the seven and twentieth day . . .²

And lo, there came unto thee that Cherubim with choirs of angels and the companies of the Just.

And he spake unto thee as a brother with his brother: "Haste thee and come forth; for all these wait for thee."

And when thou wast filled with a great joy, thou didst say: "My Lord Jesus, into Thy hands I commend my spirit."

Pray, etc.

The same again. (Melody) 'Adam.'

A blessed one art thou, Our Father Abba Makari, Bearer of the Spirit, The Father of the Monks. Nobly didst thou run in the course, until thou didst receive the summons to the banquet.

Thou didst become an example to us in thy discipline, and thy prayers, (and) in thine endurance.

Thou wert a faithful and wise servant, in that thou didst well the will of thy Lord.

Thou didst hear the voice: "Well done, good and faithful servant,

Since thou hast been faithful in small things, enter thou into the joy of thy Lord."

Through the (prayers), etc.

B. *Macarius and the Hieracite.*

Parchment. Two leaves from a single ms. Frag. 1 (*Cod. Tisch.* xxvi, 3), 28 × 20.5 cm., is paged ٣٧ (first page of quire ٤) and ٣٨.³ Frag. 2 (Cairo, no. 58), 29.6 × 21.7 cm., is paged (on the *verso*) ١٦٨. The written column measures 20.3 × about 13 cm.: the stops used are = and (occasionally) -. The hand, characterized by its heavy downstrokes (see Plate IX B), is similar to that of No. xxi, Frags. 1 and 5, and may be identical with the hand of Hyvernat, *Album*, Pl. XLIII (late twelfth to early thirteenth century).

The fragments belong to an excerpt from the Coptic version of the *Lausiac History*⁴ relating to Macarius (whereof the complete text is extant in *Cod. Vat. Copt.* LIX, 8),⁵ and correspond to fos. 156 *verso* and 160 *recto-verso* of that ms. They are here published for comparison with the Greek text published by Preuschen.⁶

Butler rejects the anecdote of the encounter with the Hieracite who denied the Resurrection, but admits the healing of the demoniac boy.⁷ Apart from the extracts given by Zoëga, the Vatican text has not been published.

¹ What follows is either a distinct hymn or an addition.

² A line appears to have dropped out of this stanza.

³ See Leipoldt, *L.c.*, p. 409.

⁴ See Zoëga, *Cat.*, no. LXX (p. 127).

⁵ I am indebted to W. E. Crum for the loan of photographs of this ms.

⁶ *Palladius u. Ruffinus*, pp. 124 ff. Our fragments correspond to pp. 126, ll. 6 ff., and 129, l. 23 to p. 130 respectively.

⁷ *Hist. Laus.* (ed. Butler), ch. xvii.

TEXTS RELATING TO SAINT MACARIUS

Frag. 1 (*Cod. Tisch. xxvi, 3*).

ζ̄ ἰη̄ς π̄χ̄ς ϣ̄ζ̄
 αἰς π[επ]ωτ = τεπερχρι-
 δ̄ ἡτοωσ ἡτωδ̄ εβ̄λ-
 ρεν π̄ωκ ἡπερητ
 ἡμον σασι παυχημχομ
 5 Σταγμοτ̄ οτι ε̄ροϋ αἰ̄
 ψαρωσ =
 Α π̄β̄λλο σωκ εχωϋ ρεν
 οτσακ ἡτε οτμετρεμ-
 ρατ̄υ ᾱγερσπαζεσ̄ε
 10 ἡμοϋ =
 Πεχε π̄ᾱτιος παϋ = χε [ε̄-¹
 ἡ̄ οτ̄ ψα φοοτ̄ ἡ̄πε[κ-
 πατ̄ ερον̄ οτορ̄ π̄[εκ-
 ρῑ οτκοτ̄ ε̄ρον
 15 Πεχαϋ ἡ̄πιατιος [χε̄ μ̄π̄-
 ρῑ κοτ̄ ερωτε[ῑ χε̄ πετεπ-
 παρ̄τ̄ σμοπ̄τ̄ απ̄
 Πεχε π̄ρωμῑ ἡ̄[τε̄ φ̄τ̄ παϋ
 χε̄ πεκπαρ̄τ̄ [σοτ̄ωπ̄ π̄-
 20 οοκ = πεχαϋ [παϋ χε̄ σοτ̄-
 τωπ̄ εμᾱψ̄ω [εμα-
 ψ̄ω =
 Πεχε πεπιωτ̄ ᾱβ̄ᾱ μακα-
 ρῑ παϋ = χε̄ οτ̄ πε̄ π̄πετ̄-
 25 ρωοτ̄ ιε̄ π̄ικωλ̄ᾱ ετ̄ε̄(π̄)
 πεπ̄αρ̄τ̄ αποπ̄
 Πεχε π̄ρωμῑ ετ̄ωοτ̄ παϋ

ϣ̄η ἰ̄ϣ̄
 χε̄ πετεππαρ̄τ̄ σοτ̄ωπ̄ α(π̄)
 χε̄ τετεπ̄ω̄ μ̄μοσ = χε̄
 ταῑ σαρ̄ζ̄ πεμ̄ παικας̄ πα-
 τ̄ωοτ̄ποτ̄
 5 Φαῑ μ̄ματ̄ατ̄ απ̄ πε̄ ε̄ρετε(π̄-
 ω̄ μ̄μοσ = ᾱλλᾱ τετεπ̄
 ω̄ μ̄μοσ = χε̄ ᾱ π̄σ̄ηρῑ ἡ̄-
 φ̄τ̄ σῑ σαρ̄ζ̄ πεμ̄ κας̄ ἡ̄-
 ρωμῑ ἡ̄περητ̄
 10 Οτορ̄ ᾱ π̄β̄λλο̄ ε̄ωοτᾱβ̄
 ερωτ̄ω̄ παϋ ρεν̄ οτ̄σεμ̄-
 πῑ εϋ̄ω̄ μ̄μοσ = χε̄ ῑς̄χε̄
 αποπ̄ ετ̄ω̄ π̄παῑ ε̄β̄ολ̄-
 ρῑτοτεπ̄ = ιε̄ απ̄χοτοτ̄
 15 εβ̄ολ̄ρη̄ν̄ πεπ̄κατ̄ = ιε̄
 πε̄ καλ̄ωσ̄ πεκ̄χεμ̄ᾱρῑκῑ
 ερον̄
 Ῑς̄χε̄ τ̄τραφ̄η̄ ε̄ωοτᾱβ̄ πε̄
 ετᾱστῑνοτ̄ ε̄τοτεπ̄ =
 20 ιε̄ καλ̄ωσ̄ τεπ̄ῑρῑ ἡ̄μοσ =
 ῑς̄χε̄ οτῑ ᾱ τ̄με̄θ̄μ̄νῑ π̄τε̄
 φ̄τ̄ οτω̄ψ̄ ε̄ ψ̄ωπ̄ῑ ἡ̄παῑ
 ρη̄τ̄ =
 π̄οοκ̄ πῑμ̄ π̄οοκ̄ εκ̄τ̄ ε̄β̄οτ̄(π̄)
 25 ε̄ρ̄ρεπ̄ π̄θ̄ω̄ψ̄ ἡ̄τε̄ φ̄τ̄
 β̄ῑπᾱ ἡ̄τᾱψ̄τεμ̄ω̄λ̄ εβ̄ολ̄

¹ The endings of ll. 11–21 are illegible owing to heavy damp-stain.

*[The Bishop said: "What, then, are we] to do, my Father? We have need of full many prayers from the depth of our hearts: (our) speech (alone) will not prevail."

So when he had called him (*sc.* the heretic), he came unto them. The old man (Macarius) went to meet him with a gentle greeting (?) and kissed him. The holy man said unto him: "Why for so long hast thou not seen us and hast not visited us?" He said unto the holy man: "I have not visited you because your faith agreeth not (with mine)." The man of God said unto him: "Is thy faith right?" He said unto him: "It is right in very deed." Our Father Abba Makari said unto him: "What evil or what error is there in our faith?" The wicked man said unto him: "Your faith is not right because ye say that this flesh and these bones shall rise again. And it is not this only that ye say, but ye affirm that the Son of God took the flesh and bones of a man like us." And the holy old man (Macarius) answered him sternly, saying: "If we say this of ourselves, or affirm it of our own reason, then thy complaint against us is sound. (But) if it is the Holy Scripture which gave it us, then we do well in holding it. Since, then, the truth of God is in this wise,¹ who art thou to withstand the ordinance of God? But that I may not proceed [to much discussion with thee, I will tell thee of our belief]."

¹ Lit. 'wishes to become of this sort.'

* (p. 97)
(= Preuschen,
p. 126, l. 6)

* p. 98

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 2 (Cairo, no. 58).

+
ⲑϥ ⲕⲟⲣⲓⲛⲟϥ

ⲉⲃⲟⲗⲁ ⲡⲓⲣⲏ = ⲉϥϩⲁⲓ¹
ⲙⲙⲟϥ ϩⲓⲧⲉⲡ ⲡⲉϩⲁⲕⲓⲧⲓ(ⲡ)
ⲟⲩⲱⲩ ⲡⲧⲉϥϫⲟⲙⲥ ϩⲓϩⲉⲡ
ⲡⲓⲙⲱⲟⲩ ⲡⲓ ⲉⲧ ⲉϥϩⲱ-
ⲙⲓ ⲉ̅ⲭⲱⲟⲩ

5 Ⲡⲓ ⲉⲡⲁϯⲱⲗⲕ ⲁⲡ - ⲭⲉ ⲁϩⲱ-
ⲗⲓ ⲡⲧⲉϥϩⲓⲡ(ⲡ) ⲁⲩ ⲉⲃⲟⲗⲁ
ⲡⲓⲣⲏ ⲉϥϩⲁⲓ ⲙⲙⲟϥ ⲉⲃⲟⲗ-
ϩⲓⲧⲉⲡ (ⲡ)ⲉϩⲁⲕⲓⲧⲓ - ⲟⲩ
10 ⲡⲉ ⲉⲧⲡⲁϩⲱⲡⲓ ⲙⲙⲟϥ
ⲭⲉ ⲁϩⲉⲣ ⲁⲧϥⲱⲧⲉⲙ ⲡϥⲁ
ⲡⲓⲣⲏ =

Ⲭⲓ ⲉⲧϯⲱ ⲙⲙⲟϥ ⲡⲁϩ ⲭⲉ ⲙ-
ⲡⲉⲣϫⲱ ⲡϥⲱⲕ ⲡⲧⲁϩⲓⲡ-
ⲡⲁⲩ ⲡⲧⲉⲕⲟⲙⲥ ϩⲓϩⲉ(ⲡ)
15 ⲡⲓⲙⲱⲟⲩ ⲭⲉ ⲟⲩⲛⲓ ⲡ-
ⲟⲕ ⲁⲡ ⲉⲧϩⲁⲓ ⲙⲙⲟⲕ -
ⲁⲗⲗⲁ ⲡⲁⲁⲕⲓⲧⲓ
ⲡⲉ

20 Ⲑⲩⲡⲁⲓ ⲣⲏⲓ ϩⲱϥ ⲡⲉ ⲡⲓⲣⲱ-
ⲙⲓ ⲉ̅ⲣⲉ ⲧⲉϩⲓⲡⲡⲁⲩ² ⲧⲟ-
ⲙⲓ ⲉ̅ ⲫⲓⲧ ⲉϥⲕⲱⲧ ⲡϥⲁ
ⲡⲱⲟⲩ ⲙⲫⲓⲧ ⲡϥⲛⲟⲩ ⲡⲓ-
ⲕⲉⲡ ϩⲁϩⲕⲱⲧ ⲡϥⲁ

25 ⲙⲉⲧⲉ ⲡⲱⲟⲩ ⲡⲓⲡⲓⲣⲱⲙⲓ
Ⲉϩⲱⲡ ⲡⲧⲉϥⲣⲓⲕⲓ ⲕⲉⲡ ⲡⲱ-

ⲟⲩ

¹ ενχαρι, MS.

² περ-, *MS.*

[illegible]

¹ неч-, *MS.*

² *sic exit.*

†шпн ꙗса потхат ꙗпамекрит
ꙗсон палѡт ханѡ ꙗꙗ хач
теу тамо ен²

^x (p. 111)
= Preuschen,
p. 129 f.

p. 112

= *Hist. Laus.*,
ch. xvii

["...As if someone were walking upon the sea and gazing steadfastly] *towards the sun which beareth him up by means of its beams, and were to look upon the waters upon which he walketh: will he not be submerged, because he hath removed his gaze from the sun which supported him with its beams? What will happen unto him because he hath disobeyed the sun which said unto him: 'Take heed to thy gaze that thou look not upon the waters; for, lo, it is not thou who bearest up thyself, but my beams'? Even so also the man whose gaze is fixed upon God, seeking after the glory of God at all times, is wont to seek to hate the glory of men. If he turn aside to the glory *of men, he falleth away from the glory of God, and his gaze is defiled by a multitude of passions, and in the end he submerges his cargo altogether."

The Bishop marveled, being astounded at his speech and his excellent wisdom: and he departed to his city, praising God and His servant Abba Makari.

Once an old woman came unto him (*sc.* Macarius) and brought unto him her son, bound in (chains of) iron and held by two men, being possessed by a demon which raved exceedingly. His mother walked after him weeping. For this was the working of that demon: after he had eaten three measures and drunk water . . . ¹

1 The note at the foot of p. 112 reads: "I seek after the health of my beloved brother, my father Chael. The Lord deliver him that he may declare. . ." Adjoining is a crudely

drawn figure of an *orans*. The same note is repeated in the right margin.

C. AGATHOS THE PRIEST

The Vision of Benjamin or The Consecration of the Church of Saint Macarius.

Parchment. Two leaves and a fragment from one ms. Frag. 1 (*Cod. Tisch.* xxiv, 23), 33 × 24 cm., is the first leaf in the ms., the whole *recto* being occupied by a long but much-damaged descriptive title enclosed within a narrow border or frame of two-strand cable-pattern. In the upper margin is a 'rubric' in small, informal uncials ⲉⲣⲱⲩⲩ ⲛⲫⲁⲓ ⲛⲥⲟⲩ ⲛ ⲛⲩⲱⲁⲓ ⲉ ⲛⲁⲓⲁⲕ ⲛⲩⲉ ⲧⲥⲕⲩⲛⲛ ⲛⲁⲃⲉⲛⲓⲁⲙⲓⲛ, directing that the work should be read on the anniversary of the dedication of the Sanctuary of Benjamin.¹ Frag. 2 (C.U.L. *Add.* 1885, 8^a),² 34.5 × 10 cm., is the outer edge of a leaf numbered on the *verso* 16. Frag. 3 (Cairo, no. 2) is a complete leaf, unnumbered, measuring 35 × 28 cm. The margins are intact.

The hand (see Plate III b), a large, bold, but rather coarse uncial, is identical with the hand of No. xxix and apparently of Hyvernat, *Album*, Plate xxiii: it may be assigned to the mid-tenth century. The written column (in Frag. 3) measures 27.5 × 17–18.5 cm. Guide-lines are ruled for alternate lines of the text. The holes made by the pins which held the ruler in place³ are visible in the right margin of the *recto*. Spaces for stops were left by the scribe but have not been filled in by the *rubricator*. On Frag. 1, *verso* (ll. 8–10), however, cross-hatching is used to distinguish a Biblical quotation.

The fragments belong to a narrative describing the Consecration of the Church in the Monastery of Saint Macarius by Benjamin I on Tōbi 8, *circa* 655 A.D., and the visions seen by the Archbishop on that occasion.⁴ After a eulogy on Benjamin (partly preserved in our Frag. 1), the author, Agathos,⁵ the *syncellus* of the Patriarch, relates that the monks of Saint Macarius came to Alexandria and begged the Archbishop to come to Shiêt to consecrate the Church which they had newly built. Benjamin's journey into the desert and the actual Consecration is then described. During the ceremony the Archbishop notices an old man of remarkable appearance in the Church and is informed by a 'Cherubim' who appears in the Sanctuary that this is none other than Saint Macarius. Frag. 2 relates the amazement of Benjamin at this vision, and certain warnings uttered by the Cherubim to which Macarius warmly replies. In the night following the Consecration the Cherubim reappeared to Benjamin and delivered to him seven Canons or rules governing the service of the new Sanctuary. Frag. 3 commences with Benjamin's warning to all who shall transgress these Canons, and goes on to relate how Benjamin was informed by the 'Cherubim' of the date of his death, and how the Archbishop requested his *syncellus*, Agathos, continually to remind him of the warning.

No Coptic fragments of the conclusion are preserved. But the whole narrative is extant in a very slightly abbreviated Arabic version incorporated by Severus of Ashmunên in his *History of the Patriarchs*.⁶ Since Severus himself states that the Monastery of Saint Macarius was one of the sources whence he derived his material, it is very probable that our fragments belong to the very ms. consulted by the historian or by his literary assistants:⁷ the same copy may have been consulted by the compilers who wrote the summary of the above narrative which appears in the *Synaxarium*.⁸

¹ Concerning this Sanctuary see *H.N.S.* III, ii, § 4; *A.A.C.M.* II, iv, § 5.

² From the Tischendorf collection.

³ See *Introduction*, § 7.

⁴ See *H.N.S.*, *l.c.*; *Hist. of the Patr.* (ed. Evetts), pp. 239 ff.; *Synax.*, Tōbi 8 (ed. Basset, pp. 522 ff.).

⁵ For the form of this name see p. 131, note 2.

⁶ ed. Evetts, pp. 239 ff.

⁷ Cp. *Introduction*, § 2. (References to the parallel passages in the Arabic as edited and translated by Evetts are added in the margin of my translation of the Coptic fragments.)

⁸ Probably the compilers of the *Synax.* made considerable use of the Library in the Monastery of Saint Macarius.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 1 (*Cod. Tisch.* xxiv, 23).

5
 10
 15
 20
 25
 30

оу. ꙗ[... оуω] ηρ ηο[το] ητ̃α̃ς̃ι̃α̃
 λ[ο]υ[ι]κ[ι]... ет аѣ] ρθ̃εωριη̃ м̃-
 мос о[το]ρ аѣтамо ммос] η̃хе
 πεπιωτ̃ [εοοταδ̃ аѣѣа ѣ] еп̃и-
 амп̃ п̃и̃а[ρϣ̃η̃επισκοп]ос̃
 η̃те †пиш† [η̃ѣак̃и] ρ[αко-
 †
 εѣѣе п̃и̃а̃т̃ас̃мос̃ п̃те †-
 пиш† η̃каѣолики о[το]ρ η̃а̃пос̃-
 толики η̃ек̃клиς̃ι̃α̃ η̃те п̃и̃-
 пиш† η̃ѣεѣфорос̃ о[το]ρ м̃η̃п̃а̃-
 тофорос̃ πεπιωτ̃ аѣѣа ма-
 кар̃и η̃те п̃ит̃ωот̃ εοοταд̃ η̃те
 ш̃инт̃
 εѣтамо м̃моп̃ с̃т̃п̃η̃ѣωс̃ пе-
 м̃ ε̃з̃преп̃ωс̃ х̃е п̃ес̃т̃ма†
 п̃ем̃ п̃ес̃таго̃ е̃рат̃с̃ п̃ем̃ п̃ес̃-
 а̃т̃ас̃мос̃ . [. . .] . ѣ̃ п̃-
 п̃т̃ма† м̃ф[† ф̃иωт̃ п̃е]м̃ п̃еѣ-
 ш̃ири̃ п̃еп̃ѣс̃ η̃ис̃ п̃η̃χ̃с̃
 п̃ем̃ п̃η̃п̃а̃ εοοтад̃ η̃ре]ѣтап̃-
 ѣо]
 е̃ѣрес̃ѣа]п̃ес̃ѣе о[το]ρ е̃ѣе-
 ωриη̃...] х̃е п̃еп̃иωт̃ м̃ма̃т̃-
 мет̃ш̃и]ри̃ аѣѣа мака̃ри̃ ρ̃ωс̃
 прост̃]ат̃ис̃ [е̃ѣр]ѣѣωриη̃ м̃-
 моѣ п̃ѣ̃м̃ [п̃η̃х̃ом̃ п̃η̃и]от̃рап̃от̃с̃
 е̃т̃сап̃ш̃ω[ι] п̃ем̃ п̃т̃ м̃-
 а[...]п̃ . [.] е̃тер̃а̃т̃-
 аз̃иη̃ м̃]моѣ [ѣ̃еп̃ о[το]р̃]и̃рин̃и
 η̃те] ф̃† а̃м̃[η̃п̃]

НН ГАР Е[ТЕ] ПОУ-
 потс ђе[н пи]фноу
 ш[а]ѡеръла[мпрѡ]ни пе ђе(п)
 пиѡт [ѡ]рѡд[х] ꙗте фѡт
 5 ꙗте пѡрѡпи отор ммоп
 петрола паррат мфриѣ
 ꙗппатики парали ката
 фопрс фриѣ етсѡотт ✠ же земѣ-
 ни апаѡ же орелѡхе пе
 10 поѣ ✠
 Отаи риѣ пе бенамип ппа-
 паретос пиѡт отор псаѢ
 пархнепископос
 Пирамматикос алнѡс
 15 отор писѡит ꙗте фѡрѡзо-
 зиа фи етсѡоти мпиой-
 ма ꙗте пи[тр]афи пирем-
 пшадѣ е[теп]-
 рѡт
 20 Фн етаѡз . . [. прѡ]пмиш ммс-
 тирион ꙗте пирем[ика]ѣ
 отор аѡераполаѡ[ни мм]ѡ-
 от ѡѡе же аѡиши птеу-
 сарз нем неспаѡос пиис
 25 пхс пѡгѡпоѡетис м[мини]
 фи ет сапиѡи поѡоп пи-
 беи
 отор еусем[ни] псу[на]и еже(п)
 ни етераѡа[лес]ѡе ђеп педра(п)
 30 мфриѣ мпа[и]ѡт

* *Recto* * *A...appearance of a Vision...beheld and related (?) by our holy Father, Abba Benjamin,¹ the Archbishop of the great city Rakoti, touching the Consecration of the great Catholic and Apostolic Church² of the great God-bearer and Spirit-bearer, our Father Abba Makari of the holy Mount of Shiêt; when he declared unto us in customary and seemly wise that the ordinance and the institution and the consecration (of the Church) [were in accordance with ?] the good pleasure of God the Father and of His Son, Our Lord Jesus the Christ, and of the Holy Spirit the Giver of Life; when he perceived and beheld how our Father, the lover of sonship, Abba Makari, as a champion³ was beholding it (the Consecration) along with the Powers of the Heavens above; also the...when it (the Consecration) was being performed. In the Peace of God! Amen.*

*They whose minds are in the Heavens are wont to shine with the pure glory of the Father of Lights, and there is nothing so sweet in their sight as spiritual love; as it is written: "Taste and see that the Lord is sweet."⁴ Such an one was Benjamin, the all-virtuous Father and learned Archbishop, the scholar indeed and the glory of Orthodoxy; who understood the meaning of the Scriptures, the faithful dweller in the desert; he who comprehended (?) many mysteries of the wise and enjoyed them, because he crucified his flesh and its passions⁵ unto (?) Jesus the Christ, the true Ordainer of the contest, He Who is above every one and establishes His mercy upon them who rejoice in His Name; like my father . . .

i Benjamin I, 622-661 A.D. For his history see *Hist. of the Patr.*, pp. 223 ff.

² This Church was in the Monastery of S. Macarius. The epithet 'Catholic' is here equivalent to 'Cathedral,' 'Archiepiscopal' (see Crum, in *P.S.B.A.*, 1905, p. 171): 'Apostolic' is used in virtue of the intimate connexion of the Church

and Monastery with the See of the 'Apostle' S. Mark.

3 Macarius pleaded the cause of his 'sons' in reply to the strictures of the 'Cherubim' (*Hist. of the Patr.*, p. 244).

4 *Psalm* xxxiii, 9 (xxxiv, 8). On the marginal direction "Translate it" (*i.e.* the citation) see Crum in *P.S.B.A.* xxix, p. 303.

TEXTS RELATING TO SAINT MACARIUS

Frag. 2 (C.U.L. Add. 1885, 8^A).

..... αἰ]τομτ
 ἄμοϥ εαἰπατ ερο]ϥ εϥϣη
 ϣеп ѿми† ппеч]щнри еϥ-
 ѿелнλ емащω] пем тсми
 5 про† пте фн еѿо]таѿ ес-
 сенсен ϣеп нама]щх ес-
 †реλι μοι
 Наϥω ммос де пни]пе ѿхе
 · пхероѿнм]
 10 Хе ещωп арешап пе]ϥщнри мо-
 щн ϣеп фма ѿмошн]етсот-
 тωп . . . ка]та тапот-
 ѿesia ѿн ет аϥмо]щн ѿнтс
 пхе аѿѿа мака]ри ѿтор
 15 т]от
 аѿпазωλ еѿот]п пемаϥ
 еѿотп е фма ѿп]отро ѿтор
 ѿтототпоϥ ѿ]мωот пемаϥ
 ϣеп пмωит п]те фотωи-
 ни]
 20 Алла пн ета]щ]темсωтем
 е печρωпен] ѿтот]теммо-
 щн ката теϥеп]толн ѿмоп-
 тот κλнрос пема]ϥ алла се[па-
 25 ϣитот еѿолѿ]еп †аѿелн [ѿот]ϣ
 . . .]от паше [.]ѿ
 . . . κλнро]по-
 ма]
 Тотε пезаϥ паϥ ѿ]х]е [п]ѿми аѿ-
 30 ѿа макари . . .]ет]щап
]метмаи
 па]ѿс ѿмо(п)
]

тс
 мпе[рсфрагизн ѿпашн-
 ри ѿпа[исаѿи ѿ папнѿ
 Алла ещ[ωп е ѿтот ѿпаѿ-
 ри ϣеп ѿсмаз еѿототх
 5 мпер[такоϥ хе ѿтот ѿт-
 смот[ѿте ф† щоп ѿнтϥ
 Апок та[р †паз† е пхс пмеп-
 рит ѿт[аѿѿхн хе ещωп
 ѿтотѿ[иатнрип ѿтотптолн ѿ-
 10 ѿтот м[. ѿхе пашн-
 ри [. . .
 ете †ме[тмаисоп ет . . .
 е потерн[от ϣеп ѿщап-
 ѿпаѿт е[.
 15]е кеотн ϣ[. еп-
 толн
 Епѿоϥ пс[еѿаи ппотѿал е п-
 щωи е тѿ[е потсоп ммни е
 пхс ѿнс ѿ[тотщлнλ ероϥ
 20 теппаз† е[роϥ
 хе ѿпадерн[ωѿщ мωот
 ап
 алла ѿпап[армот еѿолѿеп
 пиколасис п[те амен†
 25 е]ре ф† пм[аирωми щнпн ѿса †-
 м]етапоиа п[пиреϥерпоѿи ѿтае
 ϣ[о]тωщ ф[мот пте пиреϥ-
 ерпоѿи мѿ[н алла е тасѿωот
 етметапѿ]иа
 30 Тотε ϣеп пхнптасωтем е паи
 ѿтотϥ [мѿн еѿотѿѿ аѿѿа
 макари [аика† птеϥметмаи-
 щнри т[

*[Thereupon] I marveled at him as I beheld him remaining in the midst of his sons and rejoicing greatly, and (I marveled at) the dread voice of that holy one¹ which resounded in my ears and dismayed me.

Then said the Cherubim unto me, "If his sons walk in the straight way according to (?) my counsel wherein Abba Makari walked and . . . , they shall enter in with him into the palace of the King and delight themselves with him in the realms of light. But they who harken not unto his precepts and walk not according to his commandment, shall have no portion with him, but shall be cast forth from the flock and [shall have no portion in ?] his inheritance." Then the righteous Abba Makari said unto him: ". . . *Put not thy seal² upon my sons with this word, O my lord. But if there be a grape sound in a cluster, destroy it not, for there is a blessing of God upon it.³ For I trust in Christ the beloved of my soul that if my sons keep one single commandment . . . , which is the love of brethren [shown ?] to one another in pity; or (if they keep) another one [of my] commandments, but shall raise up their eyes to Heaven once in a day unto the Christ Jesus and [pray unto Him ?], we trust in Him that He will not forget them, but will deliver them from the punishments of Amenti. For God, the Lover of mankind, seeketh after the repentance of sinners and desireth not the death of sinners, but (rather) to bring them to repentance."

Then when I heard these things at the mouth of the holy Abba Makari, I understood his love for his sons.

¹ sc. the 'Cherubim.'

² Cp. Rev. xxii, 10.

³ *Isaiah* lxxv, 8. The saying is again put in the mouth of Macarius in the 'Translation of the Forty-nine Martyrs'

(*Notices et Extraits*, xxxix, p. 334). It is again used in a fragmentary text published by Crum (*Theological Texts*, no. ix, p. 41).

* (p. 15)
 = *Hist. Patr.*,
 p. 244 f.

* p. 16

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 3 (Cairo, no. 2).

памис¹ еѳαλνοут̄ ерос
 нем песѳѳастиріон се-
 онт ап ежен зли
 еѳнл̄ ē селсіл̄ ѳремраѳш
 5 немикис етхик еѳолѳе(п)
 змот пѳен еѳпа-
 неѳ
 Пѳриѳ̄ ет ере писаѳ̄ папос-
 толос патлос ои ѳмеѳре
 10 пап ѳписаѳи ѳте паи ѳѳрем
 ѳаи
 Апат̄ мперметі ѳ паспнот̄
 же етататро ѳпаи аѳорис-
 мос еѳѳе таи репеа ѳаи ѳ-
 15 мон̄ аλλ[α ѳке]ѳ̄ те еѳѳе таи²
 шопи ката ѳриѳ̄ етат-
 шорп пни еѳол̄ зитеп ѳи
 еттамѳ ѳмои же зѳѳ̄ пе п-
 тотшопи ѳен ѳѳаіѳ̄ ѳте пи-
 20 ероот̄
 Сѳѳе ѳаи аисѳаі ѳпаи капѳ(п)
 ѳен отѳаѳро аихаѳ еѳѳе
 п[и] еѳпаі ката снот̄ зипа ѳ-
 тотрепот̄ еѳол̄ за пѳот̄ ѳпи-
 25 рѳми отор̄ ѳсеменре пѳ-
 от̄ ѳѳѳ̄ етѳо-
 си
 Аѳѳѳ [м]паи кесаѳи пни он ѳже
 ѳа ѳморѳи потшопи е-
 30 шопи ѳѳпша рѳ ѳмоѳ же
 зѳѳ̄ пе ѳте пиероот̄ ѳ-
¹ sc. ѳѳ̄памис. ² Text uncertain.

те пекѳині еѳолѳен сѳма
 еркатапт̄п е пиероот̄ ѳ-
 те паи аѳѳасмос ѳаи ѳте
 таи екклнсіа еѳот̄ѳ ѳтек-
 5 ше пак̄ за пѳс̄ ѳи ет ек-
 мет̄ ѳмоѳ
 отор̄ хѳаѳ̄тѳп ѳмок нем
 пизикѳс¹ тирот̄ ѳен ѳлнм
 тпѳліс ѳпи етѳтпѳѳ ти-
 10 рот̄
 Пекѳи паѳ же папнѳ̄ зара
 ѳѳ̄ паат̄ пѳпша рѳ еѳ-
 реѳшопт̄ ероѳ̄ ѳен паи ē-
 роот̄ еѳот̄ѳ ѳаи ѳтеѳ-
 15 же пашип̄ ѳѳ[и]тѳ апѳк
 ѳа пекѳѳк̄ ѳреѳерпѳ-
 ѳи
 Чсмарѳот̄ ѳже папнѳ̄ пѳс̄
 ѳменрīt̄ ѳтаѳѳх̄и нем
 20 паппа̄ же аѳірі ѳпекпаи
 ѳпишѳ̄ немни отор̄ са-
 тотѳ аѳер аѳѳѳѳѳ еѳол̄
 зарѳи ѳже пихерѳ-
 ѳим
 25 Лоіпѳн аімот̄ ē аѳѳѳс пи-
 прѳѳѳтерѳс пекѳи паѳ
 же паширī аѳѳѳс ѳѳаи
 ѳпаи ероот̄ ѳте паи аѳѳасмос
 е тотк̄ отор̄ маѳметі
 30 пни ероѳ̄ ѳмни зипа ѳта-
 шопи еіп̄и ѳѳметі̄ ѳпапѳѳи
¹ е added above the line by a later hand.

Recto = Hist. Patr., pp. 250 f.

[Know, my brethren, that not one of these¹ shall receive the lot of Jacob; and the] *power which rests upon it (sc. the Sanctuary) and its altar; they are concerned with naught save the ornament of meekness and gentleness, which is perfect in every good grace; even as the Epistle of the Apostle Paul beareth us witness in the discourse on this same vocation.² Lo,³ think not, my brethren, that I have decreed this excommunication because of this generation, but . . . because of that (generation) which will come,⁴ even as was showed unto me by him (sc. the 'Cherubim' or Seraph⁵) who declared unto me, "I fear that they shall become (such) in the last days." For this cause I have written this Canon⁶ strongly. I establish it because of those who will come after a time, that they may turn away from the glory of men and love the glory of God most High.

1 i.e. violators of the Canons of Benjamin which immediately preceded this fragment (see *Hist. of the Patr.*, p. 250). 2 See *Galatians* v, 22 ff.

3 In the Arabic this and the following paragraphs are inverted.

4 The Arabic has "Nay rather I have written them because there will come another generation in the last times which will deserve what I have written," etc. This may be no more than a natural expansion of a compressed clause, but it is equally possible that after l. 15 one or two lines have dropped out of the Coptic.

5 A 'Cherubim' or Seraph appeared to Benjamin during the Consecration of the Church (see *Hist. of the Patr.*, pp. 244 ff.). It was perhaps to commemorate this appearance that a Seraph was painted on the NE. soffit of the dome in the (ninth cent.) Haikal of Benjamin in the Church of S. Macarius (see above, p. 122, note 2).

6 Clearly the Coptic contained the Canons of Benjamin. If these are interpolated, the interpolation is earlier than the tenth century, the date of these fragments.

TEXTS RELATING TO SAINT MACARIUS

Again, this word also spake he of the glorious form unto me, if indeed I am worthy of it: "The time of the day of *thy passing out of the body (will) coincide with the day of the Consecration of this Church;¹ that thou mayest depart unto Christ Whom thou lovest. And thou shalt rest with all the righteous in Jerusalem, the city of all them who rejoice." I said unto him: "My lord, shall God then make me worthy that He may take me unto Him upon this same holy day, that He should speak of my visitation upon it—me, His sinful servant? Praised be my Lord the Christ, the beloved of my soul and spirit, that He hath wrought His great mercy upon me." And straightway the Cherubim vanished from before me.

Then I called unto Agathos² the Priest and said unto him: "My son, Agathos, write down this day of this Consecration and remind me of it daily, that I may be mindful of my sins."

* Verso

D. *The Translation of Saint Macarius.*

Parchment. Three leaves³ from a single ms., namely *Cod. Tisch.* xxiv, 22 (23 × 25 cm.),⁴ xxiv, 32 (34 × 25 cm.), and xxiv, 24 (32 × 23 cm.):⁵ the second and third leaves are clearly consecutive. The title is enclosed in a narrow frame of double-strand cable-work. In the upper margin is a 'rubric' in informal uncials stating the occasions on which the work was to be publicly read. As usual, the first line of the text is in large ornate capitals; the hand of the remainder is identical with that of Nos. viii B, xxiii C, and xxix, and must therefore be assigned to the tenth century.⁶

After the title and exordium (Frag. 1) the text records the death of Macarius and his burial in a cave near the Church which he had built. Attracted by the miracles wrought by means of his body, the men of P-djidjbêr resolve to steal the relics and convey them to their own town (Frag. 2). This they succeed in doing. The remains of the saint installed in a new Church at P-djidjbêr work fresh marvels. Subsequently, when the town had been devastated by the Arabs and the shrine was neglected, a certain Joseph, *archon* of Elmi, removed the body to his own town in the Year of the Martyrs 500, and built for it a new Church (Frag. 3). For the sequel reference must be made to the summary in the *Synaxarium*,⁷ where it is related that in the days of the Patriarch John,⁸ the monks of the Monastery of Saint Macarius went to Elmi and after some difficulty were allowed to take possession of the body. On their return journey across the desert the spot where a 'Cherubim' had once taken the hand of Saint Macarius was supernaturally revealed. The remains were enshrined in the monastic Church, where they still rest along with the bodies of Macarius of Alexandria, Macarius of Tkôou, and John the Little.

Possibly the narrative was composed and first pronounced in 830 A.D., at the Consecration of the restored 'Sanctuary of Benjamin,' wherein presumably the relics of the saint were reinstalled after the Fifth Sack of the Monasteries.⁹

¹ Benjamin I is commemorated in the Coptic Calendar on Tubah 8, the day of the Consecration of the Church (see *P.O.* x, 196).

² Syncellus of Benjamin and his successor (661–677). Note that his name is twice given as ⲁⲓⲁⲑⲟⲥ. (The Coptic Diptychs have the corresponding genitive ⲁⲓⲁⲑⲟⲥ.) In the *Hist. of the Patr.* the Arabic form is اغاثوا (Aghâthûâ), for which Evetts gives Agathon.

³ See Leipoldt, *l.c.*, pp. 393, 394, 396.

⁴ The first leaf in the ms.: the lower third is torn off.

⁵ A large fragment has been torn off the lower part diagonally from the outer to the inner edge.

⁶ The date (=830 A.D.) in Frag. 1, *verso*, is surely the date of composition and possibly that of the ms. itself.

⁷ Mesôrê 19. Since the Arabic has not yet been published see the Ethiopic version *s.d.* Nahase 20 (*P.O.* ix, 355 ff.). For the period (440 years) stated to have elapsed between the death of Macarius and his translation, see below, p. 132, note 6. This detail shows clearly that the summary in the *Synax.* is derived from our Coptic text.

⁸ John IV, 775–799 A.D.

⁹ See p. 132, note 6.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 1 (*Cod. Tisch.* xxiv, 22).

→ пѣхѣ е шѣнт пѣ пѣлѣмѣ апон¹
→ етѣлѣнѣнт пѣ пѣнѣнт пѣнѣ-
→ кеос оѣос мѣпѣлѣтѣфѣрос
→ пѣпѣшѣт аѣѣа [м]акарѣ етѣлѣ-
→ шѣпѣ пѣсѣт ѣѣ мѣпѣлѣнт мѣсѣ-
→ рѣ ѣѣп ѣѣрѣрѣпѣ пѣтѣ фѣтѣ
→ амѣп

ΔΛΗΘΗΣ ΟΥΝΗΙ

не псази [мн]профитис
 еѳотаѳ отор пиѳа^лм-
 ѡ)дос датиѳ ф[и] етѳѡ м-
 5 моръ же пиѳа[с] тирот п- фоторс²
 те н]ѡмни [п]ѡѳ п[еѳпа]рѡѳс
 ерѡ)от отор [ота], еѳѡ^л п-
 ѳитоѳ ппегло(ѳлеу ? ?
 [.]. п[. п]рофи-
 IO [тнс

¹ Above in small informal uncials is the rubric: **ετοιμασοις προσ τω μεσεσσηρι μετ ετοιμασοις ον μενεπσα**
†δωξαλολογια ηεν πεχωρε μπροσ μπενιωτ αββα
μακαρι πιπιϋ† "Let them read it on the nineteenth day
of Mesôrê. Let them read it also after the Doxology in the
night of the Day (Phamenôth 27) of our Father Abba Makari
the Great."

² Small informal uncials by a later (?) hand.

^x [p. 1] ^x*The Coming¹ to Shiēt of the glorious Relics of our righteous and Spirit-bearing Father, the great Abba Makari, which took place on the nineteenth day of the month Mesôrê. In the Peace of God! Amen.*

Verily it is a true saying of the holy Prophet and Psalmidist David who saith that: "All the bones of the righteous the Lord keepeth them and not one of them shall perish"² . . . Prophet . . .

^x *Verso* “He that keepeth Israel [shall neither slumber nor sleep.”³ And likewise: “The Lord will deliver all them that love Him.”⁴ The Lord also saith in the holy Gospels concerning the . . . : “A hair of your heads shall not perish.”⁵ For lo, four hundred and forty years⁶ are passed from the time when our holy Spirit-bearing Father, the great Abba Makari, fell asleep, unto the day of the coming unto us of his holy relics. And according to the word of the Prophet: “He who is the Lord’s . . . the Lord will deliver his bones . . . without perishing . . .”⁷

1 *i.e.* Translation. 2 *Ps.* xxxiv, 20? 3 *id.*, cxxi, 4.
4 *id.*, cxlv, 20. 5 *Matth.* x, 30; *Lk.* xii, 7.

6 Macarius died in 390 A.D. If this was the date accepted by the author of our text, the date of the Translation would be 830 A.D.; but Macarius was translated *temp.* John IV (*i.e.* before 799 A.D.: cp. *H.N.S.* III, § 1). Possibly the date belongs not to the Translation under John IV, but to the installing of the relics in the 'Sanctuary of Benjamin' at the Mon. of Macarius: this Church, which had been

πνε φη ετρωις ε̅ π̅ςλ
 Οτορ̅ ομοιως̅ γε̅ π̅ςτ̅ πα-
 ρεζ̅ ε̅ οτοπ̅ π̅ςθεν̅ ε̅ο̅ με̅ι̅ μ̅-
 μοι̅

[illegible]

ruined in the Sack of the Monasteries in 817 A.D., was actually restored by Abba James between 825 and 830 A.D. (see *Hist. of the Patr.*, ed. Evetts, p. 574). The text may therefore have been composed and pronounced when that Church was consecrated and the body of the Saint reinstalled therein. But did the writer know the correct date of Macarius' death?

7 *Psalm xxxv, 10?*

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 3 (Cod. Tisch. xxiv, 24).

снотъ аѡѡотѣ є [пoтepнoтъ
аѡі є шнѣт ѡеп oтхѡп . [
зѡс єтepшoрп псѡoт[и мпма
єт єуѡи пѣнтѣ пѣсє псѡма
5 мпеппaпaтoс п-
тoт
аѡшє пѡoт аѡoлѣ пѡіoтѣ
єѡoлѣєп пма єт єуѡи пѣнтѣ
oтoз аѡтaлoѣ є зaп[т]єѡпѡoтѣ
10 аѡoлѣ є пѡиѡєнр
oтoз пaт рнѣ аѡѡт пoт-
єкклнcтa єссєлсѡл єѡoл
кaтa пєѡтaіѡ аѡѡѡѣ пѣнтє
єѡѡє ѡє пaрє тѡѡрa пѡиѡи
15 пє шoп ѡєп oтпшѣт пєтѡє-
пнa ѡєп пєрѡoт єтєм-
мaт
пє пснoт ѡaр пє єтoи пoтpо
пѡє пѡѡмєoс
20 Oтoз зтєп тѡм мп[пaрaк-
лнтoп єтшoп пє[мaѣ а oт-
мнш oп ммнп[и пєм шѡиpи
шѡпн єѡoлзт[oтѣ ѡєп пн-
тoпoс єтє[мaт
25 Пєпєпсa [ѡє тѡ пpомпн aт-
aмaзт п[ѡє пнcарaкнпoс aт-
єрзнт[с
[. . .
[. . .
30 [. . .
O[. . .

.]єѡи oтoз aт-
...] oтoз пкєпѡoѣ зѡѣ
пѡи]ѡєнр пє аѡшѡѣ пє
шa]тє пoткoтѡи птaт ѡє aп-
5 л]ѡс
Oт]oз єупaт пѡє тѡснѡ пн-
ѡіoлѡѡpс пaрѡѡп птє єлмн
ѡє [с]єшѡи мѡѡѡoтѡш aп м-
пн]oпoс є пaѡпѣнтѣ п-
10 ѡє псѡмa мпєпнoт мпpо-
ѡнтнє пнпшѣт aѡѡa мa-
кaрп
Пaт рнѣ аѡшє пaѣ єтсєѡс
пєм зaпмнш пкклнpкoс є-
15 oлѣ є єлмн oтoз пaрє зaп-
кємнш пѡіoпoпoс мoшн
пємѡoт пє ѡєп oтпшѣт п-
ѡмн ѡєп т[мa]ѡ ѡ пpомпн
пт]є пнaтoс мaртѡ-
20 pоc]
Пaт рнѣ сa]тoтѣ аѡѡт пoт-
єкклнcтa ѡ]єп пєѡpап аѡ-
ѡѡѣ пѣнтє] єѡѡє ѡє пє-
oтoп пoтmн]ш ппaзѣт м-
25]є ѡѡмн
мѡѡт пєпнoт aѡѡa] мaкa-
[pи
[. . . .] . c
[. . . .] п

* Recto *time they assembled together and went secretly to Shiêt . . . since they already knew the place wherein lay the body of our all-holy Father.¹ They went and took it away by stealth from the place wherein it lay and placed it upon their beasts (camels) and carried it to P-djidjbêr. And so they built a Church richly adorned according to his renown and laid him therein; because the land of Egypt was in great prosperity in those days, for it was the time when the Romans were ruling.²

* Verso And through the power of the Paraclete which was with him, many signs and wonders were wrought by his means in that Sanctuary. But after [three hundred and sixty years³ the Saracens gained] dominion, [they] began . . . * . . . down, and they . . . And P-djidjbêr itself also was desolated save for a small (portion) in just this manner.⁴ And when Joseph, the Christ-loving *archon* of Elmi,⁵ saw that they could not take care of the Sanctuary wherein was the body of our Father the Prophet, the great Abba Makari, he went reverently with multitudes of clergy to remove it to Elmi. And multitudes also of devout persons were marching with them in great tranquillity, in the five hundredth year of the holy Martyrs.⁶ And so straightway he built a Church in his name: he laid him therein, because there was a multitude of believers . . . to the man of God, our Father Abba Makari . . .

1 According to the *Synax.*, Barmhat 27 (ed. Basset, p. 905), John, the covetous disciple of Macarius, was bribed to reveal the secret.

2 Cp. Abû Salih, fo. 23a (ed. Evetts, pp. 80 f.), where the Roman revenue from Egypt is reckoned at 20,000,000 dinârs, whereas under Muslim rule it fell to 3,000,000 dinârs.

3 The *Synax.* (*l.c.*) states that the body remained at P-djidjbêr "about one hundred and sixty years, until the time of the domination of the Arabs." If the body was stolen when a disciple of Macarius was still living and

remained at P-djidjbêr until 784 A.D., the figure given in the *Synax.* must be emended from 160 to 360 years.

4 i.e. the "domination of the Arabs" resulted in a devastation of the town. This may have taken place in the Coptic rebellion of 767 A.D. (Cf. Lane Poole, *Hist. of Egypt in the Middle Ages*, p. 32.)

5 = Elmay in the Province of Menûfieh (Amélineau, *Géogr.*, pp. 162 f.). Monks from Elmi at the Mon. of S. Macarius are mentioned in the colophon of a Coptic ms. (Zoëga, *Cat.*, no. LV, p. 107). 6 = 784 A.D.

ODES TO SAINTS OF SCETIS

E. *Fragments of Published Texts on Saint Macarius.*

i *Life of Saint Macarius* (Cairo, no. 57). Parchment. Upper part (7.2 × 17.4 cm.) of two leaves, numbered — $\overline{\alpha\epsilon}$, — $\overline{\mu\epsilon}$, and forming a single sheet. In upper margin of *rectos* $\overline{\alpha}$; of *versos*, (a) $\overline{\alpha\epsilon}$ $\overline{\iota\sigma\epsilon}$ + $\overline{\pi\chi\epsilon}$ $\overline{\pi\alpha\iota}$ $\overline{\pi\eta\iota}$; (b) $\overline{\mu\epsilon}$ $\overline{\phi\iota}$ $\overline{\chi\omega}$ $\overline{\pi\eta\iota}$ + $\overline{\epsilon\theta\omicron\lambda}$ $\overline{\alpha\pi\omicron\kappa}$.

The text corresponds to *A.M.G.* xxv, pp. 66⁸⁻¹⁰, 67⁴⁻⁶, 73¹⁻², 73¹⁰⁻¹². The following variants occur:¹
A66⁹ $\overline{\mu\phi\rho\iota\iota}$ > $\overline{\mu\pi\rho\iota\iota}$; $\overline{\pi\theta\omicron\epsilon}$ > $\overline{\mu\mu\omicron\epsilon}$. A66⁹⁻¹⁰ $\overline{\pi\omicron\tau\mu\eta\iota\chi}$ $\overline{\pi\sigma\omicron\pi}$ > omitted (as in *Cod. Vat.* LXIV). A66¹⁰ $\overline{\rho\omicron\mu\omega\varsigma}$ $\overline{\alpha\epsilon}$ > $\overline{\omicron\mu\omicron\iota\omega\varsigma}$. A67⁴ $\overline{\epsilon\tau\alpha\iota\psi\omicron\rho\iota}$ $\overline{\pi\chi\omicron\varsigma}$ > $\overline{\epsilon\tau\alpha\iota\chi\omicron\varsigma}$. A67⁵ $\overline{\pi\alpha\tau\epsilon\rho\alpha\pi\alpha\tau\alpha\iota}$ > $\overline{\alpha\tau\epsilon\rho}$ -; $\overline{\epsilon\pi\omicron\tau\epsilon\rho\eta\iota\omicron\tau}$ > $\overline{\pi\epsilon}$ added; $\overline{\omicron\tau\omicron\epsilon}$ $\overline{\eta\epsilon\pi}$ > $\overline{\pi\epsilon\mu}$. A73¹ $\overline{\chi\epsilon}$ $\overline{\alpha\kappa\epsilon\rho\epsilon\tau\omicron\pi\omicron}$ - > $\overline{\alpha\kappa\epsilon\rho\epsilon\tau\omicron\pi\omicron}$ -. A73² $\overline{\pi\tau\epsilon\kappa\sigma\alpha\theta\omicron\kappa}$ > $\overline{\epsilon\kappa\epsilon}$ [$\overline{\tau\sigma\alpha\theta\omicron\kappa}$], as *Cod. Vat.* LXIV. A73¹¹ $\overline{\epsilon\iota\epsilon\iota}$ > $\overline{\tau\pi\alpha\iota}$; $\overline{\epsilon\pi\epsilon\iota}$ $\overline{\epsilon\theta\omicron\lambda}$ $\overline{\eta\epsilon\pi}$ $\overline{\pi\epsilon\chi\omega\rho\epsilon}$ > $\overline{\epsilon\pi\epsilon\epsilon\pi\kappa}$ $\overline{\epsilon\theta\omicron\lambda}$.

ii *Apophthegms of Saint Macarius* (Cairo, no. 55). Parchment. Fragment, 13 × 5 cm., from middle of a leaf. Stops, + and ~ (red) at end of paragraph. The text answers to *A.M.G.* xxv, 210¹¹⁻¹⁷, 211⁵⁻⁹. The following variants occur:

A211⁵ $\overline{\omicron\tau\psi\alpha\epsilon}$ $\overline{\pi\chi\rho\omega\mu}$ $\overline{\omicron\tau\omicron\epsilon}$ $\overline{\pi\alpha\chi\eta\alpha}$ - > $\overline{\omicron\tau\pi\omicron\epsilon}$... $\overline{\epsilon\chi\eta\alpha}$ -. A211⁶ $\overline{\alpha\pi\omicron\kappa}$ $\overline{\alpha\epsilon}$ $\overline{\pi\alpha\iota\chi\omega}$ > $\overline{\alpha\pi\omicron\kappa}$ $\overline{\alpha\epsilon}$ $\overline{\rho\omega}$ $\overline{\alpha\iota\chi\omega}$; $\overline{\alpha\pi\omicron\sigma\omicron\eta\tau\iota\varsigma}$ > $\overline{\alpha\iota\sigma\iota}$ $\overline{\eta}$ [.....] $\overline{\pi\epsilon\mu}$ $\overline{\pi\iota\mu\alpha}$ $\overline{\pi\omicron\pi\alpha\epsilon}$ + $\overline{\alpha\iota\tau}$ [.....?]. $\overline{\tau\omicron\tau}$, added. A211⁷ $\overline{\omicron\tau\omicron\epsilon}$ $\overline{\epsilon\pi\eta\iota\omicron\tau}$ $\overline{\epsilon\theta\omicron\lambda}$ > $\overline{\epsilon\pi\eta\iota}$ [$\overline{\omicron\tau}$] $\overline{\alpha\epsilon}$ $\overline{\epsilon\theta\omicron\lambda}$ - $\overline{\rho\iota\tau\omicron}$ [$\overline{\tau}$]; $\overline{\epsilon\chi\omega\iota}$ > [$\overline{\alpha}$] $\overline{\rho\iota\pi\alpha\mu\epsilon\tau\iota}$ added.

iii *Virtues of Saint Macarius* (Cairo, no. 56). Parchment. Leaf (much torn), 35 × 20 cm., red-brown ink. The text answers to *A.M.G.* xxv, pp. 192²–193¹¹. The following variants occur:

A192³ $\overline{\mu\omicron\pi\iota}$ > $\overline{\mu\omicron\psi}$ [$\overline{\iota}$]. A192⁴ $\overline{-\psi\omega\chi\iota}$ > $\overline{\psi\omicron\chi\tau\epsilon\pi}$. A192⁵ $\overline{\pi\alpha\epsilon}$ > $\overline{\mu\pi\omicron\eta\rho\iota\omicron}$ [$\overline{\pi}$]. A192⁶ $\overline{\pi\alpha\tau}$ $\overline{\eta\tau\epsilon\kappa}$ - > $\overline{\pi\alpha\tau}$ $\overline{\tau}$ [$\overline{\epsilon\kappa}$ -. A192¹⁰ $\overline{\alpha\iota\kappa\epsilon\omicron\varsigma}$ > $\overline{\pi\epsilon}$ added. A193³ $\overline{\pi\alpha\iota\omega\tau}$ > $\overline{\pi\epsilon\pi\iota\omega\tau}$ (and so in 193⁵); $\overline{\epsilon\chi\epsilon\pi}$ $\overline{\phi\alpha\iota}$ > $\overline{\epsilon\chi\epsilon}$ [$\overline{\pi}$] $\overline{\rho\omega\theta}$. A193⁹ $\overline{\chi\epsilon}$ $\overline{\rho\eta\pi\pi\epsilon}$ $\overline{\omicron\tau\alpha\epsilon}$ > $\overline{\chi\epsilon}$ $\overline{\omicron\tau\alpha\epsilon}$.

XXIV. ODES TO SAINTS OF SCETIS

A series of Doxologies or acclamations in honor of Saints of Shiêt (Scetis) from various liturgical books.

(1) Paper. Two leaves ($\overline{\psi\alpha}$, $\overline{\psi\beta}$), 26 × 17 cm., from Cairo, no. 92. 2, Group D, containing an acclamation to the great monastic Saints of Egypt: after [Paul] and Antony (ll. 1–7) the Saints of Scetis are acclaimed.

(2) Paper. Two leaves ($\overline{\rho\pi\epsilon}$ and —) from the Difnâr (No. xxxviii F), with two imperfect Odes on John the Little (the Hegumen).

(3) Parchment. One leaf, C.U.L., *Add.* 1885, 9, ($\overline{\kappa\zeta}$), 19.5 × 16.3 cm., from a book of Hymns (No. xxxviii G), containing the latter part of a Hymn on Abba John the Little.

(4) Parchment. One leaf (from the same ms.), containing the beginning of an Ode on Moses the Robber.

(5) Paper. One leaf, C.U.L., *Add.* 1886, 9, ($\overline{\rho\psi}$), with the conclusion of a first and beginning of a second Ode on the Forty-nine Martyrs.

(6) Paper. Two leaves ($\overline{\psi\delta}$, $\overline{\psi\epsilon}$) from the same ms. as and immediately following the text of (1), containing a complete Hymn to Abba Samuel of Calamon, who was expelled from Shiêt in the Heraclian persecution.

(7) Paper. Two leaves (unnumbered) from the same ms. as (2), with two fragmentary Odes on Abba John Khamé.

¹ The published reading is given first, indicated by A with page and line numbers: the variant, separated by >, follows.

ODES TO SAINTS OF SCETIS

Ode 2 (John the Little).

ρη
 5
 10
 15

Ode 2^A (the same; one leaf missing).

* * *

Смѡт ѣрои пѡиѡт ÷ ис зѡп-2
пѣ пишѡпѡи ÷ ѣѡлѡри-
тѣп пѣѡшлѡл ÷ аѡфѡ-
ри ѣѡл ÷

5 Смѡт ѣрои пѡиѡт ÷ ис зѡп-
пѣ пишѡпѡи ÷ ѣт аѡѡ-
ѡсѡѡри ѣѡѡѡтѡ ÷ аѡ-
† ѡтѡѡ ѣѡл ÷

$$1 = \epsilon \pi m \Delta?$$

² No folio number.

[illegible]

¹ пєкщнрї, *MS.*

² ἐρῶσα, *MS.*

³ α corrected from ϵ .

*The Twentieth day of the month *Paopi: Abba John the Little.*

Psali: Melody, 'Batos.'

With an hallowed disposition let us make mention of the righteous one, our holy Father Abba John, the founder of our community.¹ Verily 'tis he who became a guide unto our souls in the course of virtue and piety alike; he opened up for us the way which leadeth unto the gates of Heaven, unto the realms on high thereby, that we may worship the Father Who. . .

* “Bless me, my Father! Behold the tree³ hath blossomed through thy prayers. Bless me, my Father! Behold the tree, touching which thou didst command me, hath borne fruit.” Abba Pammoi⁴ took the fruits and brought them to the Church, unto the holy elders, (saying): “Bless me, my Fathers! Behold the fruit of the tree for which John my son hath labored. Bless me, my Fathers! Behold the fruit of the tree, the fruit of obedience and humility.” When they beheld him, the elders praised him and glorified God. From that day forth they granted him the honor of a Father, while he comforted them with consolation.

Blessed art thou, O Abba John; for the God of Heaven hath granted thee great honor; and thou beholdest thy children and thy children's children who are a crown unto thee in the Kingdom of Heaven.

Through the prayers of Abba John the Hegumen, Lord grant (us) grace, etc.

1 If the expression is not loose, it implies that the ms. once belonged to the Monastery of John the Little, on the decay of which it must have been carried to Dêr Abû Makâr.

2 Probably one leaf (containing the end of the preceding

and opening of the present Hymn) is lost.

3 The Tree of Obedience. John is speaking. For the incident see *A.M.G.* xxv, 347; *Apophth. Patr.*, John Col. 1 (*P.G.* lxxv, 204); and *H.N.S.* vii, 1, § 5.

4 *sc.* Abba Amoi.

^x fo. 152

 $\times [\text{fo. 153}]^2$

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Ode 3 (the same).

[Ακρωτι γαρ ἡσυχαστηρ
ἡσυχαστηρι εἰσεν πι-]¹
καρι-ω πεπμακαριος πωτ
παθε ἡωτ αἱ[η]α ιωαννης
3 Ὡστε εἰτεπ π[ε]κρεβιο-πем
пекѣиос ἡατ[ε]λικοп ак-
5 αш шит тир[у] ἡса пек-
тиѣ-мфрнѣ [п]оттеλти-
ли ἡμωот Отор ак-
ωш ἡпекωма ἡеп гал-
аскѣсис ет[р]о[с]и-еорек-

¹ For the two initial lines see the Cairo *Psalmodia*, p. 354.

² шаптеу, MS.

³ теу-, MS.

10 шопи ἡατ[ε]λικοп -
ἡеп περοот ἡте φηρισис
Ὡςδε оп птекерпемпша -
ἡше пепиот εἰотаѣ αἱ-
ἡа ιωαννης-εἰ γεμси пем
15 πιαпостолос шаптек-²
† гал εἰ текрепед-³-τωер⁴
+ — . — . — . — +
αλληλота масматой
+ — . — . — . — +

⁴ A smaller fragment of the same ode gives the conclusion in full: τωер ἡпθε εἰрни εἰωп + παθε ἡωт αἱἡа ιωαννης + πиртотмепос εἰ + теу(χω пеппоти паш εἰоλ)

[Thou didst become a luminary shedding light upon the] ^xearth, O our blessed Father, my Lord Father Abba John; so that through thy humility and thine angelic life thou didst hang all Shiēt upon thy little finger like a drop of water;¹ and thou didst chastise thy body with toilsome discipline, that thou mightest be free from peril in the Day of Judgment;² so that also thou didst become worthy, O our holy Father Abba John, to sit with the Apostles to judge thy generation.³

Pray (&c.).

Alleluiah. Novice (*sic*).⁴

Ode 4 (Moses the Robber).

сн
Сот кѣ мпаōни аἡἡа
мощи-ψαλι н аἡам¹
Тотωш ἡтаер отром-
пи + ἡтагалаи ἡтагωλ +
ша фпетра етбоси + ἡ-
те аἡἡа мощи +
5 Ἠтаотωшт ерни-еἡе(п)
печлѣмψапоп + ἡпа-

¹ red.

тотолу еἡоλ + ἡеп пи-
спнлеоп + - ἡтафго
εἡоу + ἡтегтωер ἡ-
10 пѣт ешви + пем ерни
еἡеп ппоти + ἡте та-
ψтхн- + ἡтегхад
пни еἡоλ + ἡше пхс
пеппотѣ + ἡпатот-
15 олт еἡоλ + ἡеп па-
* * *

The Twenty-fourth day of Paōni: Abba Moses.⁵

Psali: Melody, 'Adam.'

Would that I might become a dove, that I might fly and come unto the high Rock of Abba Moses; that I might do reverence over his body ere they bear it forth from the cave;⁶ that I might entreat him to pray unto the Lord for me and for the sins of my soul; that Christ our God may forgive me ere I am borne forth from my . . .

* * * * *

¹ See *Apophth. Patr.*, Joh. Col. xxxvi (P.G. LXV, 216).

² See *A.M.G.* xxv, 354.

³ *id.*, pp. 380 f.

⁴ Probably an 'incipit.'

⁵ On Abba Moses the Black or the Robber, see *H.N.S.*

i. x, § 4.

⁶ The reference is not clear, unless it be to a Translation of the Saint's body from the cave in which it originally rested to the Monastery of Baramūs, where it is still preserved.

ODES TO SAINTS OF SCETIS

Ode 5 (The Forty-nine Martyrs).

πῖμϑ ἄμαρτυρος
 πῶς ἀριζμοτ παπ
 ἄπχω εἰοῶ ἦτε
 πεπποῦι
 + — — — — — +
 πῶωωτ оп нχос ѣатос
 5 Ἀμωππῖ λφοοτ
 πῖλα[ос] τηροτ
 εῶρε[п]ер[е]тκω-
 мязп [п]епιο-
 5 † пстаτ[ро]форос
 етеперщат пап ἄ-
 φοοτ
 Επῶοτнт пем πῖ-
 аттелос + пем
 10 пχωω[с ἦ]те пн

واهم ايضا
 واطس

$\frac{S}{pq}$ $\frac{S}{i\tau}$ ϕ $\frac{S}{\chi\tau}$ $\frac{S}{i\phi}$
 εῶοταῖ + пем пе(п-)
 10† пстаτροфо-
 рос + πῖμϑ ἄμαρτυρος
 Πῖροττῖ ἔеп πῖατῖ-
 5 ос аḥḥа ιωαννης
 пе пегурап + аqоrῖ ε-
 ратq ἔеп тоτми-
 † аqω[щ] εἰοῶ еq-
 жω ἄμω[с] + — —
 10 Χε ιс п[ιḥа]рḥарос аτ-
 ῖ + φн [ет]отωщ ē
 φωт маpеqфωт +
 пн εῶпаḍῖ пемап
 ἄпепоротщлаq ἦрнт
 15 Оτμεрос ἔеп пῖрел-
 λοι аτфωт . . . п

[Through the intercessions of] *the Forty-nine Martyrs, O Lord, vouchsafe unto us forgiveness of our sins. * (p. 189)
The same again. Melody, 'Batos.'

O come today, all ye people, that we may laud our cross-bearing Fathers, whose feast we celebrate today,
 Assembled with the Angels and the company of *the Saints and our cross-bearing Fathers, the Nine and
 Forty Martyrs! * p. 190

The chief among the Saints, named Abba John, stood in their midst and cried, saying:
 "Lo, the Barbarians are coming. He who would flee, let him flee: those who will remain with us, let us
 (*sic*) not be faint of heart."
 Some of the old men fled. . .

Ode 6 (Ara Samuel).

*пепiωт ἄпа самотнἶλ
 Оτщотрнпе еqсωтп • откап-
 нос псῶопотqῖ • отῶтсῖа
 есотаḥ • есрапаq ἄф† + + + —
 Пе пекщлнἶ εῶотаḥ • пем пек-
 5 полнῖа • ω пепiωт ἦαкеос •
 аḥḥа самотнἶλ + + + —
 †пахарωἶ ап • ē пекполнῖа •
 пем пекаскесῖс • ет акаῖотῶ
 ἔеп щнт + + + —
 10 Παῖста пῖῖсῖ • ет аqῖаῖ ἔарωот •
 рῖтєп пῖттраппос • ἦχакῖапос¹ + —
 Ак† ἦтекψтχн • еῶве †ḍмо-
 лотῖа • ἦте ппаq† етсоттω(п)
 ἦте †орῖас εῶотаḥ + + + —
 15 Актахро ἄпекрнт • ἄфрнт†
 ἦотмарттрос • щаптексῖ
 ἄпῖχлом • ἦте †рзпомопн + —

* qḥ

¹ For κολχῖапос.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

ΑΥΣΟΧΙ ΗΣΩΚ • ΕΒΟΛΗΕΝ ΨΗΤ •
 ΨΑΤΕΚΙ ΤΕΚΟΩΣ • ΉΕΝ ΠΤΩΟΤ
 ΗΠΕΚΛΟΠΕ → —

* 97 (recto)

20 * ΕΒΟΛ ΟΠ ΉΕΝ ΦΑΙ • ΠΤΩΟΤ ΗΤΕΚ-
 ΑΠΑΣ • ΕΡΕ ΦΤ ΘΩΣΕΜ ΜΜΟΚ •
 Ε ΟΥΠΙΨΤ Η ΔΙΑΚΟΠΙΔ → —
 ΤΕΚΟΤΠΟΜΟΠΗ • ΉΕΝ ΟΥΧΩΡΑ
 ΗΨΕΜΜΟ • ΟΥΟΡ ΗΕΑΡΕΑΡΟΣ •
 25 ΤΗΑΕΡ ΠΟΤΜΕΤΙ → —
 Α ΠΩΣ ΙΝΣ ΠΧΣ • ΕΘΡΕΚΙΡΙ ΗΓΑΠ-
 ΜΗΠΙ • ΠΕΜ ΡΑΠΠΙΨΤ ΗΨΦΗ-
 ΡΙ ΉΕΝ ΠΙΜΑ ΕΤΕΜΜΑΤ → —
 ΝΕΜ ΠΕ ΑΚΘΟΤΣΑΧΙ • ΠΙΣΑΛΕΤ
 30 ΑΚΘΟΤΜΟΨΙ • ΠΙΣΙΟΜΙ ΕΤΟΙ
 ΗΑΣΡΙΠ • ΑΚΘΟΤΜΙΣΙ ΗΓΑΠΨΗΡΙ → —
 Α ΠΕΚΡΑΠ ΕΡ ΣΩΤ • ΉΕΝ ΤΧΩ-
 ΡΑ ΗΠΕΜΑΖ • ΟΥΟΡ ΑΤΤ ΩΟΤ ΠΑΚ •
 ΜΦΡΗΤ ΗΠΙΑΠΟΣΤΟΛΟΣ → —
 35 ΑΥΣΤΠΧΩΡΙΠ ΠΑΚ • ΚΑΤΑ ΦΟΤ-
 ΩΨ ΗΠΕΚΡΗΤ • ΨΑΠΤΕΚΙ ΤΕΚ-
 ΟΩΣ • ΉΕΝ ΠΤΩΟΤ ΗΚΑΛΑΜ(Π) → —
 ΠΙΜΑ ΕΤ Α ΠΩΣ ΦΤ • ΕΡΗΤ ΜΜΟΥ
 ΠΑΚ • ΕΘΡΕΚΨΩΠΙ ΗΡΗΤΑ •
 40 ΠΕΜ ΠΕΚΨΗΡΙ ΨΑ ΕΠΕΡ → —
 ΑΥΘΩΟΤΤ ΕΒΟΤΗ • ΗΟΥΔΑΟΣ ΕΥΟΥ •
 * ΗΟΜΕΤΟΤΡΟ ΗΠΙΦΗΟΤΙ • ΖΙ-
 ΤΕΠ ΠΕΚΨΛΗΔ ΕΘΟΤΑΒ • ΖΙΤ(ΕΠ)
 → ————— →

* 97

fo. 92^b

Our Father Apa Samuel.

A choice savor and a smoke of incense, a holy sacrifice well pleasing unto God were thy holy prayers and thy austerities, O our righteous Father Abba Samuel. I will not leave untold thy austerities and thy penances which thou didst perform in Shiêt; most of all, the sufferings which thou didst endure at the hands of the Colchian tyrant.¹

Thou didst offer up thy life for the confession of the right faith in the holy Trinity. Thou didst make strong thine heart, like a martyr, and so didst receive the crown of patience. They drove thee forth from Shiêt, so that thou didst come and dwell in the Mount of Neklone.

* fo. 93^a

*Again, when God called thee from this mountain of thy vows (?) for a great service, of thy patience in a strange land of barbarians I will make mention. The Lord Jesus the Christ caused thee to work signs and great wonders in that place: thou didst cause (the dumb) to speak, thou didst cause the lame to walk, women who were barren thou didst cause to bear children. Thy name was renowned in the land of Nemax,² and they glorified thee as the Apostles. They suffered thee, after the desire of thy heart, (to depart) so that thou didst go and dwell in the Mount of Kalamon, the place wherein the Lord God promised that thou shouldst dwell, thou and thy sons for ever. *Thou didst bring in a numerous people into the Kingdom of Heaven through thy holy prayers.

* fo. 93^b

Through, etc.

¹ i.e., Cyrus of Phasis (in Colchis), the 'Chalcedonian' Archbishop.

² A frag. from a Boh. *Life of Samuel* (Crum, B.M.

Cat., no. 917) has ΠΙΜΑΚΖ, 'Makx' being probably the true Coptic name for the Berber people called in Greek Mazices.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

[illegible]

* *Recto* *Now this man (Apollo) was a shepherd by profession, as were his fathers. But while he was still in his youth, that man gave himself up unto great sins . . . (l. 6). And he gave himself into the hand of the Devil until he had completed forty years. And he fulfilled all the desires of Satan and his abominations, envies . . . (l. 15). In a word . . .

... (l. 18) [He thought within] himself, saying: "From my youth I have sinned and committed everything which my soul desired. And I have not left unfulfilled any one of all the sins of the Devil. One only have I failed (to commit); for I desire to rip up the womb of a *woman who is with child, to see how the child
 * *Verso* lieth in her womb." [Ll. 4-16 Apollo meets his victim who implores him not to harm her.] "... (l. 17) for since the day that I came forth from my mother's womb, no strange man hath defiled my body..." (l. 22) But when the shepherd Apollo heard this, he relented not at all, nor did he lift up his eyes to Heaven. But the Devil...

XXVI. LIFE OF THEODORE, DISCIPLE OF PACHÔM

Parchment. Upper right quarter of a leaf (*Inv.*, no. 59), 19.5 × 18.8 cm. The *recto* (first p. in a quire) is headed [unc] (Ornament) $\overline{\text{p}}\overline{\text{x}}\overline{\text{c}}\overline{\text{r}}\overline{\text{k}}\overline{\text{z}}$: the *verso* is paged $\overline{\text{r}}\overline{\text{k}}\overline{\text{r}}$. The hand is a smallish, even, but somewhat slovenly uncial, probably identical with the hands of *Inv.*, nos. 71, 102, 107–8. The leaf (paged — $\overline{\text{r}}\overline{\text{k}}\overline{\text{c}}$) preceding the new fragment is extant at Leipzig (*Cod. Tisch.* xxv, 3).¹

The text² (from the *Life of Theodore*, disciple of Abba Pachôm) will be utilized by Dr Lefort of Louvain in his forthcoming *Vita S. Pachomii*.³

¹ See Leipoldt, *l.c.*, p. 401.

2 = *A.M.G.* xvii, 332 (Amélineau's edition).

3 In the *Corpus Script. Christ. Orient.*

XXVII. THE TRANSLATION OF EPHRAEM SYRUS TO SCETIS

Cotton-paper. Leaf, 25 × 17 cm., numbered —κτ (folio number) from the *Difnâr* (No. xxxviii f).

The text, containing the last seven stanzas of an Ode, celebrates the translation of a Saint's body to the Monastery of Abba Pishoi (Bishoi). That the Saint can be no other than Ephraem appears certain; for the Calendar of Abu'l Barakât¹ commemorates Ephraem the Syrian on Tôbi 7, and the Monastery of Anba Bishoi still claims to possess Ephraem's body.² It is quite possible that the relics of the Saint were actually carried for safety into Egypt during the period of the Mongol invasion (thirteenth century), if not earlier.

εἰσοῦαῖ + ψα πιμονας-
 τήριον εἰςμαρωστ +
 πτε πεπιωτ ἀβῆα πι-
 σοι + ἕεν πῡαρε ἡτε
 5 ψιντ +
 ἕεν ρανρως πεμ ραν-
 ρῡμπος + πεμ ραν-
 πιψ† ἡτιμν + πεμ
 ρανμινψ ἡταιο εἰσο-
 10 σι + κατὰ πεττομι εἰ-
 ροϋ
 ὅτε εἰσῡφορ εἰ πι-
 μα + εἰ ἀ φ† σεῖτωτϋ
 παϋ + αἰσοϣι αἰτῖ εἰβολ
 15 ῥαϣωϋ + ἡξε πιμινψ
 τήρϋ εἰψον ἡματ +
 Πατερψαλιπ ῥα τεϋ-
 ρη + ἕεν ρανμινψ ἡ-
 εἰσομια¹ + πεμ ῥαῥ
 20 πιρῡμπος + ἡπα

¹ = εὐφημία (cp. Crum, *Cat. Copt. MSS. in the John Rylands Lib.*, p. 210 note 1).

κτ
 ρη† εἰϣω ἡμος +
 Χε πικας τήροτ ἡτε πι-
 ομνι + πῡτ φ† πεῡπα-
 ρωις εἰρωστ + οἱορ οἱ-
 5 αἰ εἰβολ ἡῡντοτ + ἡ-
 σεπαλοϋλεϋ εἰβολ
 απ +
 Οἱορ αἰϣω ἡξε πικας
 εἰςμαρωστ + ἕεν
 10 οἱκῡῡωτοτ ἡϣε εϋ-
 σωτπ + αἰϣαϋ πεμ
 πιωμα εἰσοῦαῖ + ἡτε
 πεπιωτ ἀβῆα πισοι +
 Λϣωπι ἡξε παἰ ψεπερ-
 15 φμεῡτ εἰσοῦαῖ + ἕεν
 σοτ ῥ ἡπιαῡοτ τωῡι +
 ερε φ† ἡρι ἡῡαννιψ-
 † ἡμνιπ + ἕεν πεϋ-
 εἰκτιήριον εἰσοῦαῖ +
 20 Τωῡε S
 + — — — — +

[They brought his] *pure [body] to the blessed Monastery of our Father Abba Pishoi in the desert of Shiêt with praises and hymns and great honors and many high distinctions as befitted him. When they drew nigh to the place which God had prepared for him, the whole multitude which was there hastened and came forth to meet him. They chanted before him in many praises with David the Psalmist, *saying on this wise: "All the bones of the righteous the Lord God keepeth them, and not one of them shall perish."³ And his blessed bones were laid in an ark of choice wood⁴ with the pure body of our Father Abba Pishoi.

* (fol. 23^a)

This holy memorial took place upon the seventh day of the month Tôbi, while God wrought great miracles in his holy Oratory.

* fol. 23

Pray, &c.

¹ *P.O.* x, p. 262. Note, however, that the Coptic Calendar also commemorates Ephraem on Abib 15 and a Translation (? at Edessa) on Amshir 3 (*op. cit.*, x, 264, 275).

² Professor F. C. Burkitt informs me that Edessa still claims to possess the relics of Ephraem. According to Thévenot, *Voyage au Levant*, II, Ch. LXXI, all the bodies of the Saints at Dêr Anba Bishoi were accidentally burnt

in 1656, but the monks made good the loss by drawing upon the monastic cemetery.

³ *Psalm* xxxiv, 20.

⁴ *i.e.* a long chest or coffer, probably similar to the inlaid chest preserved at Dêr es Suriân (see *A.A.C.M.* IV, Ch. III, § 5) or that at the White Monastery (*Hist. Patr.*, pp. 350 f.).

XXVIII. GREGORY OF NYSSA

Life of Gregory Thaumaturgus.

Parchment. Nine leaves more or less complete and five fragments.

The hand, where most characteristic, is broad and heavy, with thick down-strokes (see Plate X B *supra*): particularly noteworthy is the collapsing α .¹ But possibly owing to the varying surface-quality of the parchment, the script on one side of a leaf is often finer and more compact than the script on the other. Our fragments do not represent more than one copy; though indeed there is considerable overlapping in the texts of Frags. 5–7.² Attention was drawn in ancient times to this duplication by a marginal note in informal uncials in the margin of Frag. 7, *verso*, $\pi\mu\alpha\varsigma \bar{\epsilon} \bar{\eta}\sigma\eta\pi \pi\tau\alpha\varsigma$, i.e. ‘twice over,’ ‘repeated,’ and by the sign ϵ (? = $\epsilon\epsilon\pi$ ‘pass by’)³ which is placed in the margin against the line in which Frag. 7 begins to repeat Frag. 6, *recto*.⁴ On the *verso* of the same fragment a marginal symbol λ is twice used: this seems to indicate that longer or shorter passages in the exemplar (Greek or Coptic) had been omitted.

The ms. (see Frag. 2, *verso*) was in quires of eight leaves (sixteen pages). Punctuation is irregular. The original scribe either left a blank for the stop to be filled in by the *rubricator*, or roughly marked the stop by \diagup (at the end of a paragraph, \diagdown). Some passages, notably the ‘Creed’ (Frag. 4 *verso*), have been hurriedly punctuated by a later hand with the normal \ast in red ink. Attention should here be called to the marginal directions $\omega\alpha$ ‘so far’ and $\omega\omega$ ‘read’ (see Frag. 11), indicating that the intervening passage was to be omitted in public reading.

Six leaves from a Sahidic version of the *Life of Gregory* are extant, Clarendon Press ms. (Woide), Frag. 54; but to include these is beyond the scope of this publication.

Frag. 1 (Cairo, no. 24), 29×20 cm., is a complete leaf, paged $\overline{1\epsilon}$ (the second numeral is very doubtful). The text, which has suffered much from damp, answers to the Greek in Migne’s *P.G.* XLVI, 897 C οὗτος ὁ πόντος Εὐξείνιος—900 Α τάφοι καὶ στήλαι.

The next three fragments are continuous, answering to the text of *op. cit.*, 909 B τούτου χάριν ὁρμῇ τινι θειοτέρᾳ—915 Α ἐν ᾧ φανεροῦται. Of these, Frag. 2 combines *Cod. Tisch.* xxv, 24⁵ (the upper half of the last leaf in Quire II, headed on the *verso* $\overline{\lambda\epsilon} \overline{\eta\varsigma} \text{ Ⲭ } \overline{\pi\chi\varsigma} \bar{\epsilon}$) with Cairo, no. 24^{Add v}, 21×21 cm., the decayed lower half of the same leaf; Frag. 3 (*Cod. Tisch.* xxiv, 6),⁶ the first leaf of Quire III, is headed $\bar{\epsilon} \overline{\eta\varsigma} \text{ Ⲭ } \overline{\pi\chi\varsigma} \text{ πατ } \overline{\eta\eta\iota} [\lambda\epsilon]$ (*recto*), and $\overline{\lambda\alpha} \overline{\eta\varsigma}$ (*verso*); Frag. 4 (*Cod. Tisch.* xxiv, 28)⁷ is a complete leaf paged ($\overline{\lambda\epsilon}$), $\overline{\lambda\varsigma}$: the *verso* is headed $\overline{\eta\varsigma}$.

The six fragments following form a single group corresponding to the Greek of *P.G.* 917 Α εἰπόντος δὲ δι’ ὀλίγων—921 C τὴν χάριν προκατάρξαντι (or slightly further). Frag. 5 (*Cod. Tisch.* xxiv, 29),⁸ a complete leaf, is paged ($\overline{\mu\epsilon}$), $\overline{\mu\varsigma}$: the *verso* is headed $\overline{\eta\varsigma}$; Frag. 6 (*Cod. Tisch.* xxv, 17)⁹ is the inner half of the last leaf in Quire III (*sc. pp.* ($\overline{\mu\zeta}$), $\overline{\mu\eta}$): the *verso* is headed $[\overline{\mu\eta} \overline{\eta\varsigma} \text{ Ⲭ } \overline{\pi\chi\varsigma}] \text{ πατ } \overline{\eta\eta\iota} \bar{\epsilon}$; Frag. 7 (*Cod. Tisch.*

xxiv, 41)¹⁰ is a complete leaf, the first in Quire IV. The *recto* is headed $\overline{\alpha} \overline{\eta\varsigma} \text{ Ⲭ } \overline{\pi\chi\varsigma} \langle \overline{\mu\theta} \rangle$ and numbered on the *verso* $\overline{\eta}$. The text of the *recto*, which is very dim, repeats the text of pp. $\overline{\mu\epsilon}$ l. 5— $\overline{\mu\zeta}$ l. 33. This fragment is not therefore reproduced in our text.¹¹ Frag. 8 (Cairo, no. 24^{Add i}), 17.5×27 cm., is the lower portion of a leaf which must have been foliated $\overline{\eta\alpha}$, since it intervenes directly between pp. ($\overline{\mu\theta}$), $\overline{\eta}$, and folio $\overline{\eta\epsilon}$.

1 On the hand see Crum, *Rylands Cat.*, p. 221. It is probably identical with the hand of our No. XVIII.

2 Frag. 7 duplicates the text of Frag. 5, *verso*, l. 6—Frag. 6, *recto*, l. 33. Frag. 7 is not therefore printed in our text, though it has been used to supplement the defective *recto* of Frag. 6.

3 The same sign occurs in *Cod. Vat. Copt.* LIX, fo. 159^b.

4 The abnormal numeration of Frags. 8 and 9 as *folios*

$\overline{\eta\alpha}$, $\overline{\eta\epsilon}$ was perhaps somehow due to a desire to eliminate the superfluous leaf, Frag. 7.

5 See Leipoldt, *op. cit.*, p. 405.

6 *id.*, p. 389.

7 *id.*, p. 395.

8 *id.*, p. 395.


9 *id.*, p. 404.

10 *id.*, p. 398.


11 For the critical signs which are used on this leaf, see above.

GREGORY THAUMATURGUS

Frag. 9 (*Cod. Tisch.* xxiv, 34),¹ a damaged leaf, foliated πβ and headed on the *verso* ιης, follows Frag. 8 directly.

Frag. 10 (Rylands Library, *Copt.* 49 = *Cat.* 446)², a complete leaf, the last in Quire IV, is paged (ζϛ), ζϛ and headed on the *verso* ζϛ ιης  πϡς ς. The text corresponds to 925 B τοῖς μητέροις σπλάγχνοις—925 C καὶ ὅσα ἦν εἰκός of the Greek original.


Fragment 11 (Cairo, no. 24^{Add} ii), 18 × 16 cm., is the lower and outer part of a decayed leaf. The text of the *recto* answers to 928 C τοὺς ἐκατέροις συμπαρατασσομένους—C εἰς εἰρηνικὰς εὐφροσύνας; of the *verso* to 929 A τὰ μὲν δὴ κατὰ τὴν λίμνην(?)—Δύκος γὰρ. . ἐπονομάζεται.

Frag. 12 comprises Cairo, no. 24^{Add} iii, 16.5 × 19.2 cm., the inner and upper portion of a leaf, headed (*recto*) ς and (*verso*) ςϛ  (sic), which fits *Cod. Tisch.* xxv, 14, the outer half of the same leaf. The text of both combined answers to 933 B καὶ ἡ σπουδὴ πρὸς τὸ ἀγαθόν—D ὡς δὲ οἱ μὲν παρήγον.

Frag. 13³ (Cairo, no. 24^{Add} iv), 13.7 × 24 cm., is the lower portion of a leaf: the text of the *recto* corresponds to 937 A καὶ διῆγεν ἐν τοῖς τοιούτοις λόγοις—B ἔχοντες Ἀλέξανδρον; and of the *verso* to 937 B τῷ τῆς εὐσεβείας ἐχθρῷ—C τῆς ἐκείνου δυναστείας καθαιρέτην ἐσόμενον.

Frag. 14 (Cairo, no. 24^{Add} vi) is a narrow slip from the center of the upper part of a leaf, probably the first in a Quire. Both the hand and the style of the heading indicate that the fragment belonged to the same ms., and the few words recognizable distinctly suggest that the *verso* is parallel with *P.G.* 928 B, in which case the fragment should belong to the upper half of the same leaf as Frag. 11. But it is hard to identify the *recto* with the Greek of 926 C–D.

The text of this doubtful fragment will more conveniently be placed here rather than lower down.

	— ιης ς — 	
	]εξερεп ερυ[	ⲁ]εϣεϣ πε ϣ[
	]εζηпι ⲉⲗεп[	]ⲡⲓⲃⲓⲟⲥ ⲃεп τ[
	]εταϣωρп[	]ⲕⲓⲡⲱⲡⲓⲣⲓ ⲃ[
5	]ⲱⲁⲡⲡⲟⲗⲓ ⲡⲡ[	] . ⲡⲗⲟⲗⲏⲕⲓⲁ[
	]ⲱⲡⲓⲣⲓ ⲣ[	5 ⲕ]ⲟⲗⲁⲓ ⲁⲱⲱ[
	]ⲙⲙωⲟⲩ[	]ⲡⲏ ⲉⲧⲱ[
	]ⲧⲟⲧεϣ[	]ⲙωⲟⲩ[
10	]ⲡⲗⲟⲩⲙⲡⲏ?	10 ⲉ]ⲣⲏⲟⲩⲧ
	]ⲱⲟⲩ[	]ⲉⲗⲣⲏⲓ
	]ⲡⲡ[	]Ⲑⲧⲟⲗ
	]ⲡⲏⲟ[	]ⲧⲙ[
	ⲧ]ⲁⲣ ⲡ[	] . ⲓⲉ[
15	] ⲡⲡ[	15]ⲟⲧⲁⲓ[
	]ⲗωⲡ[	]ⲟωⲗⲉ[ⲁ
	]ⲁⲟⲗ[
	]ⲉⲡ . [

¹ *op. cit.*, p. 396.

² See Crum, *Rylands Catalogue*, p. 221.

³ For convenience in printing, I have placed Frag. 13 after Frag. 11 and before Frag. 12.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 1 (Cairo, no. 24).

πο¹ πε ποντος ετεμματ
 εφερχορντι + αсне φεονος
 ηνιχρια тирот етот εβотн
 ε πωνη отон πιθεν от мо-
 5 коп ηνιρωμι ητε пма пем
 ηη ε[т]шоп ηен пкази алла
 пкеχωоти он εпаф μποτ-
 отот ерот εβοληен ма
 пиθεν
 10 Отпай рнф гар ηен отμεфми
 те тфтсис ηтхωра етем-
 маτ + от моноп же сотес-
 фоп ηен хриа пиθεν папат-
 кеон етот εβотн ε πωνη
 15 алла ф.... ша. [...]он ηпке-
 хωотн тирот о[...]. [...]ан
 .. ахω... е. п есена
 ..]фюм тащ. [ер]хорнтин
 . ас пе εво[λ]ηен ма пи-
 20 ден
 Отпай рнф пе шεφнос тирч
 ет]εμματ + ρωсте пимерос
 μμ]ос ет ере отаи паф ρ-
 он ε]рот ηари ηароч μματ-
 25 ат]ч шадмети же ηсотн
 ηс[.] же пара пкехωот-
 н]и
 Сөһе фай εβοληитен отмотшт
 ηте пεφнос тирч етеμματ
 30 ρи отсopi + атωш ηтпoλic
 μπινшф тpиtopиoc εopεc-
 шопи мметропoλic μп[εφно]с
 тирч етеμματ

¹ sc. [εγξει]πος.

тс

0аи ет а отпшф ηотро еадер
 сшит ηен пн ет атωш η[ен
 ометотро ηпирωмеос ε-
 пеграп пе кесар отаpεαρ-
 5 ни еоротмотф ерос е пег-
 рап εβοληен пегмеи пем
 пеготωш εβотн ε-
 рос
 Алла пай ссоти ап εβотн е пен-
 10 скопос е птирч ρωсте
 еорепμ[ε]т]и еρωот же ρап-
 таio пе μπινшф етеμματ
 φн етшоп [ηен оμнф η-
 пн εоо[τα]ε
 15 аш гар [птаio пе
 ха[.
 карпос ηен[.
 пфог аи[.....] ηен ρапшшф
 ηшф[н]ри. [...] пеги же се-
 20 ωли εβотн ерот мпeр[...]
 нас тирч + εβοληен ма η[и-
 ден ρитен фюм ес[ρηпт
 ерос
 Алла отае пегпрока[... η-
 25 шорп ηн ет атшопи [пар-
 хитос мпeчxфo ка[та ф-
 сарз фпаер потмети [ап
 ηен псахи е пт[иpч
 totмeтpаmao отop μποτ-
 30 таio отop пот[а]z[i]ωма ка-
 та пикосмос фпасахи е-
 ρωот ап
 Зап[а]фoc γар пем ρап-

- * (p. 15?) [For alone of all lands and seas]* that Pontus (is called) 'Euxine,' since it supplies unstintingly all necessities conducive to life, not only of the men of that part and the inhabitants of the country, but also of such others as may hasten thither from every part. For verily this is the nature of that country. Not only does it abound in all necessities conducive to life, but (it lacks) not for all other things (from abroad, since) the sea supplies them from every part. Such is that whole nation, that if a man gives heed to a part of it alone, he thinks it more choice than all the rest. For this cause by a decision of that whole race together the city of the great Gregory was founded to become the metropolis of that whole race. *This city a great king, famous among them who held the realm of the Romans and who was named Caesar, ordered to be called after his name, because of his love and his goodwill towards it.

But all these matters tend not at all to our mark, that we should think of them as glories of that great man who is now amid the Saints. For what (glory is it to him that there are abundant) crops in (the country, that the city is adorned) with marvelous works, (or that goods) are imported from all parts by way of the sea which is nigh thereto? Nay, I will not make mention at all in my discourse of his ancestry nor of them who were the authors of his birth according to the flesh: of their wealth, and their renown, and their worldly distinction, I will not speak. For (what could) tombs and (monuments contribute to his praise?)

GREGORY THAUMATURGUS

Frag. 2 (*Cod. Tisch.* xxv, 24 + Cairo, no. 24^{Add v}).

Πενεπεως α φαγαιμος σι
 πας πορρορμιν εσοτοτεβ
 ητε φτ εβροπ ε φεποτ-
 αν ετχн πας εβрни мπεг-
 5 † ρонг ē ρли ητε πιασима
 ετοττωγ пемаγ паγот-
 нот γар пе мфн εοотаб гн-
 гориос мфмωгт ηε περοот
 ммошг
 10 Λυγαι πεφβαλ εβрни ρα φ†
 εγжω ммос же ιс φ†
 жотшт ежωп †пот ρι от-
 соп апок нем гннгогиос
 Отог е фма ηтеγжжх аγни
 15 мпиλотос ежен гннгогиос
 еаγтотћо мфн ε†[.....
 ρат[отг
 Ото]г аγфорж паг ебоλ пот-1
 пол]ιс θαг етасметг ебоλ
 20 . . .]. η ε πиснот ε[те]μματ
 . .]ρι [εс]ρι† ρеп †πλани
 пте] πηλωлоп ρωсте п-
 те ммоп] протб ηη прωмг ē-
 татшоп ерωот] мписажι мпи-
 25 пар† ебоλρеп] пшга ηпимш
 етеммаτ]
]ω. ρа φпар-
 ρег. . .]ката отапаг-
 ки . . .]ωп отог
 30 етаγшоп ηот]котжι ηни-
 от ебоλ птотг м]фн етаγ-
 тни паг п†ме]тотнб ε[о-]

¹ First l. of Cairo fragment.

λб — инс — † ☒ — пхс Б
 реγσι сћω ē птажро тнрг
 етρеп пмтетнриоп εοот-
 аб
 Λοιπον ката φρν† етеγжω
 5 ммос ηже пиапостоλос εο-
 отаб мπεγотар тотг ē
 отωш ηса сарз ρи спог
 Αλλα аγερётн мф† еореγ-
 сорп паг ебоλ ηтакгίηα
 10 ηпн етгнп Отог мπεγωот
 е птнрг ē ριωш мписажι
 ебнλ ηшорп ет а θмнι отωпρ
 ероγ ρитеп отшорп ē-
 боλ
 15 Αсшωпн γар ηотсног еγμок-
 мек .[....] мпиежωρ εθве
 псаж[ι пте ппар† от]ог еγ-1
 ким ..[. . . . ρеп
 пегрнт пе не отоп ρа[пот-
 20 он γар . . . п ρеп писнот [етем-
 маτ [εταγта]сθо ебоλ η[†сћω
 η†мететсе-
 ша бнс
 Зωсте еоре пнес[абет ер
 25 ρнт Б.... η[отмнш η-
 соп ρитеп [тотжнса-
 жι екор]ш εθве
 таг етiа а[γер ηатћкот
 отог еф[. . . . ема-
 30 шω
 ωш Αγпат ρеп отрасотι е отпн
 ηρωмг еρ[. . . .
 то ебоλ еοι [ηρελλо ρеп
 пегсмот . [. . . .

*After that, Phaedimus received an overwhelming impulse from God towards that purpose which abode with him. He paid no regard to the distance which parted them—for he was parted from that holy man Gregory by the space of three days' journey—, but lifted up his eyes to God, saying: "Lo, God now looketh down upon us both, upon me and upon Gregory." And in place of his hands he laid the word upon Gregory, consecrating him who was not present with him. And he set apart for him a city which . . . at that time . . . was established in the error of idolatry; so that there were not more than eighteen men who had accepted the word of faith out of that great multitude. * (p. 31)

Having thus perforce taken the yoke upon his neck . . . , and having sought a little time of him who had bestowed the priesthood upon him, that *he might learn the whole surety which was in the holy mystery, he no longer—as the Apostle says¹—set his hand to seek after flesh or blood, but asked of God that He would reveal unto him the truth of things secret. And he ventured not at all to preach the word unless the truth should first have been revealed unto him. Now it happened on a time, as he was pondering by night on the word of faith, and was revolving (various arguments . . .) in his heart—for there were certain (even) at that time who perverted the teaching of righteousness, so that even the wise were often divided in heart, owing to their specious talk, and for this cause he was waking and very (thoughtful); he saw in a vision the semblance of a man . . . aged in form, (appearing) *p. 32

1 i Cor. xv. 50 ?

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 5 (Cod. Tisch. xxiv, 29).

5 Ет а григоріос хос же пинарѣ
 ѣботи е фѣт ѣшагтахро ап
 зѣтеп заксахи алла зѣтеп [з]ап-
 шфѣри ѣѡтопоз еѡл ѡеп пи-
 10 Джеротѡ ѡхе пютиѡ же фот-
 ш зѡ ѣ пав ѣ отшфѣри ес-
 пашѡт ѡпарѣт ѡргерѡмо-
 лотиѡ ѡпинарѣт
 15 Дѡхос де еѡѣе пипишѣ етем-
 мат же аѣри потшфѣри ѡеп
 пма ѣтеммат есоѡ ѡ-
 пишѣ
 Ет а пютиѡ де хос еѡѣе от-
 20 пишѣт ѡпи еѡхѣ ѣрни зѣт-
 зѣ ѡмоѡ ѡмон рѣт ѣ отѡѣеѡ
 ѣѡлзѣтеп жѡх ѡроми же ѡ-
 зрни ѡеп тѡм ѡпинарѣт ѡ-
 мататс марпав ѣ пав ѡпи
 25 ѣаѡотѡтеѣ ѣ кема ѡеп нек-
 отарсарпи
 Тоте пипишѣт ѣтеммат григо-
 риос ѡпегѡѣѡтѡ е пѣриѡ
 аѡотарсарпи ѡпиѡпи ѡфот-
 30 пот ѡфрѣт ѡфѣ ѣте отѡ(п)
 зѣт ѡмоѡ же отѡтеѣ еѣ[ѡл]
 ѡтекше пак ѣ кема ете
 фѣ пе ет а пютиѡ фѣниѡ [ѣ-
 роѡ]
 35 Ет а фав де шѡпи [ѡ]фотпот а[ѡ-
 парѣт ѡхе пѣро[м]ѣ ѣ пѣсахѣ О[ѡ]р
 аѡха еѡхаѡ пѣеп ѡѡѡ
 пегѡтѣепѣс пем пегѣ[ѣ] пем
 теѡсѣми пем пегѡшѣри пѣ[м]

мѣ ѡс
 нем теѡметотиѡ пѣр-
 феѣ нем пегѡтѡпарѡпта
 з[ѣ] отѡеп
 Дѡсѡтѣс пав ѡрегѡшѡпи
 5 нем григоріос е фма ѡпи
 етшѡп пав тѣрот Оѡс¹ ѡ-
 теѡхѡ пав ѡфѡпиѡпи
 ѡте пегѡсѣ пем фѡло-
 сѡѡѡ ѡми етеммат нем
 10 теѡсѡ
 Царе мѡмек же пѣеп ѡ-
 метсарѡтс ѡлѡтѡсѡфѡс
 шѡм ѣ рѡот пав еѡѡтѡсѣ
 ѡротѡ ѡфметпишѣт ѡте пи-
 15 шфѣри ѡеп отѡпсахѣ ѡте
 пѣрѡтѡр
 Потпав рѣт сар ап пе фшфѣри
 ѡеп пѣ ет апѡтѡт зѡте
 ѡресѡсѣ ѡѣ ѡѡѡ ѡтес-
 20 хѡхѣ ѡротѡ пав пѣрѣт ѣ-
 тасѡшѡпи ѡмоѡ зѣтеп тѡм
 ѡпѣсахѣ
 Нѣм сар пе ѣпавше зѡтѡ ѣ пѣ
 ет апѡтѡт ѡтеѡт пот-
 25 метпишѣт ѡфшфѣри аш де
 ѡп ѡротѡ ѣре ѡтѡ павѣт ѡ-
 отѡхѣ ѡфшфѣри ѡеп
 п[ѣ]сахѣ е шѡтѡре пѣ ет-
 сѡтем тѡмт ѣрни ѣѡеп
 30 фѣ етѡшѡпи
 О[ѡ]шѡп аѡѡре пѣ етѡтерѡк
 ѡпиѡпи зѡпот сѡѡл ѡпиѡпи
 Оѡс аѡшѡпи ѡѡѡтѡт ѡ-
 пѡпѡтѡс

¹ Duplicate text of Frag. 7 begins here.

- *(p. 45) *When Gregory had declared the faith towards God, confirming it not by words, but by wonders shown forth in deeds, the priest answered: "I also wish to see a miracle such as can convince my heart, that I may confess the faith." It is said of that great man that he wrought a miracle in that place, which was great. When the priest said concerning a great stone which lay before him and which could not be moved by the hand of man: "Through the power of the faith alone let me see this stone remove to another place at thy command;" then that great man Gregory did not rebuke (him) at all, but straightway commanded the stone as one that had understanding: "Depart and go to another place"—namely that which the priest indicated. And when this came to pass, straightway the man believed on the word and left all, his kindred, his house,
- *p. 46 his wife, his children, his friends, *his priesthood (in ?) the temple, and his goods. He chose to be with Gregory in place of all that he possessed, and to gain the fellowship of his toils and that true philosophy and his teaching.

Let all the subtle arts, then, of speech-writers keep silence—those arts which extol highly the greatness of marvels with the eloquence of rhetoricians! For the marvel is not such among those of which we have spoken as to be made greater or less than it actually was through the power of speech. For who could exaggerate that which we have related, enhancing the greatness of the marvel? Nay, more, who could detract from the marvel in the telling so that the hearers failed to be amazed at that which happened? A stone caused them who were servants of stones to withdraw themselves from stones, and became a guide unto the infidels.

Frag. 6 (Cod. Tisch. xxv, 17).

- 5 **Аш** гар пе пи[машх ѿте пи-1
 ѿпи аш а[е те т-
 есонсгс е[ѳрегер ѿ-
 ехотсгд ѿ[те фн етотар-
 сарни паг [іе аш те фхом
 ѿреѣмошн е[т еп-
 ѣнтг
Аш де он пе п[соѣѣт ппечмелос
 іе печсхнм[а² . . .
 10 ѿпи е фма ѿ[паи тирот
 ѿрри ѣеп фат е[т а пишѣт трн-
 торіос ерри[тс е фметхѡри
 ѡѣе пгдем[ѡп Отор паг-
 кѡѣ нем пио[тнѣ мпсмот
 15 ѿотстѡлн [е аѣтарос ератс
 ѡѣе пн ета[тѡѡтп ѣа тот-
 рѣ
 Зѡсте еѡре п[іеѡпос тирѣ
 ѡѡортер еѡ[ѣе печѡѡт
 20 Отор паи рнѣ [ѣеп ѡтпишѣт ѿѡт
 ѿрнт нем [ѡтпаррсгд аѣмо-
 шн еѡтп е [фполіс ѿрри ап
 ѣеп гапгар[ма нем гапгарѡр
 нем гап[т[епѡам ѡѡе еѣ-
 25 ѡтѡѡт [ммоѣ ап еѣеп пи-
 мш ѿт[е пн етотер ѿ-
 сѡѣ
 алла еѣѣ[і ѡт ѣеп пгаретн
 еткѡѣ [ерѡѣ
 30 Нимш де [тирот аѡі саѣѡл ѿѣ-
 поліс рѣ[пѡт еѣѡл ерѡеѡрп³
 ѿѡтѡф[нри ѿѣерн Отор па-
 ре] ѡтпн [пѣеп ерѣпѡт-

¹ The supplements are derived from Frag. 7.² Frag. 7 reads алла ет а фхом пте пѡтарсарни
ѡѡпи мпиѡпи.³]ѡл ерѡеѡрпн (*sic*), Frag. 7.

мн інс  пхс] паи пни 

- мп пе е паѡ е[т]рнторіос е-1
 теммѡт фн ет ер]е ѡтѡмг пе-
 аѣѡп ерѡѣ ѿѡт]еѣотсгд м-
 фрнѣ ѿѡтѡтѡ]еѣеп пн е-
 5 ѡтѡтѡтѣ ерѡ]ѡт ѡе гаппѡтѣ
 ммѡт]
Хе аѣпи ппгдемѡ]п Отор аѣот-
 орпѡт рн фѡта]рсарни ката
 пѣѣѣмаѣ . . е ф]ма ет еѣѡт-
 10 ѡш . . еѣеп ммѡт
 еѣѡтп ѡтѡт он е[ѣѣѡтѣ ммѡ-
 ѡт еѣѡл мфрнѣ]ѣ пгапѣѣ-
 аѣ паѡѡѡ м]мос пе ѡе іс пи-
 ѡтнѣ пѡт]рѣѡѡѡѡѡ еѣе(м-)
 15 маѡ аѣѡтѣ р]ѡѣ е аѣѡѣ м-
 ѣѡк ѣеп ѡѡѣ]ѡтсгд рѡсте
 ѿѡѣерпѡѣ]ѡ меп е пѣѡѡт
 фн ете фѡѣ ѿ]ѡѡп ѿѡѣ-
 сѡтп паѣ ѿ]ѣѡпмошн ѿ-
 20 те фат е фм]ѣ ппѣѣѡтпар-
 хѡтѡ]
Еѡѡѡѡѡт де тирѡт] ѣѡѡѣ са-
 трн ѿтполіс ѣеп] ѡтѣпѡмн
 ѿѡѡ маѣн]
 25 Еѡѡѡѡѡ паѣ де ерр]нѣ ерѡѡт
 ѣеп пѣпѡѡѡ де ѡтѡп] пѣѣеп
 сомс ѣѡѡѣ аѣ]сѣпѡт тирѡт
 мфрнѣ ѿѡѡѡѡ еѣе] ммоѣ ѡѡ-
 хн ѿѡтѣ
 30 Паѣѡѡѡѡѡ гар ммѡѣ] е рѡі ппн
 е пѡре кѡѣ ерѡ]ѣ алла е-
 ѣмошн ѣеп ѡт]сѡѡѡѡѡ(п)

¹ The text of the *verso* is restored from the Greek.

*For what ears hath a stone? Or what perception hath it, that it should become subject to the authority
 of him who commanded it? Or what faculty of walking hath it? Or, again, with what limbs is it furnished,
 or what its bodily parts? But when the power of the command served the stone in place of all these. . .¹

When with this beginning the great Gregory had commenced his warfare against the demons and was going
 about with the priest, as it were with a monument which he had set up for his triumph over them, so that
 the whole tribe of them trembled because of his renown; so with a great assurance and boldness he entered
 into the city, not with chariots, nor with horses, nor with mules, nor yet making a vain show with multitudes
 of followers, but glorified through the virtues which surrounded him.² And the whole multitude went forth
 from the city to behold a new marvel, everyone desiring to see that Gregory who, though a man, had

[The *recto*, p. 47, duplicates the text of pp. 49, l. 29–50, l. 32. For the translation see preceding page. The text of
 p. 48 continues the text of p. 50 without break.]

¹ A considerable passage has here dropped out (cp. the
 Greek 917 D—920 A). It is perhaps to this omission that
 the marginal sign ✕ in the margin of Frag. 7 refers.

² The Greek has ταῖς ἀρεταῖς ἐν κύκλῳ δορυφορούμενος:
 the omission of anything corresponding to ‘body-guard’ is
 indicated in Frag. 7 by the marginal ✕.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

received authority, as though of a king, over them whom they called their gods, in that he summoned the demons and dispatched them at his command as he pleased to the place he desired . . . , bringing them in and casting them forth like slaves. They (the people) were saying: "Lo, even the priest, that minister of theirs, he hath taken and made him his servant through his power, so that he hath forgotten the glory which was formerly his and hath chosen this man's life of travel in preference to his own property."

With such feelings they were all expecting him before the city. But when he came to them, and when every one was gazing at him, he passed them all by like a lifeless piece of wood. For he turned himself towards no one of those who were surrounding him, but walked straight on (to the city).

Frag. 8 (Cairo, no. 24^{Add i}).

[πα]

(Eighteen lines lost)

(Sixteen lines lost)

* * *
 . . . шфн]рї пте пї-
 20 ωпї . . . отон] пїбен ео-
]. а҃ѣрохрех ммоу п̄
]. са са пїбен евол҃гїте(п)
 пїмнш еомошї немау е рнл
 е҃ротп
 25 Һен пхїпоре ф̄полїс де ї евол
 Һахωу ет̄ф̄ ωот̄ п̄теумет-
 отнѣ кетой р̄ω ҃рапкотхї
 емашω пе пн еташшоп е̄р̄ω-
 от̄ п̄҃нтс̄ м̄псахї м̄ппагѣ
 30 Һатр҃н̄ м̄патеуше е҃ротп̄ е-
 рос ката ф̄рнѣ ета҃ершорп
 п̄хос
 Епї҃ан а҃҃аїу м̄мп̄ м̄моу п̄ремре

* * *
 6т̄ а[
 отор̄ п̄[е м̄мон ма п̄шшпї
 ап̄ еорегм̄[топ̄ м̄моу п̄҃нтс̄
 20 от̄де пе м̄мон енк̄[лнсіа
 пе от̄де п̄тау м̄мп̄ м̄м̄[оу
 Отор̄ ашшортер̄ п̄хе пн̄ ео-
 мошї немау отор̄ атер̄а-
 порп̄ хе ашшшопї п̄ѣшп̄
 25 їе хе ашшшопї Һа тске-
 пн̄ п̄п̄м̄
 Отор̄ п̄реуѣсѣω де пехау
 п̄ωот̄ хе еѣе от̄ тетеп-
 ерапорп̄ Һен п̄аї па҃рен̄
 30 петеп̄ернот̄ еѣе от̄ма
 немтоп̄ п̄те петепсωма
 ҃ωс̄ ететеп̄ са҃҃ол̄ п̄тр̄нї-
 ѣї м̄ф̄ѣ

* (p. 51^a) * [This conduct on the part of Gregory seemed to transcend even] the miracle of the stone. [And so he entered in], thronged on every side by all those who . . . by reason of the crowds who marched with him as he entered; since the (whole) city had come forth to meet him, doing honor to his priesthood; although, as I have said before, there were only very few therein who had received the word of the faith before he came into it. When he had rid himself . . .

*p. 51 * When [he was within the city] and there was not any house wherein he could rest, either (belonging to) the Church or to himself, and when those who accompanied him were troubled and at a loss to know where they should dwell or with whom they should find shelter, the teacher said unto them: "Wherefore are ye at a loss together for a place wherein to repose your bodies, as though ye were without the shelter of God?"

Frag. 9 (*Cod. Tisch.* xxiv, 34).

Пй откортѣ ѿмапшопи паг-
 репѣнпортъ пе фѣ + исхе
 хеп отмеѣмни пшоп пхитѣ
 отор епонтъ пхитѣ Отор
 5 пким пхитѣ ката петсхн-
 отъ
 шоп ѿмоп еретепрехрѡх
 ха тхнѣлѣ птфе Отор еѡ-
 хе фал тетепкѡѣ пса от-
 10 ма пшопи пѡтеп
 Алла маре отни шопи пѡтеп
 хеп отспотън пѡтѡт ете
 фа пѡтаѣ пѡтаѣ пе фал
 етѡткѡт ѿмоу отор етрѣл
 15 е поѣсѣ рѣтеп фаре-
 тѣ
 Паре фал де он [ѣ] ѿкархент т-
 ѿматѡтѣ [исхе] ѿмоп пт[еп ѿ-
 матъ потѣн ѿпѣл рѣѣ ес[еѣ-
 20 тѡт пап пѡрѣ п-
 хѡтѣ пѣрѡхѡѣ пте пѣрѣ[рѣ рѣлѣ п-
 рѡѡ пе ппн етѡпъ хе[п фаре-
 тѣ маллонъ де пѣт[сѡе
 еѡре пѣ етѡѡлѣ хеп [фѡкѣ
 25 ѡѡ ѿмѡѡт е пѣхрѣл п[пѣ-
 хѡѣ
 Еѡхе хе полѣакѣс шѡр[е ппн
 шопи пѣкалѣѡма пп[пн етрѣп
 пте пшпн [п]ѣл де ет е[шѡтер-
 30 косѡп ѿпо[ѣ]хѣос х[еп пѣаре-
 тѣ сѣпѡх[е]м рѣлѣ ѡ[пн пхитѡт
 хе пѣхѡѣ еѡ[пѣ]рѡѣс[ѡт
 Пѣл де еѣхѡ [ѿ]мѡѡт[ѣ] ппн
 еѡпѣ[е]мѡѣ [п]ѣрѣсѡтѡп

[illegible]

“Think you that God is too small a dwelling-place, if in truth in Him we have our being and live and move, as it is written ?¹ Or doth the shelter of heaven irk you that ye seek after a dwelling-place ? Nay, let your one care be for a house which belongeth to each one of you—that which is builded and raised on high by virtue. And let this alone grieve you, if we have not there a house of this sort prepared for us. To be encircled with earthly walls is no advantage to them who live in virtue. More fitting is it that they who are defiled with wickedness should betake themselves to the use of walls ; for oftentimes the house is a veil for the secret things of shame. But as for them who adorn their life with virtues, naught will be found in them for walls to hide.”

Now while he was thus speaking to them who were with him, there was (there) *a man who was distinguished in his birth and his wealth and other respects, and who was numbered among the magnates. The name of the man was Musonius. This man, then, seeing that many were eagerly bent upon this same purpose, to receive the man (*sc.* Gregory) into their houses, anticipated the rest in securing (?) for himself this favor. He besought the great Gregory to lodge with him and to honor . . . his house by entering into it, [in order that he might be revered and famous in after time], and that he might thus hand down a recollection of this kind to all future generations. But when the rest . . . assembled . . . and begged him for [the same], he decided that it was just that he should grant this favor to [him who had first sought it]. . .

^x (p. 52^a)

^xp. 52

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 10 (Rylands Library *Copt.* [49], 446).

5 ҺЕП ПЕССАԾОП + ԶԾС ЕО-
 МАТ ТЕ МПЕТОПН + ОТОР П-
 ТЕСЕРОМОЛОПН + ПТЕС-
 СО[Т]ПЕ ҺЕП ПХИПӨРЕСТԶО
 10 [Е] ԺАСО Е ПИКОТХИ ПШН-
 РИ +
 Насшеп ԶМОТ ԿАР ҺЕП ФАИ
 ПЕ ЕӨРЕ ПИКОТХИ ПШНИ
 ОПН + Е ПТИРҮ +
 15 А ПОТРО ДЕ өРЕ ПАИ САХИ ШОПИ
 ЕМА ПԺРАП ПԺМЕӨМНИ
 Զ[Т]ОЗ АЧЕРХАРИЗЕСӨЕ ПԺФҮ-
 С[ІС] [П]ТЕ ПІОРО ПӨН ЕТАС-
 ]П ЕЗ-
 20 ]
 Е[. .]МОКМЕР ММОҮ + ЖЕ өН
 Е]ТЕ МПЕСԺАСО + Е КӨԺ П-
 СА ԶОТЕВ МПЕСШНИ + СЕ-
 ЕРКАТИТОРИП ЕРОС ԶІТЕН
 25 ԺԺԾСІС ЖЕ ПӨОС {АН} ТЕ Т-
 МАТ МПЕԺСХОЛЕМ Е ԶОӨ-
 АЕҮ + ЕАШ ЖЕ ПНОТ ПЕ ПІ-
 РАП + ЕТ ЕПНАТОТОҮ ПТЕ
 ПШИШԺ ЕРИТОРИ-
 30 ОС
 Асшопи ДЕ ЕӨРЕ СОП Է ԷРАП-
 КОТХИ ПЕ ҺЕП ԺԶԴІКІА
 ФОШ ЕХОТ ПԺКЛІРОПО-
 МІА ПТЕ ПОТІОТ + ОТОР ПАТ-
 ԺТОН ПЕ ЕЖЕП ԶԴԼМПИ М-
 МОТ + ЕРЕ ПІОТАІ ПІОТАІ
 ММОТ ԶОС ММОҮ

¹ For ԺԺԾСІС.

² Rough, late hand.

ԶԾС ПНС ✕ ПХС Զ

Е ОЛС ПАҮ ММАТАТ[Ү]
 ОТОР ЕҮОТШУ А[П] Е Ժ[І] ПА[Ү]
 КЕОТАІ + ПКО[П]ОПӨС [П]ЕМАҮ
 Е ԺКТИСІС + АТӨІ . [. . .]А . .
 5 ЕРИТОРИОС + ПРЕ[Ү]Ժ ԶАП Е [ТА]І
 ԶПӨӨЕСІС +
 ОТОР ЕТАҮФОР Е ПІМА ЕТЕМ-
 МАТ + ПШОРП МЕН АЧЕРХРАС-
 ӨЕ + ППЕҮПОМОС ММІП [М]ОҮ
 10 ЕҮԺ ԶАП ЕР[О]ОТ ЕӨРОТ-
 ԶОП Е ПОТЕРН-
 ОТ +
 ОТОР ПАҮԺРО ПЕ ЕӨРЕ [ПІОТАІ ПІ-
 ОТ(А)І + ЕР ОТӨНТ ПОТШТ ҺЕП
 15 ОУМЕТШФІР ПӨШОТ [ПЕМ
 ПОТЕРНОТ + ОТОР ПСЕЖ[
 М]ПӨНОТ ПԺԶ[РИ]ПН ЖЕ Ү-
 СОП ПРОТО + Е [Х]РИМ[А П]І-
 ԷЕН
 20 БАҮЖОС ПНОТ М[ПАІ РИ]Ժ ЖЕ
 ФАІ МЕН ҮПМӨТН ЕӨОЛ [П]Е-
 МОТЕН + ПТЕ ЕТЕТЕПОПН
 ПТЕ МЕНЕСА [Е]РЕТЕТ[ЕП-
 МОТ
 25 ТАПОЛАТСІС ДЕ ԶОС ПТАІ
 КТИСІС + ОТПРОС ОТ[СНО]Т
 ТЕ + ԵОТОН ПТАС ММАТ [О]Т-
 ШОШ + ША ЕПЕР + ФІ ЕӨ[
 ОП]ХО[ПС . . .]Е С
 30 ОТОР ПАҮ[. . .]ММО-

[Gregory's power of settling disputes was comparable to that of Solomon, whose decision of the dispute between the two mothers is described at length.]

*(p. 63) (When the other of the two, being moved) *inwardly, since she was the mother of the living child, admitted that she was vanquished and begged that the little child might be spared—for she was grateful that the child should live at all—the king treated this utterance as a decision of the truth and gave the verdict for her who had. . . For he reflected that she who did not shrink from seeking after the death of her son, was accused by nature; for had she been the mother, she would not have been eager to slay him.

What, then, is the judgment of the great Gregory which we are going to relate? It chanced that two brothers, who were young, divided the inheritance of their father and were disputing over a lake of water, each of them striving to get it for himself and refusing to take the other as a partner with him in the possession. They took (?) Gregory to decide this case. And when he was come to that place, first of all he used his own laws, giving decision that they should be reconciled with one another. He besought them that they would both be of one heart in fellowship with one another and gain the advantages of peace, since they were more precious than any wealth. He spake unto them thus: "This (gain) will abide with you whether ye live or afterwards die. Moreover, the enjoyment of this possession is for a season, and it hath there an eternal reproach for him who wrongs. . . ." And he was saying. . . to them. . .

GREGORY THAUMATURGUS

Frag. 11 (Cairo, no. 24^{Add ii}).

* * *] πῖμνι
 εἰσὶν ἐν τῇ πόλει πῶς ἂν
 5 * * *] . πόλις
 * * *] ἡ πόλις
 οἱ ἐκ πόλεως]
 * * *]
 * * *] ἐκ
 10 * * * ἀποφασίς ἡ τοῦ ζῆτος
 περὶ τῆς πόλεως ἐκ
 πόλεως ἐκ πόλεως
 15 * * * ἐκ πόλεως ἐκ πόλεως

* * *

οἱ π[
ушя Отор [ни тирот ет аτχω
μμω[οτ отор етаτототор
εβολ[εβхе флτμпи пай
5 пе
ωш Отоп кеш[фирі менепса
θαί ē аχ[аіс отор ē агот-
онг εβ[ολ
меті ш[а фрот ете
10 θαί те
Не отон отаро[
πιτοπος ет[εμμα
ни ē пеншот[
χιπσωк ρит[
15 мотф̣ ерот хе [λткос

Frag. 13 (Cairo, no. 24^{Add iv}).

* * *

] Оторъ [п]ауи[п
еѣотаотъ [п]ни е[т]о[р]ѣнт
ѡтотъ ѡп наг сажи м[
щате ни етерѡіаконн[
жѡк еѡл мпечотарсар[ни
зтеп ни ет адрепѡт
тотот псетаѡѡт ща-
роу

Начмошъ ѡе немѡѡт пе пѡе

[illegible]

[He prevented the brothers from slaying one another, not to speak of] *the multitudes assembled with each of them [for the purpose of ?] war with one resolve. [For there was a single] end to their attack on one another—death. Much more right it is [to marvel at him who] did away with the sentence of death through his prayers, and made nature one with itself again, and changed their eagerness for murder into peaceful gladness. . .

^x(1, 2) These were the things said and done concerning the lake.

Another marvel after this which he [wrought ?] and showed forth, [and which is] remembered to this day, is this. There was a river [flowing through] that place, [which owing to] its roughness [and] turbulence . . . is called Lycus.

*And Gregory continued rebuking those who were assembled with him with these words . . . until the servants had fulfilled his bidding with that which he had commanded them, and had returned unto him. With them came (Alexander).

* (Moreover, this was dear) to the enemy of righteousness, and [he desired ?] that the chosen vessel should remain useless and obscured by ignorance; for he was unwilling that a man of this sort, who would be a destroyer of his tyranny, should come into the midst.

Frag. 11
× *Recto*

× *Verso*

Frag. 13
× *Recto*

* *Verso*

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 12 (Cairo, no. 24^{Add iii + Cod. Tisch. xxv, 14}).

Τεποταν δε εβотп ē п*αγαθο(п)
 паспнот епашаі пе *щ(а)те †мет-
 отнѣ щопи батеп о*вотп пѣе(п)
 є асаіаі отор аса-
 5 щаі
 Ατοτωрп де оп ѡотп*ресѣіа ωщ¹
 шароу ебѡлѣен о*пѡліс
 есѣепт еботп ер*оу еореу-
 ще шарωот же зї*па ѡтеу-
 10 тарѡ ератс ѡ†меѡ*отнѣ бє(п)
 тотекклнса
 Фрап де ѡ†пѡліс ет*емма† те
 пкомѡпап ѡаі е*т а п*аніѡс
 тирѣ зї отсѡп ер*азїопі мп-
 15 пш†] етемма† е*ѡреушѡі-
 лі ма† є†теретп *пѡрѡт
 ѡтѡтѣ]
]аѣер запѣрѡ-
 от о]тор аѣер є †-
 20 б]нѡт ѡрѡт
 мѡс]тїрїопі ебѡл
]мѡот // пем
]ѡ
]
 25 щ]опі еореу†
]етіма // отор
 еореѡѡщ ѡ†тархнеретс
 ѡтѡекклнс]іа // тотє пї-
]от аѡі сѡпї
 30]т пса метѡ-
 сї]пем пїсепос
 пем пкесѡх]п мпїаζїѡма² ѡ-
]
]хе епїан пе ѡт-
 35 оп п]ш† грнѡріѡс

¹ Late informal uncials. ² *sic*.

ⲓⲛⲥ
 ⲓⲛⲥ

ⲉⲃⲉⲙⲉ ⲫⲁⲓ ⲡⲉⲧⲉⲥⲥⲉ ⲁⲛ ⲡⲉ ⲉⲟⲣⲉ¹
 ⲫⲏ ⲉⲟⲡⲁⲣⲡⲓⲡⲥⲁ ⲡⲟⲓ ⲙⲡⲁⲓ
 ⲉⲙⲟⲧ ⲥⲱⲡⲓ ⲉϥⲥⲁⲧ ⲉⲱϥ ⲡ-
 ⲡⲁⲓ
 5 Ⲑⲟⲣ ⲡⲁⲧⲫⲏⲥ ⲡⲉ ⲃⲉⲡ ⲟⲧⲙⲏⲥ ⲙ-
 ⲫⲱⲭⲏ ⲉⲧⲣⲉ ⲡⲓⲟⲧⲁⲓ ⲡⲓⲟⲧⲁⲓ ⲙⲙⲱ-
 ⲟⲧ ⲥⲱⲧⲫⲏ ⲡⲁϥ ⲙⲡⲉⲧⲉⲣ ⲡⲁϥ
 ⲛⲁⲣⲉ ⲡⲓⲡⲱⲧⲧⲁ ⲉⲱϥ ⲧⲣⲏⲧⲟⲣⲓⲟⲥ
 ⲭⲟⲩⲱⲧ ⲫⲁⲭⲱϥ ⲡⲟⲧⲥⲟⲟⲡⲓ ⲉϥ-
 10 ⲡⲁⲥⲱⲡⲓ ⲫⲁϥ ⲉⲃⲟⲗⲣⲓⲧⲉⲡ ⲫⲧⲧ
 ⲉⲃⲉⲙⲉ ⲡⲓⲣⲱⲃ ⲉⲧⲃⲉⲡ
 ⲟⲙⲓⲧⲧ
 Ⲑⲟⲣ ⲕⲁⲧⲁ ⲫⲣⲏⲧⲧⲁ ⲉⲧⲁⲧⲥⲁⲭⲓ ⲡⲉⲙ
 ⲥⲁⲙⲟⲧⲏⲗ ⲫⲉϥⲡⲁⲥⲱⲧⲓ ⲡⲓⲟⲧⲟⲧ-
 15 ⲣⲟ ⲉ ⲥⲱⲧⲫⲉⲙⲟⲣⲉϥⲉⲣⲧⲟⲉⲱⲣⲓⲛ ⲉ
 ⲡⲥⲁⲓ ⲙⲡⲟⲭⲓ ⲡⲣⲁⲧⲡⲟⲧⲟⲡ
 ⲁⲗⲗⲁ ⲡⲟⲧⲫⲱⲭⲏ
 ⲙⲁⲓⲡⲟⲧⲧⲧⲧ
 ⲟⲧⲥⲱⲙⲁ [. . . .
 20 ⲕⲁⲧⲁ ⲡⲁⲓⲥⲙⲟⲧ ⲧⲣⲏ-
 ⲧⲟⲣⲓⲟⲥ ⲱⲧ ⲫⲏ-
 ⲫⲟⲥ ⲉⲧⲟ [. . . .
 ⲡⲓⲟⲧⲁⲓ ⲡⲓⲟⲧⲧⲁⲓ
 ⲙⲉⲟⲣⲉ ⲃⲁⲣ [. . . .
 25 ⲟⲧ
 ⲉϥⲭⲟⲩⲱⲧⲧ ⲉⲧ [. . . .
 ⲟⲧⲱⲧ // ⲭⲉ [. . . .
 ⲡⲁⲣⲡⲉⲙⲡⲱⲧⲁ
 ⲉⲧⲉⲡ ⲡⲓⲧⲁⲣ [. . . .
 30 ⲉⲓⲟⲥ ⲡⲉⲙ ⲡⲟ [. . . . ⲁⲣⲉ-
 ⲧⲓ ⲃⲁⲧⲣⲏ ⲙⲡ [. . . . ⲁⲟⲕⲓ-
 ⲙⲁⲧⲓⲛ ⲙⲙⲟϥ
 ⲉⲧ ⲁ ⲉⲁⲡⲟⲧⲟⲡ ⲉⲧ [. . . .

¹ * * * indicates the junction of the two fragments.

(P. 73) (When . . .) *The zeal towards good was growing intense until the priesthood was established everywhere, increasing and growing;¹ an embassy was sent to him from a city near to him (begging him) to come to them, that he might establish the priesthood in their Church. Comana was the name of that city, in which all the people together begged that great man to lodge, asking a favor of him . . .

[Ll. 18–35 *untranslated*.]

(P. 74) *and therefore (they thought) it was not right that he who should be deemed worthy to receive this grace should be lacking in these respects. And they were divided over a multitude of souls,² each one choosing the one who pleased him. But the great Gregory was waiting for a counsel to come to him from God concerning the matter before them. And just as it was told Samuel, when he was about to choose a king, not to look upon the beauty of the cheeks of any, but (upon) their souls . . .

[Ll. 18–33 *untranslated*.]

¹ The Greek has: 'that everywhere the faith might increase and extend.'

² *sc.* persons.

XXIX. LIFE OF ABBA PIDJIMI

Parchment. Five leaves from a single ms. Frag. 1 (Cairo, no. 1^{Add}), 28.3 × 19.5 cm., is a leaf which has been robbed of its right, left, and lower margins and has suffered much casual damage. Frag. 2 (*Cod. Tisch.* xxiv, 9)¹, 30 × 19 cm., also despoiled of its margins, follows Frag. 1 immediately. Frag. 3 (*Cod. Tisch.* xxv, 1), 30.5 × 19 cm., probably follows Frag. 2 directly. Frag. 4 (Cairo, no. 1), 31.5 × 24 cm., numbered on the *verso* Α, is a complete leaf and was separated from Frag. 3 by a single folio (now lost). Frag. 5 (Rylands Library, *Copt.* no. 445),² 32.5 × 21.6 cm., was probably the next leaf but one to Frag. 4.³

In all the script is the same, a large and bold but uneven uncial (Plate III A), identified by Crum with the hand of Hyvernat, *Album*, Pl. xxxiii (early tenth cent.): other fragments by the same hand are Nos. viii B, xxiii C and Rylands, no. 440 (Death of Joseph the Carpenter).

Pidjimi⁴ (*Arab.* Bidjimi) was a native of Fishah in the region of Masil.⁵ At the age of twelve, while keeping his father's flocks, he was led by an angel to the desert,⁶ where he became the disciple of three old monks. After dwelling with them for twenty-four years,⁷ Pidjimi went three days' journey into the inner desert. Demons in the form of various creatures vainly sought to affright him and were dispersed. The Saint then entered a valley where he remained for three years, taking only a handful of dates and a little water at the end of each week, and offering up 2400 prayers by night and the same number by day. His stay was prolonged for twenty-four years, his fasts extending to forty or even eighty days. He was supplied by an angel with bread and water which lasted (or was continued) for years.

The Lord appeared to the saint bidding him return to his country. Pidjimi did so, settling in a little cell outside his native place where he converted the people. Thence an angel carried him to Faran (فاران),⁸ to bring to repentance the people who had gone astray (Frag. 4). Pidjimi then returned to Shihât. Once, while carrying baskets to sell in the *rif*, he became exhausted and was carried to his destination by an angel.

Anba Shenûdah (Shenouti the Great), having seen in a vision a column of precious stones which, he was informed, symbolized Pidjimi, visited the saint and satisfied himself of the other's greatness. Shenouti, finding in the desert the skull of a dead pagan, caused it to describe the lot of sinners in Amenti.

Soon after Shenouti's departure, Pidjimi fell sick and died on Kihak 11, his soul being carried up to Heaven by angels. He had lived 70 years, of which only twelve were spent in the world.

From his association with Shenouti the Great (died 451–2), whom he seems to have predeceased, Pidjimi may be presumed to have lived in the latter part of the fourth and first half of the fifth century (about 380–450 A.D.). This is borne out by the fact that Pidjimi relates the anecdote of Macarius and the Little Strangers⁹ as one which he had heard from a disciple of Macarius and not from the Saint himself, *i.e.* Macarius was dead (390 A.D.) before Pidjimi became a monk. In agreement with this is the fact that Pidjimi was contemporary with Poemen.¹⁰

Pidjimi is one of the nine hermits depicted in the Chapel of Es Sûâh at Dêr Abû Makâr.¹¹

1 For the Leipzig folios see Leipoldt, *l.c.*, pp. 390, 400: the identification of the second is due to Crum (*P.S.B.A.* xxix, p. 306).

2 See Crum, *Cat.*, p. 221. This leaf was published (very imperfectly) by Amélineau, *Mém. de la Miss.*, iv, 247, and more recently by Leipoldt, *Sinuthii Vita*, i, pp. 77 f.

3 Only one leaf is numbered; yet the sequence can be determined by help of the excellent summary in the *Synax.*

4 The following account is derived from the *Synax.*, Kihak 11 (ed. Basset, pp. 347 ff.).

5 See Amélineau, *Géogr.*, pp. 243 ff.

6 The *Synax.* says to Shihât; but it is to Shihât (the 'inner desert') that P. presently retires. Can he have become a monk at the Mount of Nitria (*i.e.* Pernoudj) ?

7 The *Synax.* omits Pidjimi's reflexions found in the Coptic (Frag. 1–2).

8 So also the Coptic (Frag. 4, *verso*, l. 25): other mss. of the *Synax.* read El Forât (Euphrates). On Faran see R. Weil, *La Presqu'île du Sinai*, pp. 208 ff. and *passim*. It is the modern Fairan, some fifty kilometers due N. of Et Tôr.

9 Coptic in *A.M.G.* xxv, 207: in the corresponding Gk. (*P.G.* lxxv, col. 373) the name Pidjimi is classicized into Βιρίμιος.

10 *Apophth. Patr.*, Poemen, clvi (*P.G.* lxxv, col. 360): he is mentioned in two fuller apophthegms (*op. cit.*, cols. 124 C, 125 A).

11 See *A.A.C.M.* II, iii, 2.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. i (Cairo, no. 1^{Add}).

.. ми]χανλ [ε ερω ερε πιδα-
 βολ]ος σ[ι] ραν πεμ[α] εθε
 π[ω]μ]α μλωτση[с мπε-
 ертоλман е іпн іп[ε]тхеога
 5 εχω
 Α]ρι текхом еорекп[α]и हा
 π[ω]π[т] тир[ε] хе а[
 хе ρωη πιθεν деп от[ε]μα[ε] μ-
 π[ω]с [п]е отор хе ρωη [пиθεν
 10 ραπεβολ μμοу
 [п]е
 П]ежау оп деп кеца[хи..]са [.]щ[
 ірн[ε]т[ε] отор . [.....]а ρ[ε]тап?
 отп ак[ε]м[ε] хе п[.....]ф[
 15 м]першешу ρли п[
 п[ω]с
 Акшаппа[ε] е от[ε]регерп[ω]и
 мперместωу а[λ]ла мост[ε] μ-
 фп[ω]и п[ω]у ет [ε]гау
 20 ρпа итекштема[ε]у
 ρωк
 С[ε]хно[ε]т [хе] еш[ω]п м[.....]с[ε]1 п[и]е[п]
 екета[λ]ω[ε]т ерп[и] пот[ε]т[ε] [.]п[ε]т[ε]
 еш[ω]п от[ε]ωп[ε] екеше[ε]и[ε]т[ε]т[ε]
 25 हा ॐ[ε]с[ω]от
 Πα[ε] [р]н[ε] ρωк ρωη πιθεν етек-
 па[ε] [ε]ρ[ω]от нем пн [ε]т[ε]ек-
 пасωтем еρω[ε]т ш[и]а[ε]т[ε] μ-
 мω[ε]т е ρап[ε]φ[α]-
 30 п[ε]т[ε]
 С[ε]ш[ω]п акшаппа[ε] е от[ε]р[ε]и[ε]ωп

(Slight traces of one line.)

.....]і іп[ε]ρ[ω]η[ε] ..
 т]и[ε]ρ[ω]т ет[ε]ш[ω]т[ε] [α]и
 п]и етерот[ω]п[и] м-
 5 фрн[ε]т мф]ри деп тмет[ε]т-
 ро іте п[и]фно[ε]т
 П[ε]жау [хе] оп е ρап[ε]троф[и] ес-
] іε ρап[ε]с[ω]т[ε]п[ω]т[ε]и а-
 ри ф]мет[ε]т[ε] іп[и]а[ε]га[ε]он етсе[ε]-
 10 т]ωт деп іλ[ε]μ іте тфе п[ε]м
 п[и]с[ω]т[ε]п[ω]т[ε]и ет[ε]рен п[и]ара[ε]и-
 с[ε]с
 Акша[п].....]п [ε] ρап[ε]т[ε]и нем
 ... [.....] ари ф]мет[ε]т[ε] п[и]ко-
 15 [λ[ε]с[ε]с]и деп ма[ε]и п[и]θεν
 [.....] м[.....] п[ω]с ф[ε]т[ε]
 [.....] сс[ε]х[ε]н[ε]т[ε]т[ε] хе іс[ε]хе а те-
 [те]п[и]т[ε]п[ε]т[ε]т[ε] нем п[ω]с ма-
 [т]ω[ε]с п[ω]т[ε]п[ε] ρωт[ε]п [ε] κω[ε]т і-
 20 са п[и]а[ε]п[ω]с
 Отор оп хе еш[ω]п м[и]п[ε]т[ε]к[ε]р[ε]о
 [ε] п[ε]к[ε]т[ε]т ρ[ω]т[ε]с [ε] п[ε]к[ε]а[ε]л п[ε]м
 п[ε]к[ε]м[ε]ш[ε] п[а]и т[ε]р п[ε] п[и]ρ[ω]т[ε]
 іте п[ε]к[ε]т[ε]т
 25 С[ε]ш[ω]п[и] отп акшап[ω]и[ε]с м[и]п[ε]к-
 з[и]т отор ітек[ε]м[ε] хе а[ε]-
 с[ε]ро ероу іε а[ε]р[ε]а[ε]ри[и] п[и]а[ε] х[ε]
 х[и]а[ε]рс[ε]а[ε] і[ε]ρ[ε]о
 Ари текхом оп еорекпа[ε]т [ε]
 30 ф[ε]т[ε] деп ρωη п[и]θεν [ε]-

μ and ε appear certain: after the former is a single vertical stroke which may be part of ι, μ, π or η.

* *Recto* " . . . but Michael also, when the Devil disputed with him concerning the body of Moses, did not dare to bring a railing accusation against him.¹

Do thy diligence to have pity (?) [upon] every creature. For all things are by the will of Christ, and all things are from Him."

He said also in other words (?) . . . in himself (?) and . . . [when] therefore thou knowest that . . . do not scorn any . . . [of] the Lord. If thou beholdest a sinner, do not hate him, but hate the sin which he doeth, that thou mayest not do it thyself.² It is written³ that if . . . thou shalt load them upon a . . . ; if an ass, thou shalt change them to a sheep (*sic*). Even so do thou also change everything which thou shalt see and hear into things good. If thou beholdest a likeness (*or* image) * . . . (l. 3) all the precious things (?) [belonging to ?] those who shine like the sun in the Kingdom of the Heavens."⁴

* *Verso*

He said also concerning [delicate] meats and perfumes: "Think upon the good things prepared in the heavenly Jerusalem and the perfumes which are in Paradise. If thou [sufferest] afflictions and . . . , think upon the punishments . . . in every place [by the will] of the Lord God . . . It is written: 'If ye be risen with the Christ, haste ye also to seek the things of the Christ.'"⁵

And again: "If thou hast not yet conquered thy heart, guard thine eyes and thine ears; for these are the doors of thy heart. If therefore thou shalt guard thy heart and knowest that thou hast conquered it, then be of good cheer, for thou shalt be the more wise. Do thy diligence also to see God in all things which

1 See *Jude* 9.

2 Cp. *Apophth. Patr.*, Paphnutius I (*P.G.* lxxv, col. 377).

3 Where ?

5 *Colossians* III, 1.

4 Cp. *Matth.* XIII, 43.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 3 (Cod. Tisch. xxv, 1).

1 Οὗτος παρῶν πε εἰς ἡν
 ποταρ ἡτε πῆενι πη ετ-
 ρηт ἡεν πρελλος εἰεμματ
 5 Οὗτος ката ε̄ περοот παг-
 пнот пе рѣхен пиреллос ег-
 сѡк паг ѡпогтар ѡпѣе-
 пи
 отде пе ѡпагогѡм пе ша-
 тегмаг ѡнтг пе алла паг-
 10 мор ѡтегѡрпс фн ете
 тотг паолг фат пе пегот-
 ѡм
 Пегмѡт ѡе он епагсѡ ѡ-
 мог фат пе отгп ѡмѡт
 15 ката ε̄ пѣроот еѡлѡен
 пиреллос
 Отде он ѡпесѡпи паг епег
 егсепѡѡ ε̄ ѡре отре
 ѡпи пемаг ѡен пѡма ε̄ па[г-
 20 хн ѡмог отде мѡт
 А]λλα ката ε̄ περοот агѡпап-
 отѡш е отѡм пагпнот
 еген пиреллос ѡтегмор
 ѡтегѡрпс ѡен ѡтег-
 25 отомс
 отог ѡтегсѡ ѡпеггпн ѡ-
 мѡт рѣхен пиреллос ѡ-
 тегтасѡг е пегма он ша п-
 жѡк ѡпѣ пероот агер
 30 кеѡ ѡропи ѡен таг полнтѡ

1 Несшлнл нем пегсепазис =
 пагѡп ѡмѡт ѡмнп ѡм ѡ-
 метапѡа ѡен пегроот нем ѡ¹
 ѡψαλμος нем рѡпкемнш па-
 5 по[с]ѡнтис еѡлѡен мѡт-
 снс нем пппрофнтис тн-
 рот
 Пегѡрог де рѡг кѡ ѡше ѡ[ме-
 тапоѡа нем р ѡψαλμος
 10 нем хѡрпс пѡмнш папос-
 ѡнтис еѡлѡен фѡрафн
 папас
 Стагер ѡ ѡропи ѡен таг по-
 лнтѡа ѡат ѡ пегѡс ет-
 15 гѡтг ѡт агерфѡлхѡ
 Нѡгмокек мѡг пе жѡ [от
 пе ет егпаалг/// ѡѡе жѡ а[г-
 отѡш ап пе е ф рлѡ гѡтг е-
 ѡлѡен тхрѡ ѡпат кос-
 20 мос
 А]λλα гѡпа ѡтегѡпи егѡнл [е-
 ѡл ѡфрнѡт ѡпѡкоѡхѡ п[а-
 лѡотѡ нем птепѡотѡ
 плнп отроѡи пе егерпн-
 25 фн еѡл ѡен пѡрафн
 пегѡг ѡрпн ѡнтг жѡ
 пѡс фпегемсѡ еѡнш
 пѡс фпѡштѡѡг ѡфѡт [еѡ-
 нш///
 30 Палп пегѡг жѡ паѡт аг[ам
 нем еѡ пепѡрп ѡот

¹ The vertical back-stroke of the numeral (not ρ) alone remains: perhaps π.

* *Recto* *And he used to live on the fruit of the palms which grew in the Marsh¹ there. And (once) every six days he used to go unto the Marsh to gather for himself the fruit of the palms. But he did not eat to fill his belly, but used to fill his hand, and whatever his hand would hold, that would he eat. The water also which he used to drink was this: a *bin*² of water (once) every six days from the Marsh. Nor again was it ever his custom to have food or water with him in the place in which he was; but every six days, when he wished to eat, he would go unto the Marsh to fill his hand with dates and eat, and to drink his *bin* of water at the Marsh, and then return again to his place until the six days were ended. He passed another three years in this discipline.

* *Verso* *His prayers and his offices he used to make daily—four hundred and forty prostrations by day with [fifty ?] Psalms and a number of recitations also from Moses and all the Prophets. By night also he used to make twenty-four thousand (*sic*) prostrations with a hundred Psalms besides a great number of recitations from the Old Testament.

When he had spent three years in this discipline, the clothes which he wore were worn out and fell to pieces. He was at a stand what to do; for he did not wish to clothe himself at all with the necessities of this world, but to be rid of them, like little children and the animals, and (but) a man who is sober (?) in the Scriptures. He said within himself: "How shall I be able to sit if I am naked? How shall I be able to pray to God if I am naked?" Again, he said: "My Father Adam and Eve, our first parents. . ."

¹ The well-known "Marsh of Shiêt."

² An Egyptian measure (commonly used in Palestine:

cp. *Exodus* xxix, 40; xxx, 24; where the LXX has εὐν). Here it denotes a vessel of definite capacity.

LIFE OF ABBA PIDJIMI

Frag. 4 (Cairo, no. 1).

па[г] рнѣ оу пимовъ плин м-
 потмотик мпѣжак ѿ пром-
 пи
 Πενεσα παг асотωпг ероу
 5 ѿже потъ инс пхс нем миханл
 нем пнѣ папостолос отор
 а птвотъ тнрѣ ер отѡи-
 пи
 Отор пезе писотнр паг +¹ же хе-
 10 ре пасотп пѣжми фн етау-
 оп е тѣпн ѿпапостолос ео-
 отаѣ сѡтем ѣ пн е фпаер-
 харизесѡе ммовѣ
 пак
 15 Ф]паѡроткѡт пак ѿотпопос
 ѡеп пекрап ѿотѡхѡ мпек-
 сѡма ѿрнтѣ ѿсеотѡшт ѿ-
 пексѡма ѿсе фѡт пни
 нем паѡт нем пнпа еѡотаѣ
 20 ѡеп пекто-
 пос
 Фн] еѡ[п]ащѡпн ѡеп галѡпн
 .]еп[.]ащѡт ащѡпн е пек-
 топос фпаерхаризесѡе паг
 25 мпѡтѡаг
 Фн] еѡпаіри потметпант ѡеп
 пекрап ѿпечѡшт ѿрепѡт
 пе . тт . .
 Фн] еѡ[па]с[ѡа] мпекѡіос нем
 30] ѡпѡт фпачѣ
 пѣрпап гѡу [ѡеп пѣжм м-
 пѡпѣ //
 Н]аг ета писотнр ѡротъ паг

ā
 асѣраспазесѡе ммовѣ нем
 миханл нем пѣпостолос
 Тѡте пезе писотнр мпѣдѡіос
 же пѣжми пасотп = тѡпн ма-
 5 ше пак ѣ пекѣм ѡгн ммаѣ же
 фпаіри ѿрапѡм еѡолгн-
 тотк
 е пѣпнтасѡо гарѡи ѿѡлаос
 пѣѡпос нем отминш ѿте пек-
 10 карѣ еѡротсѡтѡпн ѿсе-
 фѡт пни еѡолгнотк
 же отнн аѡѡнт еѡотп ѿже
 пекромпи
 Ке і ѿромпи пе ѡатаі апок
 15 нем паасѣелос - ѿтаѡлѣ ѣ
 тапѡлгс мми
 Пезе писотнр ммиханл же
 гал мпасотп гнѡеп пектен[г
 потѡпн олѣ ѣ пикарѣ етаѣ-
 20 ѡфѡу ммовѣ
 Паг етаѡѡтѡт паг ащѡе п[аг
 е пѡпн е пѣфнѡт ѡтор а м[п-
 ханл іпн мпѣдѡіос е пн ете-
 потѣ сатѡтѣ ащѡе паг
 25 е птѡт мфаррап ащѡп[п
 ммаѣ пѣ ѿром-
 пи
 Еѡол ѡе гнѡеп пѣ[ѡрѡн]ѡт а ѡ[ѡ-
 минш [к]ѣтѡт га потъ ѡтор аѡт[п
 30 мпѡмс еѡотаѣ
 Отминш пѣеллѣт нем галѡа-1

¹ sc. галѡа[лѣт].

¹ The small cross (inserted by a later hand) distinguishes the divine utterance.

...so also the water. But they¹ did not fail until seven years were ended.

After these things there appeared unto him the Lord Jesus the Christ with Michael and the Twelve Apostles; and all the mount (desert) was filled with light. And the Savior said unto him: "Hail, Pidjimi, My chosen, thou who art reckoned in the number of My holy Apostles, hear those things which I will bestow upon thee. I will cause them to build a sanctuary (*topos*) in thy name² and to lay thy body therein, and to reverence thy body, and to glorify Me with My Father and the Holy Spirit in thy sanctuary. He who shall be sick with divers (?) sicknesses, if he go unto thy sanctuary, I will grant him healing. He who shall do alms in thy name shall not want of plenty. . . He who shall write thy life and . . . , I will write his name also in the Book of Life."

When the Savior had said these things unto him, "He kissed him, as did Michael and the Apostles. Then said the Savior unto the holy man: "Pidjimi, My chosen, arise and go unto thy village and abide there; for I will work wonders by thy means, for the bringing back unto Me of a heathen people and a multitude of (the people of) thy country; that they may know thee and glorify Me by thy means. For verily thy years draw nigh (their end): yet ten years and I will come, I and My angels, to take thee away to My true city."

The Savior said unto Michael: "Take up My chosen one upon thy wings of light and carry him to the land wherein he was born." When He had said these things unto him, He went up into the Heavens.

And Michael brought the holy man unto his own people. Straightway he departed unto the Mount of Pharran and dwelt there five years. And by reason of his works a multitude turned themselves unto the Lord and received holy baptism. A multitude of blind and lame. . .

¹ sc. the bread and water brought by the Angel (see Introductory Note).

² No sanctuary bearing the name of Pidjimi seems to be recorded elsewhere.

* Recto

* Verso

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 5 (Rylands, no. 445).

1]ϣⲉⲡ ⲉⲧⲁϣⲉ ⲡⲧⲉϣⲙⲟⲛ
 ⲙⲡⲉⲧⲟⲩⲙ ⲡⲉⲡⲉϣⲓⲱ
 ⲡⲉ ⲉϣⲙⲟⲩⲓ ⲡⲉⲗⲉ [ⲡⲉ ⲡⲓ-
 ⲗⲓⲙⲓ ⲡⲁϣ
 5 ⲗⲉ ⲟⲩ ⲡⲁⲕ ⲙⲡⲁⲓ ⲙⲟⲕⲓ ⲙⲁⲣϣ [ⲙ-
 ⲙⲟⲩⲟ ⲉⲃⲟⲗⲉⲡ ⲡⲓⲟⲣ ⲉⲧ
 ⲥⲁ ⲡⲉⲣⲉⲃⲧ
 Ⲣⲟⲟϣ ⲗⲉ ⲁϣⲟⲓ ⲙⲡⲓⲗⲁⲕⲟⲡ ⲁϣ-
 ⲙⲁⲣϣ ⲙⲙⲟⲩⲟ
 10 Ⲉⲧⲁϣⲓ ⲉ ⲡⲣⲱⲓ ⲁϣⲗⲉⲙ ⲡⲓⲃⲉⲗ-
 ⲗⲟ ⲉϣⲟⲣⲓ ⲉⲣⲁⲧϣ ⲉϣⲧⲱⲃⲉ ⲙ-
 ⲫⲧ
 Ⲉⲧⲁϣⲱⲥ ⲉⲃⲟⲩⲡ ⲉ ⲧⲣⲓ ⲁϣⲗⲓ-
 ⲙⲓ ⲡⲧⲱⲩⲱ ⲉⲥⲭⲓ ⲉⲃⲣⲏⲓ ⲉⲥ-
 15 ⲃⲉⲣⲃⲉⲣ ⲡⲧⲉ ⲡⲓⲫⲓⲥⲓ
 Ⲣⲟⲧⲉ ⲁⲃⲃⲁ ⲱⲡⲟⲩⲧ ⲁϣⲕⲁⲧ
 ⲃⲉⲡ ⲡⲉϣⲣⲏⲧ ⲗⲉ ⲫⲁⲓ ⲡⲉ
 ⲁⲃⲃⲁ ⲡⲓⲗⲓⲙⲓ ⲫⲏ ⲉⲧ ⲁⲧⲁ-
 ⲙⲟⲓ ⲉ ⲡⲉϣⲟⲣⲟⲡⲟⲥ ⲡⲉⲙ ⲡⲉϣ-
 20 ⲭⲗⲟⲙ
 Ⲉⲧⲁⲱⲩⲗⲏⲗ ⲡⲉⲙ ⲡⲟⲧⲉⲣⲏⲟⲩ
 ⲁⲧⲟⲩⲱⲙ ⲙⲡⲓⲕⲟⲩⲱⲩⲓ ⲙⲫⲓⲥⲓ
 ⲁⲧⲉⲡⲓⲕⲓⲟⲧ
 ⲃⲉⲡ ⲧⲫⲁⲱⲓ ⲗⲉ ⲙⲡⲉⲗⲱⲣⲉ ⲁⲧ-
 25 ⲧⲱⲟⲩⲡⲟⲩ ⲁⲧⲉⲣ ⲥⲡⲁⲗⲓⲥ
 ⲡⲉⲙ ⲡⲟⲧⲉⲣⲏⲟⲩ ⲁⲧⲉⲣ ⲡⲉ-
 ⲗⲱⲣⲉ ⲧⲓⲣϣ ⲉⲣϣⲱⲥ ⲉ ⲫⲧ
 ⲟⲩⲟⲣ ⲉⲧⲉⲣⲫⲁⲗⲓⲡ ⲃⲉⲡ ⲉⲁⲱ-
 ⲗⲏ ⲙⲡⲡⲁⲧⲓⲕⲟⲡ
 30 ⲡⲉⲡⲉⲡⲥⲁ ⲡⲁⲓ ⲁ ⲁⲃⲃⲁ ⲱⲡⲟⲩⲧ

.....]ⲕ. [. ⲱⲫ]ⲏⲣⲓ ⲟ[.....].
]ⲡⲉⲙ ⲡⲟⲣⲟⲡⲓⲟⲥ[
]ⲭⲗⲟⲙ
 Ⲉⲧⲁ ⲡⲁⲓ ⲗⲉ ⲱⲡⲏ[ⲓ] ⲁⲧⲓ ⲉⲃⲟⲗ
 5]ⲙⲟⲩⲓ ⲃⲉⲡ ⲧⲕⲟⲓ ⲡⲉⲙ
 ...]ⲁ[...]ⲧ[ⲉⲙ]ⲙⲁⲧ ⲁ ⲫⲧ ⲟⲩ-
 ⲱⲩⲱ ⲙⲡⲁⲓ ⲣⲏⲧ ⲉⲟⲣⲉ ⲧⲙⲉⲧⲥⲱⲧⲡ
 ⲡⲧⲉ ⲁⲃⲃⲁ ⲱⲡⲟⲩⲧ ⲟⲩⲱⲡⲉ ⲉⲃⲟⲗ
 ⲉ ⲁⲃⲃⲁ ⲡⲓⲗⲓⲙⲓ
 10 ⲥⲱⲡⲓ ⲉⲧⲙⲟⲩⲓ ⲙⲡⲉ ⲁⲧⲓ ⲉ-
 ⲗⲉⲡ ⲟⲩⲣⲉϣⲙⲟⲩⲟⲧ ⲉϣⲟⲩⲙⲥ
 ⲙⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲧ ⲗⲉ ⲟⲩⲏ[ⲓ
 ⲟⲩⲟⲡ ⲟⲩⲙⲏⲱ ⲡⲥⲱⲙⲁ ⲟⲩⲙ[ⲥ]
 ⲙⲙⲁⲧ ⲡⲧⲉ ⲡⲉⲟⲡⲟⲥ ⲡⲁⲣⲭⲉ-
 15 ⲟⲥ
 ⲁⲃⲃⲁ ⲱⲡⲟⲩⲧ ⲗⲉ ⲡⲁϣⲙⲟⲩⲓ
 ⲉⲣⲉ ⲡⲓⲕⲟⲩⲱⲩⲓ ⲡⲉⲁⲓ ⲃⲉⲡ ⲧⲉϣ-
 ⲱⲩⲱ. [...] ⲉⲗⲉⲡ ⲟⲩⲭⲣⲁⲡⲓⲟⲡⲓ ⲡⲉ-
 ⲧⲉ ⲟⲩⲣⲉϣⲙⲟⲩⲟⲧ
 20 ⲁⲃⲃⲁ ⲱⲡⲟⲩⲧ ⲗⲉ ⲁϣⲕⲱⲗⲉ ⲙⲙⲟⲩ[
 ⲡⲉ ⲡⲥⲟⲡ ⲉ ⲡⲓⲕⲣⲁⲡⲓⲟⲡ
 ⲃⲉⲡ ⲧⲓⲟⲧⲡⲓⲟⲩ ⲁϣⲟⲧⲱⲡ [.]ⲡ
 ⲡⲉⲗⲉ ⲡⲓⲣⲉϣⲙⲟⲩⲟⲧ ⲁϣⲥⲁⲱⲓ
 ⲡⲉⲙ ⲁⲃⲃⲁ ⲱⲡⲟⲩⲧ [ⲡⲉⲙ ⲁⲃⲃⲁ]
 25 ⲡⲓⲗⲓⲙⲓ ⲉ [ⲡⲁⲓ] ⲣⲏⲧ
 ⲗⲉ ⲭⲉⲣⲉ ⲭⲉⲣⲉ ⲡⲓⲣⲉϣⲟⲩⲱⲩⲱⲧ
 ⲡⲧⲁⲫⲓⲙⲓ ⲡⲧⲉ ⲡⲭⲥ ⲟⲧⲱⲩⲟⲣ ⲡⲓ-
 ⲉⲃⲓⲁⲓⲕ ⲡⲧⲉ ⲫⲧ ⲉⲧⲟⲥⲓ
 Ⲉ[...] ⲡⲓⲣⲙⲟⲧ ⲁϣⲧⲁⲣⲟⲓ ⲙⲫⲓⲙ-
 30 ⲟⲩ ⲗⲉ ⲁ ⲡⲉⲧⲉⲡ ⲃ[.....]
 ⲙ...
 Ⲉⲧⲏⲡⲉ ⲧⲁⲣ ⲓⲥⲱⲥⲉⲡ ⲧⲡⲟⲩ [...]ⲡⲁ

* *Recto* *From the time that he (Shenouti)¹ left his cell, he did not eat nor drink while he was journeying. Pidjimi said unto him: "Take thee this vessel and fill it with water from the spring which is to the east." And he took the vessel and filled it with water. When he came up, he found the old man (Pidjimi) standing and praying to God. And when he entered into the cell, he found the cooking pot upon the ground and boiling with heat (?). Then Abba Shenouti understood in his heart that this was Abba Pidjimi whose throne and whose crown had been shown to him.

When they had prayed together, they ate their little cooked morsel and slept. But in the middle of the night they arose and said an Office together: they spent the whole night praising God and chanting in spiritual songs.

* *Verso* After these things Abba Shenouti * [informed Abba Pidjimi of the] marvel [concerning] his throne and his crown. Thereafter, they went forth... walking in the country with... God purposed thus that the election of Abba Shenouti should be revealed to Abba Pidjimi. It chanced that as they two were walking, they came upon a dead man, buried in that place. For verily there was a multitude of bodies of the pagans of old buried there. Now (while) Abba Shenouti was walking with his little palm-staff in his hand, [he came] upon a dead man's skull.² And Abba Shenouti struck it upon the skull three times; (and) forthwith the dead man answered (?) and spake with Abba Shenouti and Abba Pidjimi after this manner: "Hail, hail, ye true worshippers of Christ and servants of God most high [Who hath shown me] grace and delivered me from death. For your... For lo, from henceforth [I] shall..."

¹ See Introductory Note.

² The anecdote of Shenouti and the skull is a doublet of *Apopht. Patr.*, Macarius xxxviii (*P.G.* LXV, 280) where

Macarius similarly finds a skull which he causes to speak and describe the lot of those in Hell.

XXX. BESA

Life of Shenouti.

Parchment. Five fragments from three different mss.

Frag. 1 (Cairo, no. 13^{Addi}) 12.5 × 19.5 cm., is the lower portion of a sheet (two conjoined leaves). The script is a thick, heavy, but not large uncial: the stops - and = (both black) alone are used. Frag. 2 (Cairo, no. 13B), 18.5 × 13 cm., is a fragment from the lower right-hand portion of a leaf. The script is the same as that of Frag. 4. Frag. 3 (Cairo, no. 110), 11 × 23.5 cm., is a strip torn from the foot of a page and giving its full width. It does not therefore belong to the same ms. as did Frag. 2: the hand, moreover, is larger and thicker. The stops - and = alone are used. Frag. 4 (Cairo, no. 13A), 34.5 × 23 cm., is a complete leaf from the same ms. as Frag. 2, having thirty-seven lines to the page. The *recto* (eleventh page in the ms. and first in the second quire) is headed ̄ⲁ̄ ̄ⲉ̄ (Ornament) [̄ⲉ̄ ̄ⲁ̄]. The script (as in Frag. 2) is a good-sized, rounded uncial: the ink is reddish-brown: the only stops used are = and (at the end of a paragraph) ⲛ̄. Frag. 5 (Cairo, no. 13^{Addi}), 18 × 16 cm., is a much-discolored fragment of a decayed leaf: it may possibly belong to the same ms. as Frags. 2 and 4.

All these belong to the *Life of Shenouti* by Besa. Other fragments of the same work are *Cod. Tisch.* xxiv, 10, 11; xxvi, 26,¹ of which the two former at least may belong to the same ms. as our Frags. 2 and 3. The complete work is extant in the Vatican ms. (*Cod. Vat. Copt.* lxvi, 2) which was also brought (by Assemani) from the Monastery of Saint Macarius, and has been most recently edited by Leipoldt.²

Frag. 1, Fo. 1: *recto* illegible: *verso* = L(eipoldt), *Sinuthii Vita* p. 20¹⁷ ⲡⲉⲭⲁϥ ⲡⲁⲛ ⲭⲉ to p. 20²² ⲉⲃⲟⲗ ϩⲓⲭⲟⲛ. The following variants occur: ⲟⲩⲟϩ ϣⲡⲁⲟⲣⲉ > L¹⁸ ϣⲡⲁⲟⲣⲉ; ⲁⲧⲱⲧⲉⲙ ⲡⲉⲱϥ = ⲁⲡⲱⲉ > L²⁰ ⲁⲧⲱⲧⲉⲙ ⲁⲗⲗⲁ ⲁⲡⲱⲉ; ⲟⲩⲟϩ ⲉⲧⲁⲡⲟⲩⲱⲡ > L²⁰⁻²¹ ⲟⲩⲟϩ ⲉⲧ ⲁ ⲡⲓⲛⲁⲩ ⲱⲡⲓ ⲁⲡⲣⲱⲗ ⲭⲉ ⲡⲡⲁⲟⲩⲱⲡ; ⲡⲓⲭⲁ ⲱⲓⲕ > L²¹ ⲡⲓⲭⲁ ⲱⲓⲕ ⲡⲉ (Amélineau deletes ⲡⲉ); ⲡⲓⲧⲉ ⲡⲟⲩ̄ . . . ⲉⲭⲱⲡ > L²² ⲡⲓⲧⲉ ⲫⲓ̄ . . . ϩⲓⲭⲟⲛ. Fo. 2 *recto* = L., p. 21³ ⲉ ⲫⲓ ⲛⲉⲛ to 21⁶ ⲡⲉⲣⲱⲡ. The following variants occur: ⲉ ⲫⲓ ⲉⲧ ⲛⲉⲛ > L³ omits ⲉⲧ; ⲟⲩⲟϩ ⲡⲁⲣⲉⲧ̄ (as Amélineau conjectured) > L³ ⲫⲓⲣⲉⲧ̄; ⲭⲉ ϣⲡⲁⲓ > L⁴ ⲭⲉ ϣⲡⲁⲙⲟⲣ ⲁⲡ; ⲕⲁⲧⲁ ⲡⲉϥⲥⲁⲭⲓ > L⁵ adds ⲡⲉⲙⲓ; ⲡⲁⲣⲱⲡ *sic* > L⁶ ⲡⲟⲣⲱⲡ. Folio 2 *verso* = L., p. 21¹⁴ ⲡⲉⲭⲉ ⲡⲓⲱⲧⲓⲣ to p. 21¹⁸ ⲡⲧⲉⲕⲙⲉⲧⲓ ⲭⲉ. The following variants occur: ⲙⲁ ⲡⲱⲱⲡ [ⲫⲓ] ⲉⲧⲣⲓ > L¹⁵ ⲙⲁ ⲡⲱⲱⲡ ⲉⲧⲣⲉⲛ; ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ > L¹⁶ ⲡⲓⲙⲟⲓⲧ ⲙⲙⲟⲱⲓ; ⲟⲩⲟϩ ⲫⲓⲟ > L¹⁷ ⲟⲩⲟϩ ⲙⲁⲩⲕⲟ.

Frag. 2 = L., p. 27² ⲙⲡⲣⲟϥⲛⲓⲧⲓⲥ to p. 27¹⁰ ⲛⲉⲛ ⲡⲓⲭⲟⲓ, and p. 27²⁰ ⲁϥⲉⲣⲁⲡⲁⲛⲧⲁⲡ to p. 28⁶ ⲡⲧⲉⲕⲱⲡⲓⲥ ⲡⲁⲓⲱⲧ. The only noteworthy variant is the following passage inserted (*recto*) between the words ⲙⲫⲓ̄ and ⲡⲓⲣⲱⲙⲓ of *ed. cit.* p. 27⁸:—Τοτε] ⲡⲉⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲭⲉ ⲫⲓ̄ⲓⲣⲟ | . . .]ⲡ ⲱ ⲡⲁⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲟⲩ[. . .]ⲱⲗⲓⲛ]ⲗ ⲉⲭⲱⲓ ⲉⲟⲣⲉ ⲡⲟⲩ̄ ⲥⲟⲩ[ⲧⲱⲡ | ⲡⲁⲙⲱⲓⲧ ⲛⲉⲛ ⲟⲩ[ⲣⲓ]ⲣⲓⲛⲓ ⲟⲩⲟ[ⲣ | . . .]. ϥⲟ ⲁⲣⲟⲓ ⲥⲙⲟⲩ ⲉⲃⲟⲗⲣⲓ[ⲧⲟⲩⲣ | ⲁϥⲱ]ⲉ ⲡⲁϥ = (Then said the man: "I beseech thee(?), O my holy Father, . . . pray for me that the Lord may direct my path in peace." And after (?) he had received a blessing, he departed).

Frag. 3 *recto* = L., p. 27¹³ ⲟⲩⲟϩ ⲉⲧ ⲁ ⲡⲓⲡⲣⲁⲕⲙⲁⲧⲉⲧⲓⲧⲓⲥ to p. 27¹⁸ ⲁϥⲟⲣⲟⲩⲧⲓⲛⲓⲧⲟⲩ ⲡⲓⲛ. The only variant is: ⲡⲧⲁⲟⲓ ϩⲗⲓ > L^{16f}. ⲡⲧⲁⲟⲗ ϩⲗⲓ. *Verso* = L., p. 28⁴ ⲁϥⲉⲛ to p. 28⁸ ⲡⲓⲗⲟⲩⲕⲟⲭⲓ. Variants are: ⲛⲁⲣⲟⲥ > L⁷ ⲱⲁⲣⲟⲥ, and ⲡⲓⲗⲟⲕⲟⲭⲓ > L⁸ ⲡⲓⲗⲟⲩⲕⲟⲭⲓ.

Frag. 4 *recto* = L., p. 31¹⁵ ⲕⲉⲣⲉⲧⲁⲣⲓⲟⲥ to p. 32¹² ⲡⲉⲙ ⲡⲓⲥⲡⲓⲟⲩ. The following variants occur: ϩⲁ ⲡⲟⲩ̄ > L¹⁹ ϩⲁ ⲫⲓ̄; ⲛⲉⲛ ⲡⲓ[ⲕⲟⲓ]ⲧⲱⲡ > L²⁵ ⲛⲉⲛ [ⲡⲓ]ⲧ[. . .]; ⲭⲉ ⲡⲥⲉⲓ > L., p. 32⁵ ⲡⲥⲉⲓ *sic* only; ⲉ ⲁⲡⲟⲕ > *ib.* ⲁⲡⲟⲕ; ⲉ ⲉⲙ[ⲡⲁ]ⲓ > L⁶ ⲉ ⲙⲡⲁⲓ; ⲡⲟⲩ̄ > L⁸ ⲡⲓⲭⲥ. *Verso* = L., p. 32¹³ ⲛⲉⲛ ⲡⲓⲙⲟⲕⲁⲥⲧⲓⲣⲓⲟⲥ to p. 33⁶ ⲡⲱⲉ ⲡⲓⲛ. The following are the variants: ⲭⲉ ⲉ[ⲧ]ⲁⲕⲭⲁ > L¹⁴ ⲭⲉ ⲡⲁⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲁⲕⲭⲁ; ⲉⲧⲉⲡⲕⲟⲧ > L¹⁷ ⲉⲧⲡⲕⲟⲧ; ⲫⲓ̄ⲗⲱⲓⲭⲓ [ⲟⲩ]ⲧⲉ > L^{21f}. ⲟⲩⲧⲉ ⲫⲓ̄ⲗⲱⲓⲭⲓ; ⲡⲉⲙ ⲡⲁⲧⲡⲟⲓⲥ > L²⁴ ⲡⲉⲙ ⲫⲓ̄ⲗⲱⲓⲭⲓ; ⲙⲡⲉⲧⲉⲡⲟⲣⲟⲡⲟⲥ . . . ⲡⲉⲧⲉⲡⲓⲟⲩ > L²⁴ ⲡⲉⲕⲟⲣⲟⲡⲟⲥ . . . ⲡⲉⲕⲓⲟⲩⲧ; ⲡⲡⲉⲧⲉⲡⲓⲟⲩ ⲡⲉⲙ[ⲓ] > L., p. 33^{1f}. ⲡⲉⲕⲓⲟⲩⲧ (alone); ⲉ ⲡⲉⲕⲧⲟⲗⲛ > L³ ⲉ ⲡⲓⲡⲧⲟⲗⲛ.

Frag. 5 *recto*³ = (fragments of) L., p. 56⁸ ⲡⲁϥⲱⲗⲓⲛⲗ ⲡⲉ to p. 56¹⁷ ⲟⲩⲟϩ ⲁϥ(ϩⲱⲗ). *Verso*⁴ = (fragments of) L., p. 57² ⲓⲉ ⲡⲓⲙⲁⲣⲧⲣⲟⲥ to p. 57¹⁰ ⲙⲟⲛⲁϥⲟⲥ (but indeterminate traces of four more lines follow).

1 See Leipoldt, *l. c.*, pp. 390, 413.

2 *Sinuthii Vita Bobairice* (C.S.C.O., Script. Copt., Series II, tom. II i).

3 Indeterminate endings of three lines precede.

4 Indeterminate beginnings of four lines precede.

XXXI. LIFE OF TIMOTHY AELURUS

Parchment. Two leaves (Cairo, no. 12), 34 × 24 cm., paged¹ —ϥ and —ⲓⲃ, and forming a single sheet—evidently from a quire of eight leaves or sixteen pages. For the hand see Plate VIII. The only stop used is = (black), occasionally inserted by the original scribe.

The text opens with an account of the effect on the ecclesiastical situation at Alexandria of Marcian's death, and the consequent election of Timothy (Aelurus) as Patriarch (457 A.D.).² After a lacuna of two leaves (four pages), the return of Timothy from exile (475 A.D.) and his subsequent alleged³ banishment owing to the intrigues of the Bishops of Rome and Constantinople, are described. The appointment of Timothy Salophacialos as his successor is then noticed. The fragment closes with part of an anecdote relating to a priest of Caesarea who visited Timothy in his exile.

The greater part of the text is identical with two passages in the Syriac *Life of Peter the Iberian*;⁴ but our fragment is certainly not from a Coptic version of that work. For (1) the two leaves or four pages preceding our first leaf could have covered only a small fraction of the life of Peter up to the death of Marcian; (2) the whole of our text is relevant to the history of Timothy, Peter being mentioned only in connection with the election of that Patriarch; (3) the concluding incident in our fragment, which is found also in the Syriac *Plerophoriae* of John Rufus,⁵ concerns Timothy alone and not Peter (in whose *Life* it is not found), while the Coptic ignores a short paragraph occurring in the Syriac *Life*⁶ and dealing with Peter alone.

It is certain, then, that the two Coptic leaves belong to a *Life of Timothy Aelurus* and not of Peter. That the Coptic writer has pillaged the *Life of Peter* and the *Plerophoriae* for his material is most probable.⁷ He may very possibly be no other than that Abba George who wrote histories of the Patriarchs from Cyril I to Alexander II "in the desert of the holy Abû Makâr in Wadi Habîb." For not only was Abba George syncellus of the Syrian Simon I, and so in a position to learn what Syriac writers had recorded concerning his period;⁸ but we are expressly told that he "informed us of what happened in the time of Marcian, the unbelieving prince, and the troubles that overtook our fathers. . . ."⁹

(Cairo, no. 12).

ⲟⲩⲭⲱⲗⲉⲙ ⲁⲕⲙⲟⲩ ⲡⲭⲉ ⲙⲁⲣⲕⲓⲁⲛⲟⲩ ⲁⲩⲟ-
ⲡⲉ ⲩⲱⲡⲓ =
Τοτε πⲓⲙⲁⲕⲁⲣⲓⲟⲩ ⲡⲉⲩⲣⲟⲩ ⲡⲓⲓⲃⲛⲣⲟⲩ
ⲉⲩⲁⲩⲩⲉⲡ ⲡⲉⲙⲭⲉ ⲡⲉ ⲙⲓⲡⲓⲥⲛⲟⲩ ⲉⲩⲉⲙⲙⲁⲩ
5 ⲁⲩⲩⲱⲡⲓⲛⲩ ⲡⲭⲱⲗⲉⲙ ⲁⲕⲓ ⲉⲃⲟⲗⲩⲉⲡ ⲡⲉⲙⲭⲉ
ⲟⲩⲟⲩ ⲁⲕⲙⲟⲩ ⲉ ϣⲁⲕⲟⲩ ⲡⲉⲡⲟⲩ ⲓⲛⲥ
ⲡⲭⲥ ⲡⲉ ⲉⲩⲁⲩⲩⲱⲡⲓ ⲙⲟⲩ ⲁⲩⲩⲉⲡⲓ ⲉ ⲙⲁⲩ
ⲕⲁⲩⲁ ⲟⲩⲟⲓⲕⲟⲡⲟⲙⲓⲁ ⲉⲟⲣⲉⲩⲩⲱⲡⲓ ⲓⲡ-
ⲡⲟⲙⲓ ⲙⲓⲡⲓⲁⲟⲩ ⲡⲉⲙ ⲩⲁⲩⲣⲟ ⲓⲡⲓⲡⲁⲩⲩⲟⲩ
10 ⲡⲟⲣⲟⲩⲟⲩⲟⲩ =
Θⲁⲓ ⲁⲉ ⲩⲉ ⲩⲟⲩⲓⲕⲟⲡⲟⲙⲓⲁ ⲩⲉⲡ ⲡⲁⲓⲡⲟⲣⲉ ⲡⲓ-
ⲩⲓⲡⲓ ⲩⲁⲩⲉ ⲩⲓⲡⲟⲗⲓⲥ ϣⲁⲕⲟⲩ ⲉⲟⲩⲉ ⲕⲙⲟⲩ
ⲙⲁⲣⲕⲓⲁⲛⲟⲩ ⲕⲓ ⲉⲩⲁⲩⲩⲱⲡⲓ ⲡⲉⲩⲟⲩ
ⲟⲩⲟⲩ ⲡⲁⲣⲭⲓⲛⲣⲟⲩ ⲓⲩⲉ ⲡⲁⲓ ⲡⲉⲩⲩⲱⲟⲩ
15 ⲩⲣⲟⲩ ⲙⲕⲓⲡⲓⲡⲓ ⲓⲡⲓⲡⲟⲣⲟⲩⲟⲩ

ϥ
ⲓⲩⲉ ⲩⲉⲁⲕⲓ ϣⲁⲕⲟⲩ ⲉ ⲟⲩⲟⲡ ⲡⲩⲱⲟⲩ
ⲙⲙⲁⲩ ⲙⲓⲡⲓⲡⲓⲩⲩⲟⲩ ⲡⲁⲥⲕⲓⲩⲛⲥ ⲟⲩⲟⲩ ⲙⲁ-
ⲡⲣⲟⲕⲓⲩⲛⲥ ⲁⲩⲩⲁ ⲗⲟⲩⲩⲓⲡⲟⲩ ⲕⲓⲱⲩ
ⲓⲡⲓⲙⲟⲡⲁⲭⲟⲩ ⲉⲩⲩⲱⲡⲓ ⲡⲱⲟⲩ ⲓⲡ-
5 ⲟⲩⲁⲩⲙⲱⲩⲩ ⲟⲩⲟⲩ ⲡⲁⲣⲭⲓⲛⲣⲟⲩ ⲙⲓⲡⲁⲓ
ⲩⲱⲩ ⲉⲟⲡⲁⲡⲉⲩ ⲉⲩⲩⲟⲩⲡⲟⲩ ⲙⲙⲱ-
ⲟⲩ ⲩⲓⲩⲉⲡ ⲕⲟⲩⲁⲩⲩⲁⲣⲓ ⲙⲕⲓⲩⲩⲉ ⲉ ⲩⲱ-
ⲩⲉⲙⲉⲣⲁⲙⲉⲗⲥ ⲁⲗⲗⲁ ⲉⲟⲣⲟⲩⲱⲥ
ⲉ ⲩⲱⲕ ⲉⲃⲟⲗ ⲙⲕⲓ ⲉⲩⲁⲩⲩⲱⲩⲩⲟⲩ =
10 Τοτε ⲩⲉⲡ ⲡⲁⲓⲡⲟⲣⲟⲩⲉⲣⲁⲕⲓⲙⲁⲩⲓⲡⲓⲡⲁⲓ
ⲩⲓ ⲟⲩⲟⲡ ⲁⲩⲟⲩⲱⲣⲓ ⲡⲣⲁⲡⲟⲩⲟⲡ
ⲉⲟⲩⲟⲡ ⲩⲱⲟⲙ ⲙⲙⲱⲟⲩ ⲉ ⲉⲣ ⲕⲁⲓ
ⲩⲉⲡ ⲟⲩⲙⲉⲩⲣⲉⲣⲉⲙⲓ =
ⲁⲩⲩⲱⲗⲓⲙ ⲙⲓⲡⲓⲙⲟⲗⲟⲩⲓⲩⲛⲥ ⲉⲩⲩⲁⲓ-
15 ⲛⲟⲩⲩ ⲙⲁⲗⲗⲟⲡ ⲁⲉ ⲡⲓⲙⲁⲣⲓⲣⲟⲩ

1 That numeration is by pages is certain. The usual number of parchment sheets in the quire is four (=eight leaves or sixteen pages).

2 Timothy was elected in 457 and died in 477 A.D.: see Nau in *P.O.* VIII, p. 20, note 1.

3 See below, p. 167, note 3.

4 Raabe, *Petrus der Iberer*, pp. 64 f., 69 f. (see references in the margin of my translation). Peter, son of the king of the Iberians, was born in 409 A.D., was delivered as a hostage to Theodosius II in 422, ordained priest in 447 and bishop in 454. In 455-7 at any rate he was in Egypt: he died 488 A.D. (see Nau, *P.O.* VIII, p. 203, col. 3). Concerning Peter see also *Synax.*, Kihak I (ed. Basset, p. 290) and O. von Lemm, *Iberica (Mém. de l'Acad. Imp. des Sciences de S. Pétersbourg, Series VIII, t. VII, p. 6)*.

5 § xxxviii (ed. Nau, *P.O.* VIII, p. 63). Note that the Syriac is briefer than the Coptic.

6 Raabe, *op. cit.*, p. 70 ("Das war für den seligen Petrus . . . erfreuen konnte").

7 If so, he probably used Greek versions of these works. A fragment of a Coptic version of the *Plerophoriae* has been published by Crum (*Theological Texts*, no. 13, pp. 62 ff.), who adduces evidence to show that this work was substantially the work of Peter, the extant Syriac being a redaction edited only by John Rufus.

8 George may himself have been a Syrian.

9 Concerning George, see *Hist. Patr.*, ed. Evetts, pp. 344 f.

20 **Ο**τορ ατωη **ἡ**κ[ε]ς[ο]ν **ἡ**εν [π]α[ι]ν[ο]ρ[ο]τ-
 χιμι ποτсноу мп[и]м[о]п а[.]...[.] . он
 ерн[и] мпенсωтир .[.] .
 м еореушен¹ [р]мот н[т]оту п[т]аи маи
 же мпечжопт ер[ω]от **ἡ**ен п[α]ι[ν]ο-
 25 речитот **ἡ**ен от[.] .
 е п[е]п[α]и[α] мп[и]λοιμοc [.] .
 по[т]ωпш по[т]амс[о]р[о]у
 λ[ο]п[ο]п етат[α]т ē п[и]сн[ο]т .
 .[.]таи етот[ω]д[ε] е[ο]р[ο]т[α]и ми[α]м[о]у
 30 λ[α]т[ω]от[α]т **ἡ**хе фмиш[и] **ἡ**п[и]моп[α]χ[ο]с
 ии ет[ἡ]ен **ἡ**аки ми[.] . λ[α] . .
 п[и]кех[ω]от[π]и он е[т]ем[α]т п[и]мнш п-
 те п[и]ма п[е] е[т]от[ω]от[α]т [е]роу же п[и]ре-
 патоп п[е]м по[κ]τωке[α]катоп
 35 п[е]м п[е]сепи **ἡ**п[и]моп[α]ст[и]р[ο]п е-
 θ[ο]та^h [п]ем п[и]λ[α]оc тир[υ] ε[θ]на[ρ]т

¹ For еор[ω]шен.

...^{*}Marcian¹ died suddenly without sickness. Then the blessed Peter the Iberian, who was at Pemdje² at that time, arose in haste and went forth from Pemdje and returned to Rakoti. It was our Lord Jesus the Christ Who led him and brought him thither according to a dispensation, that he might become a support unto the people and a strength of the orthodox faith. Now this was the dispensation. When the news reached the city Rakoti concerning the death of Marcian—he who had been the author and originator of all these woes of the multitude of the orthodox, who no longer had strength by reason of the increase of the afflictions which were laid upon them and the persecutions which overtook them since they despaired through grief of heart—they lived again because they had found a season of repose: [they gave thanks] unto our Savior that they had received a favor of this sort at His hands, in that He was not wroth with them in delivering them in [anger?] into the hands of the pestilential (?)³ and bloodthirsty wolf. Thereon, since they saw that the season was such as they prayed that they might find (?), the multitude of the monks assembled, both they who were in the city... and the others also who were there, the multitudes of the place which is called Pi-Ennaton and Oktokaidekaton⁴ and the rest of the holy monasteries, together with all the believing people ^{*}of the city of Rakoti. And there was amongst them there the great ascete and prophet, Abba Longinus,⁵ the Father of the monks, who was unto them a guide and a leader in this good work, urging them at the bidding of God not to be neglectful but to hasten to finish that which they purposed.

Then as they were deliberating together, they sent certain who had the power to do this thing with authority, and they dragged the honored confessor—nay rather the very martyr—Timothy⁶ from the desert while he was unaware of anything of this kind. For he had previously been held worthy of the dignity of the priesthood—he and Anatolius, his true brother and his rival in the ascetic life—at the hands of the great Cyril, the Archbishop of Rakoti. For our Father Abba Timotheos was a man adorned with every form of the grace of Christ like the Apostles, and moreover with a keen zeal for the orthodox faith.

Now when they brought him into the city, and took him into the Church which is called the Caesareum,⁷ almost all the city was assembled together, men and women and their children together with the holy monks.

Two leaves (four pages) missing.

¹ Emperor, 450–457 A.D.

² =Oxyrhynchus, the modern Behnesa.

³ The Syriac has 'destructive.'

⁴ The Syriac adds Eikoston and explains in a note (see Raabe's edition, p. 64) that these monastic centres were nine, eighteen, and twenty miles distant respectively from Alexandria. Cp. Cauwenbergh, *Étude sur les Moines d'Égypte*, pp. 66 ff.

⁵ Of Cilicia, Superior of El Zajag (Pi-Ennaton). For his history see *Synax.*, Amshir 2 (ed. Basset, pp. 730 ff.).

ἡτε οми **ἡ**ολ[ἡ]ен п[и]щ[α]е а[α]ба
 тимоѳеос е[р]о[ι] п[α]теми е ρω^h
 м[α]и смот =

Χе а[ρ]οτω ρар е[μ]п[и]ща м[α]п[α]ζι[ω]μα п[т]-
 20 метп[р]εс[ε]τ[ε]ροс **ἡ**оу п[е]м а-
 п[α]т[ω]λ[ι]ос п[е]ρсоп **ἡ**т[и]н[и]с[и]ос
 отор **ἡ**р[ε]μ[α]х[ο]р п[е]м[α]у е **ἡ**аск[ι]с[ι]с
ἡολ[ἡ]итен п[и]п[и]ш[т] к[α]т[α]λλ[ο]с п[и]-
 а[ρ]х[и]еписк[ο]п[ο]с **ἡ**те ρакот[α]т =
 25 Пепиот ρар а[α]ба т[и]моѳеос п[е] п[е] от-
 ρωми е[ρ]еркоc[м]и **ἡ**ен смот
 п[и]бен м[α]п[и]р[ο]мот **ἡ**те п[α]х[ε] м[α]ф-
 рн[т] п[и]а[α]п[ο]στολ[ο]с **ἡ**ро[т]о [α]е от-
 речх[ο]р п[α]κ[α]ριб[и]с п[т]е п[и]па[ρ]т[α]
 30 πο[ρ]οσ[α]ζ[ο]с =
 Етат[ε]п[υ] α[ε] [ε] **ἡ**πολ[ι]с отор а[т]ο[ι]т[υ]
 е[θ]от[и] е **ἡ**εκκλ[η]с[ι]α **ο**и **ἡ**т[ο]т[ω]мо-
 т[α]т е[ρ]оc **ἡ**е п[и]кесари[ο]п п[е] а **ἡ**-
 поλ[ι]с т[и]рс с[α]х[ε]α[ο]п[и] **ο**ωот[α]т ρ[ι] от-
 35 соп п[и]ρωми п[е]м п[и]ρ[ο]ми п[е]м по[т]-
 шни п[е]м п[и]моп[α]χ[ο]с е[θ]οта^h

^{*} (p. 5)
 =Raabe, p. 64

^{*} p. 6
 =Raabe, p. 65

A Sahidic Life of Longinus (and Lucius) is extant (*Morgan MSS.*, xxxvii, 87^b ff.). Five of his sayings are found in the *Apophth. Patr.* (P.G. LXV, 266 ff.).

⁶ i.e. Timothy Aelurus, Patriarch 457–477 A.D.: he is otherwise credited with having contrived his own elevation by working on the credulity of the monks.

⁷ A pagan temple or heroön dedicated to Caesar, subsequently transformed into a Christian Church (in which Hypatia was murdered: Socrates, *H.E.* vii, 15). For its site see E. Breccia, *Alexandrea ad Aegyptum*, p. 45.

(Cairo, no. 12).

- ἡπимакаριος τιμοθεος φη ет атер-
 χироζоннι ἡμοу εἰδοῦτεп ф†
 ἡсетреμсоу ежен пегоросос же
 зина зитеп пай смот ёре отпом†
 5 пащопи ἡ†ѣаки εἰδοῦреп пимака-
 етагени отор ἡте пилаос ἡтон
 ἡμωот рен отзирни =
 Отор етагкоту ёроти е †ѣаки а мω-
 ит пѣеп мор прашу зѣ отпоу зѣ ѳе-
 10 лнл отор наре отминш ешоу ебо-
 ѣеп пиапаз† знл етѣѡмс отор
 исже еше ἡтенжос рен отшот
 ебоῶ наре тпоῶс ἡрем[р]ако† от
 мѣе ἡпегроот тирот етеммаѳ
 15 Сзшоу отп ἡже пимакариос τιμοθε-
 ос рен тпепско[п]и ἡ†ѣ ἡромпи
 Палн оп мпешуаи ероу ἡже пифоо-
 пирос пдемωп еупат ё потжаи
 ἡпирωми =
 20 Аѳоротлиѣ итаи де тирс рен от-
 пиш† ἡметмасте рωми ἡже пѣ-
 пскопос етреп ма пѣеп ἡрото
 де фа кпнстапті[п]отпоῶс пем
 фа рωми еѳе же фѣѡс ἡпимака-
 25 риос т[ιμοθ]еос пем теукаста-
 с[ис п]ем пегωот пем теупар-
 рнсіа пащоп пишѣт пем хѣѡ
 ἡпн етеммаѳ
 Сзерапаѳемагизп ἡмпи ἡзмиосіа
 30 ἡѳоу пем пепископос ет ѳаратѣ
 пем пиклирикос пем пимопахос
 пем пилаикос п†етнозос паса-
 ѣнс етасшопи рен хадкнзоп
 Сазіри потпиш† ἡспотзп зитеп
 35 п†† ἡранхрѣма пем отпростаcиa
 п[р]ωми¹ ἡап[о]мос пе азѣми гар

¹ sic apparently, for ппирωми.

iē

- ἡпнархωп етоті ἡпснот етем-
 маѳ ет† зомт ерωот зитеп
 †метмаи зат ἡпоткни ежен пай
 соопи етрωот отор ἡпопиро(п)
 5 шатотерезωризп ἡкесоп ἡ-
 пимакариос τιμοθεос еат-
 фωп ебоῶ ἡранспоу ешоу рен
 пилаос отор пай рн† атолѣ е †-
 езωристіа ἡкесоп = е отпоῶс
 10 же гаттра пма ет а пегшфнр
 помолу[и]тис отор ἡреѣ† [е]же(п)
 ппаз† порѳозозос злоскорос
 хωк [е]боῶ рннтѣ е азот ἡп[и]х-
 лом ἡте †омолотіа =
 15 Етагзоті т[а]р ебоῶ ἡпимакариос
 τιμοθεос з[и]жен пегоросос зѣ-
 тен отпростагма потро пем от-
 атоептіа отор етаперезωри-
 зп ἡмоу =
 20 Отор [п]сеен кеотай еѳотп ё пег-
 ма зитеп т[κ]е[κ]ѳесіс ἡпотро ё-
 от ебоῶ п[е] рен ппресѣттерос
 отор рен о[тп]росѣторіа мен
 же τιμοθεос еотоп теукера(п)
 25 з[е] же сасаѳофакіа[лос]¹ отор оп
 еуамоп мѣпаз† еттак[нот]т
 ппихадкнзопитис =
 Не от[о]п отпресѣттерос де рен(п)
 кесаріа е пеграп же аѳоῶс
 30 еѣтсмот рен †[е]кклнсіа пте п-
 орѳозозос е отрωми ешотѣ пе
 отор псемпос емашω еутай-
 нотт парреп отоп пѣеп зωс
 сωтп еуаи ѳа отминш ἡрсіс
 35 рен отметхωрп еѳе ппаз†
 порѳозозос зѣ[т]еп пег[и]ш†

¹ sic.

[The Emperor¹ commanded that they should restore] *the blessed Timothy, who was elected by God, and seat him upon his throne, that in this way the city might regain strength after the troubles which were past and that the people might rest in peace. And when he returned into the city, every street was filled with joy and delight and gladness; and a great multitude of the unbelievers was coming to receive baptism. And if we may speak briefly, the city of the people of Rakoti was Heaven in all those days.

× (p. 11)
= Raabe, p. 69

Now when the blessed Timothy had occupied the Bishopric for three² years, once more the envious demon could not endure to behold the salvation of men. He caused the Bishops who were in every place, especially they of Constantinople and Rome,³ to rage in this manner with a great hatred, because the life of the blessed Timothy, his disposition, his renown, and his outspokenness were a shame and rebuke unto them, since he daily anathematized publicly—he, and the Bishops who were under him, and the clergy, and the monks, and the laity—the unholy Council which was held at Chalcedon. They made a great to-do by means of bribegiving and the advocacy of lawless men—for they found *the rulers who were in power at that time amenable to them through covetousness—and did not cease from their wicked and evil design until they had caused the blessed Timothy to be exiled again, and had shed much blood among the people. And so he was removed into exile again, to a city, Gangra, the place wherein his fellow-confessor and champion of the orthodox faith, *Dioscoros, ended his days when he had won the crown of Confessorship.⁴

× p. 12

= Raabe, p. 70

For when they had cast out the blessed Timothy from his throne by means of the King's decree and of violence, and had caused him to be exiled, they set another in his place by the King's edict, namely, one of the priests who was styled, indeed, Timothy, though his other name was Salophacialos⁵, and who also had adopted the corrupt faith of the Chalcedonians.

Now there was a priest in Caesarea named Apholios⁶ who celebrated in the Church of the orthodox: he was a holy man and very reverend, honored in the sight of all as a chosen one, who had endured a multitude of afflictions steadfastly for the orthodox faith by reason of his great . . .

= *Plerophoriae*
§ xxviii

1 *i.e.* Basiliscus, who had driven Zeno from the throne: see Evagrius, *H.E.* III, 4. This restoration of Timothy was in 475 A.D.

2 The Syriac (Raabe, p. 69) reads "seven." Timothy occupied the throne after restoration from 475-477; but there is evidently some confusion here between the first and second exile of Timothy. According to Evagrius, *H.E.* III, 11, Zeno purposed to banish Timothy, but spared him because of his advanced age; and the exile to Gangra and substitution of Salophacialos (narrated below) followed Timothy's banishment in 460 A.D., when he had actually held the Archbishopric for three years.

3 *sc.* Anatolius and Leo I.

4 The absence of the short paragraph which follows in the Syriac (Raabe, p. 70) relating to Peter the Iberian is significant and goes to show that our fragment is from a Life of Timothy rather than of Peter (see Introductory Note).

5 In Evagrius, *H.E.* II, 11, the second name is given as Salophacialos: the duplication of the first syllable in the Coptic may be a mere error.

6 In the Syriac mss. of the *Plerophoriae* (see Nau's note, *P.O.* VIII, 63) the name is variously given Apolonos and Apios; but in § xxix, where the same priest is mentioned, the mss. give Altôs and Apolâos, of which the last most nearly approximates to the Coptic.

XXXII. LIFE OF APA HÔR

Parchment. Two fragments from a single ms. Frag. 1 (Cairo, no. 60), 33.5 × 24 cm., is a complete initial leaf containing the title of the work, framed in the usual border of red and yellow plaited pattern, and the opening of the text. In the upper left corner of the *recto* appears what is possibly, but by no means certainly, an imperfect page or folio number (ⲗⲉ), indicating the position of the leaf in a volume of tracts. For the hand (somewhat resembling the script of Hyvernat, *Album*, Plate xxxvii) see Plate XIII A. The stops used are = and occasionally -: the ink is reddish-brown. On the *verso* (l. 19) occurs the marginal direction ⲙⲁ in an informal but perhaps contemporary hand: for the meaning of this and the corresponding direction ⲙⲙ see Introduction, § 6. Frag. 2 (*Cod. Tisch.* xxiv, 5) is the upper half of a leaf measuring 16 × 22 cm. (the left margin has been cut off). It is paged (?) ⲡⲁ, doubtless in reference to the volume in which the tract was included, and, as the heading shows, was the first leaf in a quire.

According to the *Synaxarium*¹ for Kihak 2, Hôr was a native of Atripe in Upper Egypt. He became a solitary and lived in the desert until Satan challenged him to go to Alexandria. He went to the city and there busied himself with bringing water to the prisoners. While he was thus laboring, a child was run over in the street and killed. The blame for this accident was laid on Apa Hôr, who restored the child to life and then fled from the city. At his death he beheld the usual vision of Saints waiting to receive his soul.

Hôr is associated with Anba Harmina of Pemdje,² with whom he took a journey to the Monastery of Apa Jeremias (at Sakkara).³ Frag. 1 opens (most unusually) with a letter from Hôr to a certain Jeremias. Now since the name Hôr is constantly associated with the names both of Jeremias and of Ambrosius (named in Frag. 2) in invocations brought to light by Quibell in his excavations at the Monastery of Jeremias at Sakkara,⁴ there is no doubt that the Hôr of our ms. was contemporary with the Jeremias of Sakkara, who himself lived in the days of the Emperor Anastasius.⁵

1 ed. Basset, pp. 249 ff.

2 *id.*, pp. 295 ff.

3 *Life of Harmina* (Paris, B.N., *Fonds Arabe*, no. 148 f., 322). I am indebted to W. E. Crum for this valuable reference. For a Coptic fragment relating to a certain

Apa Hôr (the name is common) see Crum, *Theological Texts*, no. 27 (pp. 164 f.).

4 See Inscriptions nos. 26, 36, 76, 295 (ed. Thomson, *ap.* Quibell, *Excavations at Saqqara*, III, 35, 40, 50; IV, 92).

5 See John of Nikiu, *Chronicle*, LXXXIX, §§ 4 ff.

LIFE OF APA HÔR

Frag. 1 (Cairo, no. 60).

✦ ⲕⲉⲓⲛⲓⲛⲓⲣⲓⲧ ⲛⲓⲱⲧ ⲉⲟⲩⲁⲃ
✦ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲃⲉⲛ ⲛⲓ-
✦ ⲙⲟⲩⲛⲁⲭⲟⲥ ⲛⲧⲉⲗⲓⲟⲥ ⲫⲏ ⲉⲟⲩⲁⲃ
✦ ⲁⲛⲁ ⲅⲱⲣ ⲉⲧⲁⲅⲱⲕ ⲉⲃⲟⲗ ⲙ-
✦ ⲛⲉⲅⲁⲧⲱⲛ ⲛⲥⲟⲩ ⲉ̅ⲙⲓⲁⲃⲟⲧ ⲭⲟⲩⲁⲕ
✦ ⲃⲉⲛ ⲟⲩⲅⲓⲣⲏⲛⲏ ⲛⲧⲉ ⲫⲧ̅ⲉⲣⲉ ⲛⲉⲅ-
✦ ⲥⲙⲟⲩ ⲉⲟⲩⲁⲃ ⲱⲱⲛⲓ ⲛⲉⲙⲁⲛ ⲧⲓⲣⲟⲩ
✦ ⲱⲁ] ⲉⲛⲉⲓⲣ] ⲁⲙⲓⲛ

ⲱⲣ ⲛⲉⲗⲁⲭⲓⲥⲟⲥ
ⲛⲉⲧⲥⲁⲓ ⲉⲣⲁⲧⲅ ⲙⲛⲁⲙⲉⲛ-
ⲣⲓⲧ ⲛⲓⲱⲧ ⲉⲟⲩⲁⲃ ⲛⲉⲙ ⲣⲱ-
ⲙⲓ ⲛⲧⲉ ⲫⲧ̅ⲉⲣⲉ ⲁⲛⲁ ⲓⲉⲣⲉⲙⲓⲁⲥ
5 ⲭⲉⲣⲉⲧⲉ
ⲃⲁⲧⲣⲏ ⲁⲉ ⲛⲣⲱⲃ ⲛⲓⲃⲉⲛ ⲫⲧ̅ⲉⲣⲉ
ⲟⲩⲟⲩ ⲫⲧ̅ⲱⲃⲣ ⲛⲧⲉⲕⲁ]ⲛⲓⲟⲥⲧ-
ⲛⲏ ⲉⲟⲣⲉⲕⲉⲣ ⲛⲁⲙⲉⲧⲓ] ⲃⲉⲛ
ⲛⲉⲕⲱⲗⲏⲗ ⲉⲧⲟⲩⲱ [ⲛ]ⲉⲙ ⲛⲉⲕ-
10 ⲧⲱⲃⲣ ⲉⲟⲙⲏⲛ ⲉⲃⲟⲗ
Ⲉⲛⲓⲁ]ⲛ ⲟⲩⲛ ⲁⲓⲟⲩⲱⲱ ⲉ ⲛⲁⲩ ⲉⲣⲟⲕ
ⲛⲓⲟⲩⲙⲏⲱ ⲛⲥⲟⲛ ⲛⲣⲟ ⲟⲩⲃⲉ ⲅⲟ
ⲟⲩⲟⲩ ⲥⲉⲉⲣⲏⲕⲱⲗⲱⲩⲱⲛ ⲙⲙⲟⲓ ⲱⲁ
ⲫⲧⲏⲟⲩ
15 Ⲃⲗⲗⲁ ⲫⲏⲁⲅⲧ̅ ⲉ̅ ⲫⲧ̅ⲉ ⲭⲉ ⲥⲉⲛⲁ-
ⲧⲏⲓⲧ ⲛⲁⲓ ⲛⲣⲙⲟⲧ] ⲛⲕⲉⲥⲟⲛ
ⲅⲓⲧⲉⲛ [ⲛ]ⲉⲕⲱⲗⲏⲗ ⲉⲟⲩⲁⲃ =
ⲛⲧⲁⲛⲁⲩ ⲉ̅ ⲧⲉⲕⲙⲉⲧⲓⲱⲧ ⲛ-
ⲅⲟ ⲟⲩⲃⲉ ⲅⲟ =

ⲟⲩⲟⲩ ⲛⲧⲁⲉⲣⲁⲥⲛⲁⲅⲓⲉⲥⲟ]ⲉ ⲙⲙⲟⲕ
ⲛⲣⲱⲅ - ⲛⲉⲙ ⲣⲱⲅ =
ⲭⲉⲭⲁⲥ ⲉⲓⲉⲛⲁⲩ ⲉ̅ ⲛⲓⲥⲭⲏⲛⲁ] ⲛⲧⲉ
ⲛⲓⲁⲧⲧⲉⲗⲟⲥ ⲉⲧⲧⲟⲓ ⲅⲓⲱⲧⲏ
5 ⲛⲧⲉ ⲛⲉⲕⲁⲥⲁⲥⲙⲟⲥ ⲧⲟⲩⲃⲟ ⲛ-
ⲛⲁⲙⲉⲗⲟ]ⲥ ⲉ̅ⲧⲉⲥⲁⲃⲟⲩⲛ - ⲛⲉⲙ
ⲛⲏ ⲉ̅ⲧⲉⲥⲁⲃⲟⲗ =
Ⲱ ⲫⲣⲱⲙⲓ ⲙⲫⲧ̅ⲉ̅ = ⲱ ⲛⲓⲛⲁⲣⲁⲕⲉ-
ⲣⲟⲥ¹ ⲛⲓⲙⲟⲛⲁⲭⲟⲥ ⲃⲉⲛ ⲛⲉⲕ-
10 ⲥⲏⲟⲩ ⲛⲓⲛⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲛⲁ-
ⲧⲁⲣⲓⲕⲓ ⲛⲓⲁⲥⲭⲓⲧⲏⲥ [ⲛⲧⲉ
ⲧⲉⲛⲧⲉⲛⲉⲗ =
ⲕⲉ ⲧⲁⲣ ⲁⲕⲱⲱⲛⲓ ⲛⲁⲟⲣⲱⲟⲩⲱ
ⲃⲉⲛ ⲅⲗⲓ ⲛⲣⲱⲃ ⲛⲧⲉ ⲛⲁⲓ ⲃⲓⲟⲥ
15 ⲛⲧⲉ ⲫⲏⲟⲩ =
Ⲃⲕⲱⲱⲛⲓ ⲉ̅ⲣⲉ ⲛⲉⲕⲙⲉⲧⲓ ⲃⲉⲛ ⲛⲟⲓ-
ⲥⲓ ⲉⲕⲣⲟⲧⲉⲃ ⲃⲉⲛ ⲕⲉⲛⲅ ⲛ-
ⲓⲛⲥ ⲉ̅ⲣⲉ ⲛⲉⲕⲣⲱⲟⲩⲱ ⲧⲓⲣⲅ
ⲱⲁ ⲟⲩⲉⲅ ⲉ̅ⲣⲟⲅ
20 Ⲃⲕⲥⲱⲧⲉⲙ ⲧⲁⲣ ⲉ̅ⲣⲟⲅ ⲉⲅⲭⲱⲃⲓⲟ
ⲛⲣⲁⲛ ⲟⲩⲟⲛ ⲉⲅⲭⲱ ⲙⲙⲟⲥ
ⲭⲉ ⲛⲓⲙ ⲉ̅ⲃⲟⲗⲃⲉⲛ ⲟⲩⲛⲟⲩ - ⲉⲧⲉⲅ-
ⲅⲓⲣⲱⲟⲩⲱ]ⲱ ⲉ̅ⲧⲉ ⲟⲩⲟⲛ ⲱⲭⲟⲙ
ⲙⲙⲟⲅ ⲉ̅ ⲧⲁⲗⲉ ⲟⲩⲙⲁⲅⲓ ⲛⲱⲓⲏ
25 ⲉⲭⲉⲛ ⲧⲉⲅⲙⲁⲓⲏ =
ⲛⲟⲟⲕ ⲅⲱⲕ ⲁⲕⲉⲣⲟⲩⲱ ⲛⲁⲅ ⲃⲓⲉⲛ
ⲟⲩⲣⲁⲱⲓ ⲉⲛⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲅ
ⲭⲉ ⲙⲛⲓⲃⲓⲥⲓ [ⲛⲟ]ⲥ ⲉ̅ⲓⲟⲩⲉⲅ ⲛⲟⲟⲕ
ⲙⲛⲉⲣⲉⲛⲓⲟⲩⲙⲏⲛ ⲉ̅ ⲅⲗⲓ ⲛⲟⲩⲉⲅⲟ-
30 ⲟⲩ ⲛⲟⲩⲱⲧ
Ⲉⲧⲁⲅⲛⲁⲩ ⲁⲉ ⲉⲣⲟⲕ ⲉⲕⲟⲩⲉⲅ ⲛⲥⲱⲅ²
ⲁⲅⲛⲓⲅⲓ ⲉ̅ⲃⲟⲩⲛ ⲉⲅⲣⲁⲕ ⲉⲅⲭⲱ ⲙⲙⲟⲥ
ⲭⲉ ⲟⲓ ⲛⲁⲕ ⲛⲟⲩⲛⲁⲩ ⲉⲅⲟⲩⲁⲃ

¹ For παρακαίρος? ² πωι, transcript.

*The Life of our beloved and holy Father, glorious in every grace, the perfect Monk, the holy Apa Hôr; who finished his contest on the second day of the month Khoiak. In the Peace of God! May his holy blessing be with us all for ever. Amen. * Recto

Hôr, the least (of men), who writes (this), unto my beloved and holy Father, the man of God, Apa Jeremias,¹ greeting! Before all things I pray and beseech thy Holiness that thou make mention of me in thy many prayers and thy continual supplications. For many times have I desired to see thee face to face, but I have been hindered until now. But I trust in God that through thy holy prayers this favor may be granted me once more, that I may behold thy Fatherhood face to face, *and that I may greet thee mouth to mouth; in order that I may behold the habit of the Angels wherein thou art clad, and that thy greeting may purify my members both inward and outward.

O man of God! O matchless one (?)!² The monk of thine age! The perfect anchorite! The ascete of thy generation! For verily thou art become free from care in all things of this present life; thy thoughts are on high whilst thou reclinest in the bosom of Jesus and all thy care resteth upon Him. For thou didst hear Him reproving certain and saying: "Which of you by taking thought can add a cubit's length to his stature?"³ Thou also didst answer Him joyfully, saying unto Him: "I vex not myself, my Lord, while I rest upon Thee: I desire not anything for a single day." And when He saw thee following after Him, He breathed upon thee, saying: "Receive a holy Spirit. . ."

* Verso

¹ See Introductory Note.

² Reading παρακαίρος in the sense of 'transcending

the men of thy own time.'

³ Matth. vi, 27.

Frag. 2 (*Cod. Tisch.* xxiv, 5).

Ἰη̅ς — ✠ — π̅χ̅ς — πα̅ς π̅ν̅ι
 Ἀμ̅βρο̅σι̅ος ε̅βο̅τη̅ ε̅ρ̅ρε̅ν̅ ἀ̅πα
 ρ̅ω̅ρ̅ χ̅ε̅ ἀ̅ρι̅ ⲫ̅α̅τ̅α̅ρ̅ ἡ̅ τε̅κε̅ρ̅
 πα̅με̅τι̅ ἥ̅εν̅ πε̅κ̅υ̅λ̅η̅λ̅ ε̅ο̅ο̅τ̅-
 α̅ḥ
 5 Π̅ε̅χε̅ ἀ̅πα ρ̅ω̅ρ̅ ἡ̅πα̅ α̅μ̅βρο̅σι̅ος
 χ̅ε̅ ἀ̅ρι̅ πα̅με̅τι̅ ρ̅ω̅ χ̅ε̅χ̅α̅ς̅ ε̅ι̅ε̅-
 ε̅ρ̅ πε̅κ̅με̅τι̅ πε̅χε̅ ἀ̅πα α̅μ̅-
 βρο̅σι̅ος̅ ἡ̅πα̅ ρ̅ω̅ρ̅ χ̅ε̅ τε̅ν̅π̅α̅-
 ἱ̅]̅ρι̅ μ̅πε̅κ̅με̅τι̅ πα̅τω̅τ̅ ε̅ο̅ο̅τ̅-
 10 α̅ḥ πε̅χε̅ ἀ̅πα ρ̅ω̅ρ̅ ε̅βο̅τη̅
 ε̅ρ̅ρε̅ν̅ ἀ̅πα α̅μ̅βρο̅σι̅ος̅ ἡ̅μο̅(η̅)
 ρ̅λ̅ι̅ ἥ̅εν̅ ⲫ̅με̅τε̅σ̅ον̅ τι̅ρ̅ς̅ ἱ̅ρι̅
 πα̅με̅τι̅ ἀ̅σ̅πε̅ ἡ̅σε̅τα̅μο̅ι̅ χ̅ε̅
 .]̅. με̅. ἱ̅ρι̅ μ̅πε̅κ̅-
 15 μ̅]̅ε̅[̅τι̅
 Π̅ε̅χε̅]̅α̅ε̅ ἀ̅πα π̅α̅ω̅[̅
 * * *

ρ̅α̅ Ἰη̅ς
 χ̅ο̅μ̅ ε̅τ̅ ἀ̅γα̅ι̅ς̅ ἡ̅χε̅ πε̅π̅τω̅τ̅
 ε̅ο̅ο̅τα̅ḥ ἀ̅πα ρ̅ω̅ρ̅
 Ἀ̅ι̅τ̅ω̅ο̅τη̅ ἀ̅ι̅ψ̅ε̅ π̅ν̅ι̅ ε̅̅ π̅υ̅α̅γε̅
 ἀ̅ι̅ε̅ρ̅ ο̅τε̅ḥ̅α̅μο̅α̅ς̅ τι̅ρ̅ς̅ ἡ̅πο̅τ̅-
 5 χ̅α̅τ̅ ε̅ ε̅ρ̅φ̅με̅τι̅ πα̅πα ρ̅ω̅ρ̅
 ε̅ο̅ḥ̅ε̅ π̅ι̅π̅ι̅ψ̅Ქ̅ ἡ̅ρ̅ι̅ς̅ι̅ ε̅τ̅χ̅η̅ ρ̅ι̅-
 χ̅ω̅ι̅
 Ἀ̅ι̅μο̅υ̅ι̅ ε̅ḥ̅ο̅λ̅ḥ̅ε̅ν̅ π̅ι̅τ̅ω̅τ̅ ἀ̅πο̅κ̅
 α̅ε̅ πα̅ι̅χ̅η̅ ἥ̅εν̅ π̅ι̅τ̅ω̅τ̅ ἡ̅σε̅β̅ε̅ρ̅Ქ̅
 10 Ἀ̅πα ρ̅ω̅ρ̅ α̅ε̅ πα̅ρ̅χ̅η̅ ἥ̅εν̅ π̅ι̅τ̅ω̅[̅ο̅τ̅
 ἡ̅π̅ι̅ς̅ω̅ḥ̅ε̅ν̅ ρ̅ο̅τ̅η̅ο̅τ̅ ἡ̅μο̅η̅
 πο̅τ̅μο̅π̅η̅ ἡ̅μο̅υ̅ι̅ ἀ̅ι̅τα̅ρ̅ḥ̅
 ο̅τ̅η̅ι̅ψ̅Ქ̅ πο̅το̅ρ̅ι̅ψ̅ε̅ ε̅υ̅ς̅κ̅η̅ [ε̅-
 ḥ̅ο̅λ̅ ἡ̅ω̅π̅η̅
 15 Φ̅α̅ι̅ α̅]̅ε̅ ε̅τ̅ς̅ω̅ο̅τη̅ ἡ̅ρ̅ω̅ḥ̅ π̅ι̅ḥ̅[̅ε̅π̅
]̅. . . [̅
 * * *

* (p. 103) *Ambrosius¹ (answered) unto Apa Hôr: "Do a charity and make mention of me in thy holy prayers." Apa Hôr said unto Apa Ambrosius: "Make mention of me also, that I may make mention of thee." Apa Ambrosius said unto Apa Hôr: "We will make mention of thee, my holy Father." Apa Hôr said unto Apa Ambrosius: "There is none in all the brotherhood who shall make mention of me unless they show me that [they have first?] made mention of thee." But Apa Pdjo . . .² said . . .

* * * * *

* p. 104 . . . [the] miracle³ which our holy Father Apa Hôr had wrought, I⁴ arose and went into the desert. I spent a whole week without being permitted to make mention of Apa Hôr, because of the great sufferings which I endured. I journeyed out from the desert (*lit.* mountain) and I was dwelling in the desert (mountain) of Sbehti;⁵ but Apa Hôr was in the desert of Pi-soben,⁶ distant from us a journey of a stage. I took up my abode in a great watch-tower built of stone. But [He ?] Who knoweth all things. . .

1 On Ambrosius see Crum, *P.S.B.A.* xxix, 290. For his association in inscriptions with Jeremias and Hôr, see p. 168, note 4.

2 Perhaps a fresh anecdote told by an Apa Pdjo . . . begins here.

3 Probably the restoration to life of the child killed by accident at Alexandria (see *Synax.*, Kihak 2, ed. Basset, pp. 294 f.).

4 Perhaps Apa Pdjo . . .

5 Sbehti is Apollinopolis Parva (Crum, *l. c.*).

6 Probably identical with π̅ς̅ω̅ο̅τη̅ (*sic legendum*) in the Achmimic nome, named in *Vita Sinuthii* (ed. Leipoldt), p. 11, l. 27, and the Arabic ابصونه of the *Synax.*, Mecheir 5 (ed. Basset, p. 758). I am indebted to W. E. Crum for this information.

XXXIII. THE CONTROVERSY OF JOHN IV

Parchment. Four leaves from a single ms. Frag. 1 (Rylands Library, mss. Copt. no. 449 [48])¹ is a single leaf 28 × 19 cm.: the page-number is lost. Frag. 2 (Cairo, no. 62) measures 29.1 × 20.8, the margins being complete save that the upper left corner, bearing the page-number, has been torn off. Frags. 3 and 4 (*Cod. Tisch.* xxvi, 11, 13)² are two consecutive leaves, paged respectively — $\overline{\text{p}}\alpha$,³ and — $\overline{\text{c}}$ (*sic*), and measuring 25 × 19 and 28 × 18 cm.⁴

The written column (in Frag. 2) measures 22.7 × 13–14 cm. Guide-lines are ruled along the top and down the left side of the column: the only stop used is = (black), which is freely employed. The hand is compared by Crum with that of Hyvernât, *Album*, xlii, 1, xli, 1: in addition to the peculiarities noticed by Crum the irregularity of ζ is remarkable. (See Plate XI A.)

An Arabic version of the Coptic original to which these fragments belong exists in two mss. at Paris (B.N., *Fonds Arabe*, nos. 215, fols. 186 ff. and 4881):⁵ from these the order of the Coptic fragments can be determined. The circumstances in which the controversy took place are thus stated in the opening pages: "In the Name of God, the Creator, the Reasonable, the most holy Trinity! We begin with the help of God (Glory be to Him!) to relate the controversy of our Father, the Father Patriarch Anba John (IV), Patriarch of Alexandria (677–686 A.D.), with the Jew and the Melkite in the days of 'Abd el 'Aziz, the King in Misr (Egypt), the same who built the (Nilo)meter at Hulwân."⁶ The writer then relates that one day when the Patriarch was in audience with 'Abd el 'Aziz news was brought that a certain Jew had died without heirs. The governor ordered the property of the deceased to be brought into the treasury. A casket of silver and gold attracted special attention and was brought to 'Abd el 'Aziz, who on opening it was surprised to find only a fragment of wood. The Patriarch, however, divined that it was a fragment of the True Cross, and, after the wood had been placed by way of test on a fire without being burned, purchased the relic from 'Abd el 'Aziz for three thousand dinârs.

This done, the Governor expressed a desire to know which was the true religion and arranged that the Patriarch should dispute before him with a Jew named Aaron, and a Melkite or Chalcedonian. After protracted debate both were converted by the Patriarch, who was then requested by the Governor to show how the doctrine of Transubstantiation could be consistent with the fact that God is in Heaven. The Patriarch's reply contains a noteworthy incident derived, perhaps, from some apocryphal document. Judas, he says, was made to go out before the institution of the Eucharist as unworthy to partake of the Body and Blood of Christ. Thereupon the Savior made His solemn declaration to His disciples: "And while our Lord Jesus Christ informed them of that, they doubted in their hearts. Thereupon He disappeared from their sight,⁷ and they beheld that Bread which had been changed into Flesh, and that Wine which had been changed into Blood after the Consecration. And they were afraid and fell upon their faces like dead men. Thereupon, He appeared (again) to them, lifted them up, and drove away their fear. And He said to them: 'Verily I say unto you, whosoever believeth and eateth thereof with complete faith, he shall live for ever; and whosoever shall confess Me before men, I will confess him before My Father Who is in Heaven.'⁸"

Dom Villecourt informs me that in Paris *Fonds Arabe* 215, f. 199, *verso* l. 2, a citation from the *Questions* of SS. Basil and Gregory occurs and that Gregory is elsewhere mentioned.

Of the four fragments published below, the first and second belong to the debates with the Jew and the Melkite respectively: the third and fourth (the two last leaves but one in the tract) come from the concluding argument with 'Abd el 'Aziz.

The Arabic version corresponds fairly closely with the Coptic,⁹ but sometimes omits and sometimes adds non-essential words and phrases. Since these points of difference are immaterial, no collation of the two versions seems necessary; but references to the corresponding passages in the Paris ms. no. 215 are added in the margin of the translations of the Coptic fragments.

My special thanks are due to Dom Louis Villecourt, O.S.B., who has furnished not only a general analysis of the whole Arabic version, but also translations of all the passages corresponding to the Coptic leaves.

1 See Crum, *Cat. of Copt. MSS. in the Rylands Library*, pp. 222 f., where the text of this fragment is edited.

2 See Leipoldt, *ap. Vollers Kat.*, p. 410.

3 The p is at a lower level than the α and surmounted by a separate bar. Presumably the original scribe forgot his hundreds, and these were added sporadically by a later hand.

4 The lower edge and lower right corner of Frag. 3 are missing: in Frag. 4 the left edge has been slightly cropped.

5 The former of these alone has been consulted: the passages in it parallel to the Coptic fragments are indicated in the margin of my translation.

6 'Abd el 'Aziz was governor of Egypt, 685–705 A.D. (See Lane Poole, *Hist. of Egypt in the Middle Ages*, pp. 26, 46.)

7 The meaning seems to be that Christ was literally transformed into the Elements.

8 ms. cit., fo. 210^b. The Coptic (see Frag. 3, *recto*, l. 1) evidently added "and the holy Angels." For the conflated Scriptural elements see *John* vi, 53 ff.; *Luke* ix, 26.

9 Whatever the provenance of the Paris ms. 215, it was clearly not translated from the Coptic ms. whose remains are here published; for the latter (see Frag. 3, *recto*, l. 11) omits two paragraphs which are present in the former.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 1 (Rylands, no. 449 [48]).

5 $\chi\epsilon$ $\iota\varsigma$ $\pi\epsilon\kappa\pi\omicron\tau\uparrow$ $\pi\iota\varsigma\lambda$ $\pi[\eta$ ϵ -
 $\tau\alpha\tau\epsilon[\pi]$ κ $\epsilon\theta\omicron\lambda\eta\epsilon\pi$ $\pi[\kappa\alpha\rho\iota$
 $\eta\chi\eta\mu[\iota$ $\epsilon\tau\alpha\chi]$ $\omega\psi$ $\eta[\pi\epsilon\tau\epsilon\pi$ -
 $\iota\omicron\uparrow$ $\pi\pi\omicron\tau\alpha\rho\epsilon\rho$ ϵ $\pi\epsilon\psi[\omicron$ -
 10 $\mu\omicron\varsigma$ $= \alpha$ $\pi\omicron\tau$ $\omega\psi$ $\eta\pi\iota\chi\rho\eta[\varsigma$ -
 $\tau\iota\alpha\pi\omicron\varsigma$ $\rho\omega\tau$ $= \alpha\gamma\uparrow$ $\pi\omega\tau$
 $\eta\pi\epsilon\psi\omega\mu\alpha$ $\pi\epsilon\mu$ $\pi\epsilon\psi\pi\omicron[\chi$
 $\pi\iota\mu\alpha\pi\pi\alpha$ $\epsilon\tau\rho\eta\pi$ $\epsilon\tau\omicron\tau\omega\mu$.
 $\eta\omicron\tau\psi\omicron$ $\eta\rho\omicron\mu\iota$ $=$
 15 $\kappa\epsilon$ $\tau\alpha\rho$ $\pi\epsilon\pi\iota\omicron\uparrow$ $\epsilon\eta\alpha\pi\omicron\varsigma\tau\omicron$ -
 $\lambda\omicron\varsigma$ $\alpha\tau\tau\epsilon\alpha\theta\omicron\pi$ ϵ $\pi\alpha\iota$ $\mu\alpha\pi\pi\alpha$
 $\epsilon\theta\omicron\tau\alpha\kappa$ $\phi\alpha\iota$ $=$
 $\Sigma\eta\pi\pi\epsilon$ $\alpha\lambda\omicron\pi$ $\alpha\eta\psi\omega\pi\iota$ $\eta\alpha\rho\epsilon\rho$
 ϵ $\pi\omicron\tau\eta\mu\omicron\varsigma$ $\psi\alpha$ $\epsilon\theta\omicron\pi$ ϵ
 20 $\phi\omicron\omicron\tau$ $\omicron\tau\omicron\rho$ $[\eta\pi\epsilon$ $\pi\iota\pi\tau$ -
 $\lambda\eta$ $\pi\alpha\mu[\epsilon\pi\uparrow]$. . $\psi[\alpha$ ϵ -
 $\pi\epsilon\rho$ $=$
 α $\pi\epsilon\kappa\iota\omicron\uparrow$ $\omicron\tau\omega\mu$ $\mu\pi\iota\mu\alpha\pi\pi\alpha$ $\alpha[\tau$ -
 $\mu\omicron\tau$ $= \alpha$ $\pi\epsilon\pi\iota\omicron\uparrow$ $\rho\omega\tau$ $\omicron\tau$ -
 25 $\omega\mu$ $\eta\pi\iota\mu\alpha\pi\pi\alpha$ $\alpha\tau\omega\pi\eta$ $\psi\alpha$
 $\epsilon\pi\epsilon\rho$ $=$
 $\Pi\epsilon\chi\epsilon$ $\pi\iota\omicron\tau\alpha\iota$ $\chi\epsilon$ $\pi\omega\varsigma$ $\kappa\chi[\omega]$ η -
 $\phi\alpha\iota$ $\pi\eta\iota$ $=$ $\mu\eta$ $\pi\iota\chi\rho\eta\varsigma\tau[\iota]$ α -
 $\pi\omicron\varsigma$ $\mu\omega\omicron\tau$ $\eta\theta\omega\tau$ $\alpha\pi$
 30 $\Pi\epsilon\chi\epsilon$ $\pi\iota\alpha\rho\chi\eta\epsilon\pi\iota\varsigma\kappa\omicron\pi\omicron\varsigma$ $\chi\epsilon$
 $\phi\mu\omicron\tau$ $\mu\eta\pi$ $\eta\tau\epsilon$ $\pi\alpha\iota$ $\kappa\omicron[\varsigma\mu\omicron]\varsigma$
 $\omicron\tau\omega\tau\epsilon\kappa$ $\epsilon\theta\omicron\lambda$ $\pi\epsilon$ $=$ $\phi\eta$ $\pi\theta\omicron\gamma$
 $\epsilon\theta\pi\alpha\rho\epsilon\iota$ $\eta\pi\epsilon\pi\chi\iota\chi$ $\eta\alpha\mu\epsilon\pi\uparrow$
 $\phi\alpha\iota$ $\pi\epsilon$ $\mu\omicron\tau$ $\eta\epsilon\pi\epsilon\rho$

5 $\Pi\epsilon\chi\epsilon$ $\pi\iota\omicron\tau\alpha\iota$ $\chi[\epsilon$ $\varsigma\varsigma\eta]$ $\eta\omicron\tau$
 $\theta\omega\pi$ $=$ $\chi\epsilon$ $[\pi\epsilon\pi\iota\omicron\uparrow$ $\alpha\tau\iota]$ ϵ $\pi\epsilon$ -
 $\varsigma\eta\tau$ ϵ $\alpha]$ $\mu\epsilon\pi\uparrow$ $=$
 10 $\Pi\epsilon\chi$ ϵ $\pi\iota\alpha\rho\chi\eta\epsilon\pi\iota\varsigma\kappa\omicron\pi\omicron\varsigma$ $[\chi]$ ϵ
 $\eta[\uparrow\omicron]$ $\eta\omicron\tau$ $\epsilon\tau\alpha\tau[\epsilon\pi]$ $\uparrow\psi\eta\eta\pi$
 $\eta[\tau\epsilon$ $\iota\omega\varsigma[\eta]$ ϕ $\eta\iota\alpha\kappa\omega\kappa$ $\pi\epsilon\psi$ -
 $\iota\omega\tau$ $=$ $\alpha\gamma[\rho\iota]$ $\mu[\iota]$ ϵ $\pi\epsilon\varsigma\eta\tau$
 $\rho\iota\chi\omega\varsigma$ $=$ $\omicron\tau\omicron\rho$ α $\pi\epsilon\psi\eta\eta\pi\iota$
 $\uparrow[\eta]$ $\omicron\mu[\uparrow]$ $\pi\alpha\gamma$ $=$ $\epsilon\tau\omicron\tau\omega\psi$ ϵ
 15 $\varsigma\epsilon\lambda\omega\lambda\gamma$ $=$ $\eta\theta\omicron\gamma$ $\chi\epsilon$ η -
 $\pi\epsilon\psi\omicron\tau\omega\psi$ ϵ $\varsigma\omicron\lambda\varsigma\epsilon\lambda$ $=$ $\alpha\lambda\lambda\alpha$
 $\pi\alpha\gamma\chi\omega$ $\mu\mu\omicron\varsigma$
 $\chi\epsilon$ $\uparrow\pi\alpha\psi\epsilon$ $\pi\eta\iota$ ϵ $\pi\epsilon\varsigma\eta\tau$ ϵ
 $\alpha\mu\epsilon\pi\uparrow$. . $\eta\chi$ [. $\epsilon\theta\eta\epsilon$ $\iota\omega\varsigma\eta$] ϕ 2
 $\pi\alpha\psi\eta\pi\iota$ $=$
 20 $\Pi\alpha\lambda\eta\pi$ $\omicron\pi$ $\epsilon\tau[\alpha\gamma\omicron\tau\omicron]$ $\rho\eta$ $\eta\pi\epsilon\psi$ -
 $\psi\eta\pi\iota$ ϵ $\chi\eta\mu\iota$ ϵ $\psi\epsilon\pi$ $\varsigma\omicron\tau\omicron$
 $\epsilon\tau\alpha\chi\pi\alpha\tau$ $\epsilon\rho\omega\tau$ $\eta\chi\epsilon$
 $\iota\omega\varsigma\eta\phi$ $\alpha\gamma\varsigma\omicron\tau\omega\pi\omicron\tau$ $=$ $\omicron\tau\omicron\rho$
 25 $\alpha\gamma[\uparrow\iota\epsilon\lambda[\iota]$ 3 $\epsilon\rho\omega\tau$ $\epsilon\psi\chi\omega$ μ -
 $\mu\omicron\varsigma$ $=$ $\chi\epsilon$ $\eta\theta\omega\tau\epsilon\pi$ $\rho\alpha\pi$ -
 $\chi[\eta]$ ρ $\epsilon\tau\alpha\rho\epsilon\tau\epsilon\pi\iota$ ϵ $\mu\omicron\tau\psi\tau$
 $\mu\pi\iota\kappa\alpha\rho\iota$ $=$
 $\eta\theta\omega\tau$ $\chi\epsilon$ $\alpha\tau\omicron\tau\omega\psi\tau$ μ -
 30 $\mu\omicron\psi$ $\epsilon\tau\chi\omega$ $\mu\mu\omicron\varsigma$ $=$ $\chi\epsilon$ ω $\pi\epsilon(\eta)$ -
 $\omicron\tau$ $\pi\epsilon\kappa\epsilon\theta\iota\alpha\iota\kappa$ $\rho\alpha\pi\omega\mu\iota$ $\alpha\pi$
 $\eta[\epsilon]$ $\eta\pi\alpha\iota$ $\rho\eta\uparrow$ $=$

¹ The Arabic has "I should like you to tell me if in my law it is written that one of our fathers has been transported to Hades."

² The Arabic has "I will go down to Hades sad because of Joseph, my son."

³ ? $\alpha\gamma\sigma\iota\epsilon\lambda$, *Crum*.

Recto
= Arab.
p. 188^a, 7)

"... saying: 'Behold thy gods, O Israel, which brought thee forth from the land of Egypt.'¹ When He had called your fathers, they did not keep His law; (and) the Lord called the Christians also and gave them His body and His blood, the hidden manna,² that they might eat thereof a thousand years. For indeed our Father-Apostles taught us concerning this holy manna—Lo, it is we who have kept their law unto this day; and the gates of Amenti [shall not prevail ?] for ever. Your fathers did eat manna and are dead;³ our fathers also ate manna and live for ever."

The Jew said: "How sayest thou this to me? Do not the Christians also die?"

The Archbishop said: "Verily, the death of this world is a passing away; but he who shall fall into the hands of Amenti—that is death eternal."⁴

*The Jew said: "Where is it written that our fathers went down unto Amenti?"

The Archbishop said: "At the time when they brought the coat of Joseph to Jacob his father, he wept over it. And his sons consoled him desiring to comfort him; but he desired not to be comforted, but said: 'I will go down unto Amenti sad⁵ because of Joseph my son.'⁶ Again, when he had sent his sons to Egypt to get corn; when Joseph saw them, he knew them and terrified them, saying: 'Ye are spies who are come to examine the land.' But they worshipped him, saying: 'O our Lord, thy servants are not men of this sort^x . . .'"⁷

¹ Exodus xxxii, 4.

² Cp. Rev. ii, 17.

³ Cp. John vi, 58.

⁴ Cp. Luke xii, 4.

⁵ So the Arabic.

⁶ Cp. Gen. xxxvii, 33 ff.

⁷ Cp. Gen. xlii, 8.

Verso

(= Arab.
p. 188^b, 11)

THE CONTROVERSY OF JOHN IV

Frag. 2 (Cairo, no. 62).

Πεξε πυχάλκνζωπ же й-
 θωτεп ђа πѳεδζω-
 сѳапос же тетеп-
 жω ѿмос же а ѳ† σѳ мкаρ
 5 ѱпоп тепжω ѿмос
 же ѳ† отатшеп ђѳѳ пе =
 отатмоу пе =
 от = ѱтотωм пе =
 от = атсω пе =
 10 от = ѱтепкот пе =
 от = ѱтгпѳм пе =
 Ἀλλὰ αἱ εἰς πεснт ἁγερφοpп
 йотсарз йρωми саѳол й†-
 меопот†
 15 Отсарз йрежшеп ђѳѳ = отор
 йрежшѳ мкаρ = отсарз
 ѳсотωм = отор ессѳ
 ѳсепкот = отор есгѳ-
 пѳм = атерстаѳρωпп
 20 й†сарз = отор аѳ-
 тосѳ†² ѳ†сарз = отор
 аѳ† йотшеплотхп пас
 паѳ тѳрот† сарз атѳаѳ¹
 ђарωт =
 25 †меопот† ςωс астаѳо
 йпп етшпѳ =

отор ѱсѳгѳ йпѳмωт
 епѳрп ас(с)моу ѳ ѳ ѳ-
 пωпк = асмошѳ гѳ-
 жеп ѳѳом = асгѳотѳ йпѳ-
 5 жемωп еѳол аплѳс пш-
 фѳрп ѳт аѳаѳтот тѳрот
 па†меопот† пе =
 Отор пѳмкаρ па†меѳρωмѳ
 ςωс пе =
 10 Πεξε πιαρχνεπισκοπος
 паѳ же ѿ πѳερεζѳѳѳс ет-
 сађем =
 Отк отп ката пексаѳѳ еѳ-
 мер ѿмеѳреѳжеотѳ = ек-
 15 жω ѿмос е паѳс ѳнс пхс же
 ѳшоп ђеп ѳѳсѳс спот†
 Отѳ мпп естаѳо отѳ ес-
 сѳ мкаρ
 Πεξε πυχάλκнζωп же фаѳ
 20 ѱпок пе папаρ†
 Πεξε πιαρχνεπισκοπος
 же ѿпесшпп йпаѳ рп†
 аѳѳа сѳтем ѳроѳ ђеп от-
 †ερεѳпѳ ѱпок пе еѳпа та-
 25 моѳ ѳ †меѳмнѳ =

¹ sic: ? for αсѳаѳ.

² sic: from τωс (to fasten: see Zoëga, *Cat.* p. 290, note 21) + ѳѳт, nail.

‘The Chalcedonian said: “Ye, the Theodosians;¹ for ye say that God suffered. We say that God is not subject to suffering, that He dieth not, that He eateth not, and drinketh not, and sleepeth not, and slumbereth not. But He came down and was clothed in human flesh, separate from His Divinity—flesh subject to suffering and subject to pain, flesh which ate, and drank, and slept, and slumbered. The flesh was crucified, and the flesh was nailed and wounded with the spear. All these things the flesh endured. The Godhead also healed those who were sick, *turned the waters into wine, blessed the five loaves, walked upon the sea, cast out devils. In a word, all the wonders which He performed pertained to the Godhead, and the sufferings pertained to the Manhood alone.”

The Archbishop said: “O abominable heretic! According to thy words, then, which are full of blasphemy, thou affirmest of our Lord Jesus the Christ that He was in two Natures, one indeed which healed and one which suffered?”

The Chalcedonian said: “Such is my faith.”

The Archbishop said: “It was not so. But harken unto me attentively and I will declare unto you the truth. * . . .”

¹ i.e. the Monophysites who were so called after the Patriarch Theodosius I (535–565): see *Hist. Patr.*, ed.

Evetts, p. 204.

* *Recto*
 (=Arab.
 fo. 190^a, 5)

* *Verso*

* (=Arab.
 fo. 190^a, 16)

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 3 (Cod. Tisch. xxvi, 11).

γελος εἶ[ο]σαδ
 Ἰς πн ет аге[ωте]м еρωот
 ἡτοτοῦ ἡπατοῦ αἰταμοκ
 еρωот =
 5 Πεξε πιστηνολος παχ γε
 сснотт беп папомос
 же ἡπε φ̄† = ελ сгim̄ =
 отде ἡπεγмас шнри =
 алла отпиз̄ = нем отса-
 10 ш̄ ἡтωот ашшми м̄фрн-
 † ἡпирωm̄¹ =
 Πεξε πιαρχηνεπισκοπος
 же исхе отρωми пе = ie
 п̄ос ачер п̄мωот ἡ-
 15 ирп = ачг̄от̄[ἡ п̄п̄а]е-
 мωп ебо̄л = [агтаλσο
 п̄п̄н етш̄ω[п̄и = ачтот-
 п]ос пн ет[μωотт
 Πεξε πισ[η]н̄от̄λος паχ
 20 же ф̄п̄п̄и [м̄ф̄†
 Πεξε п̄ар[х]неп̄иско-
 п]ос паχ [же исхе отот
 о]т̄п̄п̄и пе[= ie
 от̄[.
 25 .]. [.

¹ The Arabic shows that after l. 11 two paragraphs have been dropped out owing to homoeoteleuton.

ῥα¹

Πεξε π̄ис[η]н̄о[λос] же с-
 бнотт б̄е[п̄] папомос же ἡ-
 тотароу рω = алла а φ̄†
 олу е п̄ш̄ω̄и е тфе
 5 Πεξε π̄ιαρχ̄н̄е̄п̄ископос
 же отор п̄им пе ет аташч
 ē п̄ӣе = πεξε πιστηн̄о-
 лос же отρωми пе етач-
 ер тегше̄н̄ω̄ отор
 10 паре п̄от̄а̄и мет̄и пе же
 ἡнс пе ет аташч
 Πεξε π̄ιαρχ̄н̄е̄п̄ископос
 же мн φ̄† отрег ф̄п̄п̄[онс
 пе ш̄атеу† [ἡ]от̄ρω[ми
 15 ἡ̄а̄п̄о̄н̄и] е̄ор̄от̄ш̄оте̄н̄ м̄-
 моу ἡш̄е̄н̄ω̄ ἡ̄нс̄
 Πεξε πιστηн̄о[λос] же
] . е ἡ̄рег[ε]р
 пет̄ρωот ет̄ а̄ п̄от̄ т̄н̄и[ч
 20 е̄ор̄ег̄мо̄т̄ к̄ата п̄ег̄μ̄ш̄а
 Πεξε π̄ιαρχ̄н̄е̄п̄ископос
 б̄еп̄ от̄та̄х̄ро = ἡ̄пер-
 ш̄он̄т̄
 Πεξε πιστηн̄о[λос] же †-

¹ To the left of ῥα and at a very slightly lower level is the added numeral ῥ.

* (p. 103)
(= Arab.
fo. 201^b, 12)

* p. 104

"...*holy Angels.¹ Lo, those things which I have heard from my fathers I declare unto you."
 The Governor² said unto him: "It is written in my Law that God taketh not a woman, nor doth He beget;³
 but a Spirit and a Word⁴ became like man." <The Patriarch said to him: "If He was a Word, how did He
 eat and drink and do all things like us, sin excepted?" The Governor answered him: "Well then, He was
 a man."⁵ The Archbishop said unto him: "If He was a man, then how did He make the water wine and
 cast out devils, and heal the sick, and raise the dead?" The Governor said to him: "The Spirit of God (did
 these things)." The Archbishop said unto him: "If He was a spirit [, then who was he whom the Jews seized?"]
 *The Governor said: "It is written in my Law that they did not seize Him, but God took Him up into
 Heaven."⁶ The Archbishop said: "And who was he whom they hanged upon the Cross?" The Governor
 said: "It was a man who was exchanged for Him; and the Jews supposed that it was Jesus whom they
 crucified."⁷ The Archbishop said: "Surely God is not an unjust dealer that He gave an innocent man to be
 put to death in place of Jesus?" The Governor said: "[No, but it was an] evil-doer whom the Lord delivered
 to die according to his deserts." The Archbishop said earnestly: "Do not [be angry, O Governor, if I ask
 you a question.]" The Governor said: "I

¹ The end of the saying of Christ to His Apostles as quoted by the Archbishop. See Introductory Note.

² For the meaning of σύμβουλος see Crum in *P.S.B.A.* xxix, 292; Leipoldt *ap. Vollers, Kat.* p. 410 (note).

³ See *Koran*, Sura cxii: "He begetteth not, neither is He begotten."

⁴ *id.* Sura iv, 169: "Jesus, Son of Mary, is only an Apostle of God and His Word, which He conveyed into Mary, and a Spirit."

⁵ Question and answer (which ended like l. 11 of the

text with the word πωμι) were omitted in the Coptic by homoeoteleuton: they are here reproduced from the Arabic.

⁶ See *Koran*, Sura iv, 156 (cp. iii, 48): "And for their saying, 'Verily we have slain the Messiah, Jesus the Son of Mary;' yet they slew Him not and they crucified Him not, but one was made to appear to them like (Jesus)." This belief was held by certain Christian heretical sects. See Rodwell, *The Koran*, p. 551, note 2.

⁷ See preceding note.

THE CONTROVERSY OF JOHN IV

Frag. 4 (Cod. Tisch. xxvi, 13).

паѡпт ап
 пехе пiархнeпiскопoc
 же iс отир пiрoмi пiрeч-
 ототi акѡѡѡт ѡеп таi
 5 подic iсхеп такѣр отро-
 Пеже пiстeпѡлoc же iс от-
 мнш дiрѡтeн мiмo-
 от =
 Пеже пiархнeпiскопoc
 10 же акoт отiр пiсoтѣп
 ѡа дiшe итe пiсoпi ет дт-
 дшот ѣрѡот =
 Пеже пiстeпѡлoc же пiм
 пiрoмi етe отoп пoтe
 15 мiмoу = eпaшшoп пi-
 пшe етeммaт = пaт eѡ-
 мнз пiмoт пiдaт итe пoт-
 cѡмa мiмoп пiпарe пi-
 шe етeммaт = ершaт e
 20 пeрлi же ѣнл пiсepкѡз
 мiмoт ѡеп отхрoм =
 Пеже пiар = хнeпiскопoc¹
 же iсхe отcопi пe = ет a
 пoтaдi ѡѡѡeу = iе eѡѡe
 25 от акшaт пiпaт t̄ пшo ѣпo-
 лoткoтi = ѡа таi кoтxи пi
 жeпi пшe ет акжeмc ѡe(п)

¹ So divided.

⟨p⟩c

пiпi пiпaт iотaдi мoтiс пi
 тeсep oтepтѡ пшiп
 кe гap акжoc пiпi = же пi-
 шe итe пiсoпi = ершaт
 5 ѣ пeрлi¹ ап же = ѣнл ѣ
 pѡк(з) мiмoт eѡѡe пoтc-
 ѡoт ѡoп
 iс eѡѡe от ѡ пoтpo пiпe
 ѡaт pѡкz пѡoc = iсхe от-
 10 cопi пe ет дтaшш ѣpoc
 Тoтe пiстeпѡлoc дт-
 oпш ѣѡл пoтпшt̄ пi-
 пaт = ѣгeмi ап же
 от пe ет eгпaѣpотѡ
 15 мiмoу пiпiархнeпiско-
 пoc =
 Ёт a пeрзят же i ѣpоу пe-
 жaу же дiнѡc дiшo-
 пi пiфpит пoтeѡ пaр-
 20 pак = кe гap дiсaжi пeм
 oтмнш пiсoфoc = пeм
 oтмнш ѣпoѡpолoтoc
 пaт eтжoтшt̄ ѣ пiсioт
 Нaрe ѡoп мiмoт ѡpу мiмoт
¹ ѣ пeрлi, MS.

*will not be angry." The Archbishop said: "Lo, how many thieves hast thou put to death in this city since thou hast been ruler?" The Governor said: "Lo, I have put to death a multitude of them." The Archbishop said: "How much hast thou received by the sale of the crosses whereon the thieves were hanged?" The Governor said: "What man of sense would buy those timbers which are full of putrid moisture of their bodies? Those timbers are no use save to be burned in the fire." The Archbishop said: "If it was a thief whom the Jews killed, then why dost thou demand these three thousand gold pieces for this little piece (?) of wood, which thou hast found in *the house of this Jew, scarce a palm long?¹ For thou didst tell me that the crosses of the thieves were good for nothing but to be burned because of their evil odor. Then why, O King, was not this (cross) burnt, if it was a thief who was hanged thereon?"

Then the Governor was silent for a long time, not knowing what to reply. But when he recovered himself, he said: "Verily I am like a dumb man before thee. For lo, I have spoken with many wise men and many astrologers who look at the stars. [Not] one of them used to bewilder (?) me* . . .²

¹ For the allusion see the Introductory Note.

² A few lines only of the conclusion are missing, the Arabic continuing (down to fo. 202^b, l. 11) with the words "and I have never seen among them one like thee. In

truth there is not in all the world another faith but the Christian faith. It is the true one.' And the King ordered the Patriarch to be honored . . . and sent him away in peace."

Addendum. W. E. Crum points out to me that fragments of a somewhat similar controversial work in Sahidic are extant and have been published by von Lemm (*Koptische Miscellen*, no. cxli). To these (Crum notes) should be added a British Museum fragment (no. 250), paged ̄λa, ̄λб, and therefore immediately preceding the Paris fragment 129¹⁴ 132 paged ̄λc, ̄λd. In this work also an archbishop named John disputes with a χαλκiαωп, but in defiance of chronology he appears as John *Chrysostom*! The phraseology of some of these fragments suggests that the Sahidic work belonged to the same cycle as the Bohairic fragments here published.

* (p. 105)
(= Arab.
fo. 201^b, 17)

* p. 106

* (= Arab.
fo. 202^b, [8])

A EUCHARISTIC MIRACLE

*I said unto him: "He Who hath made the Heaven and the Earth and all living things."¹

* *Recto*

Now it came to pass that when they had brought the prayers to an end, the people came up to receive the Body and Blood of Our Savior. And the little Pagan thrust himself into the midst of the people and received of the Body of the Lord at the hands of the Archpriest. When he looked at it, he found it had taken the form of a son of man² in his hands. And when he smelled its fragrant perfume, he took it and departed to his home, without waiting for me to come forth, but departing alone.

So he carried away the Body of the Lord which was like the body of a man and placed it in a casket of gold, sealing its mouth with his ring: and he placed the ring upon his finger. Now his father and mother and brothers smelled the fragrance in the house, such as they had never smelled (before): they looked about in all parts of their house, but did not find the place wherein was the fragrance.³ They spake with one another: "Perchance this Christian⁴ hath wrought magic and cast a spell upon us that we should *smell this fragrance in our house."

* *Verso*

Now it came to pass that after the fourth (?) Sabbath was come, the little Pagan boy [sought me] out and brought a vessel of . . . up to a hundred . . . (l. 9) in the evening, saying: "Let us go to the Church and receive the . . .," that is, the Body and Blood of Our Lord Jesus the Christ. So we rose up and went. And as we were about to go, I stripped off the tunic which I wore and put it upon him; (and) we came to the Church. And as we were about to receive the Body and Blood of the Christ Jesus, Our Lord—for he (*sc.* the Pagan) was following me—the Archbishop extended unto him the Body and Blood of Our Lord Jesus. And the Pagan, when he had received the holy Body, looked at it and found it was become a body⁵ in his hands. And the Pagan also held out some gold⁶ to the Archbishop and said unto him: "My Father, I do not know (?) these which I received from thy hand." But the Archbishop said unto him: "What are these, my son?"

Frag. 2 (Cairo, no. 104).

Πεχαϛ ϛ]ε εταϛι¹ μπισωμα ε-
 θου]αλ ετι οτη ειου-
 ωμ] μμοϛ = ατιπi ππιπο-²
 τηρ]ιου ε ομνη εουρο-
 5 φ]ωρϛ μμοϛ³ = αποκ δε
 αταρο πιποτηριου πα-
 ϛ]ιου =
 Ατοι] ιπισποϛ ιτε⁴ παθε
 ιης] =
 10 Οουρ ας]ω[πι] ειουρ ερα[τ

* * *

¹ εταϛι, *MS.*

² ππιπο-, *MS.*

³ μμωου, *MS.*

⁴ ιτα, *MS.*

κ[.]¹

α πiρ[ω]μi ειουωμi σοϛ[τεπ
 τεϛϛιϛ εβολ πεμ πα[ιωτ αϛ-
 α]μονι ππιποτηριου [εϛω
 μμοϛ =

5 ϛε τα ατα τις αταϛ² = ετ[ε
 φαi πε ϛε φη εθουαλ π-
 πi εθουαλ = ουρ [πιλα-
 ος τηρϛ ερουω = ϛ[ε εις πα-
 τηρ ατιος εις τοϛ ατιος
 10 επ ππα α]ϛιου αμνη [

* * *

¹ Page or folio number: the second numeral is possibly ε.

² *sic.*

He⁷ said: "When I had received the holy Body, and was still eating it, they brought the Cup into the midst that they (the people) might partake⁸ of it; and I received the Blood of my Lord Jesus. And it came to pass that while I was standing. . ."

* * * * *

"The man of light⁹ stretched forth his hand with my Father¹⁰ and took the Cup, saying: 'τὰ ἅγια τοῖς ἁγίοις,'¹¹ that is to say, 'That which is holy for them who are holy.' And all the people answered: 'One Holy Father, One Holy Son, One Holy Spirit: Amen.'"¹²

* * * * *

¹ Doubtless in answer to the Pagan's question as to who was the Christians' God.

² *i.e.* human flesh. Similarly in *Apophth. Patr.*, Daniel vii, the monk who could not believe in Transubstantiation received κρέας ἡμιασμένον.

³ *i.e.* whence the fragrance proceeded.

⁴ Probably the narrator, the associate of the 'little Pagan.'

⁵ *i.e.* flesh.

⁶ Probably the Elements carried away on the previous occasion had been turned to gold.

⁷ *sc.* the Pagan.

⁸ Literally 'divide.'

⁹ Apparently an angelic celebrant who accompanies all the priest's actions (cp. *Apophth. Patr.*, Daniel vii (P.G. lxxv, 157)).

¹⁰ *sc.* the celebrant.

¹¹ See *Liturgy of S. Mark* (Renaudot, *Lit. Or. Coll.*, ed. 2, i, 145).

¹² *ibidem.*

XXXV. HOMILETIC FRAGMENTS

A. SEVERIAN OF GABALA

Homily on Penitence.

Parchment. Two fragments (Cairo, 3^A, 3) from a single ms. The former (17.7 × 16 cm.), the upper part of the first leaf of a fourth quire, is headed Ξ παι Φ παπ [. .];¹ the second (27 × 15.5 cm.) is the larger portion of a leaf from which the outer and lower edges have been torn.² Both in script and general style the fragments are closely similar to Nos. xxiiiC and xxix. The arbitrary shortening of the lines is a noteworthy feature.

The contents indicate that the two leaves are consecutive, for Frag. 1 *verso* introduces the Angels who separate soul and body—a subject which is continued on Frag. 2 *recto*. Further, the text of Frag. 1 *recto* and *verso*, ll. 3–6 reproduces the Greek text of the Homily on Penitence spuriously attributed to S. John Chrysostom³ but ascribed by the Copts to Severian of Gabala. Consequently there can be little doubt that our two fragments once belonged to *Cod. Vat. Copt.* lxviii, 9 (brought from the monastery of Saint Macarius by Assemani), where the Coptic text of the main part, but not the conclusion, of that Homily is preserved.⁴ Presumably when the final attempt to rehabilitate the Library was made,⁵ the concluding quire of this tract was discarded as too deeply stained or too damaged to be worthy of preservation, and the remainder was bound up with other matter in the volume of which it now forms part.

As De Vis has remarked,⁶ the Coptic version of the Homily is a paraphrase rather than a translation of the Greek. The new fragments bear out this view; for though Frag. 1 *recto* follows the Greek fairly closely, the presence of Angels at the death-bed, on which the Coptic lays stress (Frag. 1 *verso*—2 *recto*), is there barely suggested by the words: . . . ἀγγέλους φοβερούς τὸ δάνειον τῆς ψυχῆς σου ἀπαιτοῦντας. εἰ μὲν γὰρ τιμῆς ἄξια πεποιηκῦα ἡ ψυχὴ, ὑπὸ τῶν ἀγγέλων δορυφορηθήσεται· εἰ δὲ ἀνίλεως πρὸς τοὺς ὁμοφύλους πένητας ἀνατραφείσα, ἀνίλεως κατακριθήσεται.

1 The heading is written in yellow-brown ink (as is the note or rubric $\underline{\omega\sigma\phi\omega\iota}$ (*sic*), inscribed on the extreme upper edge). The faded quire-number Ξ has been retraced in black ink by a later hand. The half-petition $\pi\alpha\iota\ \pi\alpha\pi$ corresponded to $\overline{\tau\epsilon\ \pi\alpha\chi}$ on the opposite (left-hand) page.

2 The upper and left margins have been cropped, doubtless to supply material for bookbinders, as also the left margin of Frag. 1.

3 See *P.G.* lx, 767–8. It is not found in the Armenian collection of sermons by Severian: see Aucher, *Severiani . . . Homiliae* (Venice, 1827).

4 See the edition by H. De Vis, *Homélies Coptes de la Vaticane*, pp. 198 ff. Unfortunately De Vis says nothing about the Coptic pagination of the Vatican fragment.

5 See Introduction, § 4.

6 *ed. cit.*, p. 198.

HOMILETIC FRAGMENTS

Frag. 1 (Cairo, no. 3^A).

$\frac{2}{\alpha}$ $\frac{2}{\pi\alpha\iota}$ \otimes $\frac{2}{\pi\alpha\pi}$ $\frac{2}{[\mu\theta]}$
 πη ετκω† ерок екπα† δε
 ε πεκψφир пем πεκψφир[ε-
 пнс еτδρι ерато† еро[κ еτ-
 ριμι ерок
 5 οτορ μμοп ρλι пθονθiα ψ[ωπi
 пак һеп ποτριμι еτψ[οψт
 е ппiψi еθппo† е пψω[ι еθoλ-
 һеп πεκψαi етψ[θ]ο†тер
 һеп οτμκαρ пρнт
 10 еθһе пiψiси пте пψω[пi ет-
 ρорψ етχп ρiψωκ
 χi пψφпri етκω†
 ми
 Оτορ . . [
 15 πορ[

* * *

. . . πiτελoс¹ ета†i псωс
 пто†]ολс ерату мпiρεψ†-
 ραп] μψ†
 . . .] ρωψ οтψ†тχп пθoпai
 5 . . .] εθoпп е пссψφир п-
 ρεпо]с ете пiρпκi
 пe]
 .]αρε[. .] ета†i псωс †ρo† пaс
 . . αψ[. .]ie етi етiпi μμοс
 10 еθoλ]һеп пссωμα пeһппi
 пто†тpиc] е пiψακi етсаθoλ
 пiμα ете φpиμι] ψпaψωпi μ-
 μοψ пем пiсoер]тер пте
 ппaψρi]
] . . .

¹ sic (not πιατελος): ε is added above the line by a second hand.

* . . . which surround thee, when thou beholdest¹ thy friends and thy kindred standing by thee lamenting for thee; and no help cometh to thee through their weeping, as they watch the breath² which goeth up from thy nostril, convulsed with grief because of the anguish of the heavy sickness which lieth upon thee; . . .

* Recto

* * * * *

* . . . at the last when they³ come for it (sc. thy soul) to take it away to God the Judge . . . a soul pitiless towards its race-fellows, that is, the poor,⁴ . . . when they come for it, I fear . . . , while they are still bringing it forth from its wretched body to cast it into the outer darkness where there shall be weeping and gnashing of teeth,⁵ . . .

* Verso

* * * * *

¹ = P.G. LX, 767 ὅρα τοὺς κύκλῳ σου περιεστῶτας φίλους, γείτονας, συγγενεῖς &c.

² Or 'the spirit which goeth up from,' &c.

³ sc. the Angels who separate soul and body (cp. Frag. 2).

⁴ Cp. the Greek ἐὰν δὲ ἀνίλεως πρὸς τοὺς ὁμοφύλους πένητας &c. (quoted in the Introductory Note).

⁵ Matth. viii, 12.

B. GREGORY THEOLOGUS

Homily on Christian Charity.

Parchment. A single leaf (Cairo, no. 63), 33 × 27.5 cm., paged (κζ), κη,¹ 34 lines to the page. The script (see Plate XIV A) is regular, square, and of good size: it is perhaps identical with the hand of No. xvi, Frags. 1, 2. Owing to decay the leaf is riddled with innumerable holes.

The text corresponds to the Greek of Migne's *P.G.* xxxv, 860 B καὶ μάρτυς τῆς πίστεως Ἀβραάμ to 860 A καὶ μαρτυροῦσι Μωϋσῆς καὶ Δαβίδ. Further leaves from the same ms. are:—(λα), λβ (*Cod. Tisch.* xxiv, 8;= 861 c to 864 B of the Greek text); λγ, λδ (*id.* xxv, 4);² and (ξϛ), ξϞ (*Rylands Library, Copt.* no. [42] 437).³ The text of the Cairo leaf is here printed in full, since the frail original is liable to break up; but considerations of space forbid the publication of the other leaves.

(Cairo, no. 63).

Ο[το]ρ πιπαρ† μεν γερ μεορε
 ραροϥ η̄χε πιπατριархис αβ-
 ρααμ ε ατομαιο ε̄βολριτοϥ
 †ρελπισ δε γερ μεορε ραρος η̄-
 5 χε ε̄νωс φαι γαρ πε πιϣ[ορη]
 етаγερρελπισ εϥ[.]...ε̄ μφ[ρα(п)
 μ̄πο[с] отор η̄н [ε̄ο]οταδ т[н-
 роу етаϣшен ϣ[ici] ϣитен †-
 ρελ[п]ic
 10 Тагапи де ρωс γερ μεορε ε̄ο-
 ѱнтс η̄χε πῑποστοлос ε̄[ο-
 отад еϥω μ̄мос χε φ[†]
 пе тагапи
 Напе †метмай шеммо отор
 15 γερ μεορε ραρος η̄χε πῑ[μн]i
 лωт φαι παϣωп η̄еп со-
 дома [а]λλα η̄е отсодоитис
 ап пе ϣе[п п]еϥсмот
 Оμοιω[с де] оп ραад †порпи
 20 ер мео[ре е] †метмай шем-
 мо
 ѱаи е̄таспорем е̄ѱнтс отор
 ет̄[м]аio μ̄мос η̄еп η̄[иρ]аφн
 е̄ѱнтс
 25 Напе †метмай соп ѱаи етаϥ-
 е[р] меоре е̄ѱнтс η̄χε пеп-
 ѱε īηс п̄χс от моноп γαρ
 χе аϥаитен η̄соп παϥ алла
 аϥерапехес̄е̄ оп е мот ϣа-
 30 роп тирот
 Напе †мет[май] ρωми η̄ѱоϥ о(п)
 пепѱс т̄н[с п̄χ]с пе пимеоре
 η̄те таи а[р]ети η̄еп п̄хӣп-
 ѱреϥмай пе п̄ρωми μ̄ма̄таϥ а(п)

κη
 .]χε ε ραρη[но]т̄ η̄ап .[....
 η̄теγερ ϣмот παϥ п.ε. ϣρ. ѱп
 кет оп е.εо.о...ε
 Α[λλ]а η̄еп п̄хӣпореϥωпi...
 5 ...]ε̄хӣпi... η̄χε пѱс....
 от̄мωит ѱ...ωит
 ..]те †аф[.]...меа е̄ѱпа[.]т̄ пе-
 .]. ρω етχ[...]. пе
 Н[а]пе †метреϥωт̄ η̄ρηт
 10 η̄ѱоϥ io γαρ оп пепѱс пе етер
 м]еоре ϣа таi... моноп χе
 а]γερ е̄ѱо̄[.]... μ̄петрос η̄еп
 п̄хӣпореϥиот̄ η̄еп тснϥ
 алла аϥт̄ӣ φма̄шχ оп μ̄φн
 15 ет].. т̄тер̄е̄.... п̄еϥма η̄-
 к]есоп
 Оμοιωс о[п] с̄те̄фа̄нос п̄ма-
 ѱнтис п̄те[...].[...]. аϥта-
 ρо е̄ратс оп η̄†ме[тр]еϥωт̄
 20 η̄ρηт η̄еп п̄хӣп[ѱρ]еϥтωд̄е
 ϣа пн ета̄т̄ӣ ѱп̄и ероϥ
 Напе †меореμрат̄ш п̄εсω-
 тир аϥтаρо е̄ратс пе[.] еϥ-
 ω м[м]ос
 25 χе ари[е]ми е̄ѱо̄л μ̄мои χе а[п]ок
 отремрат̄ш отор †ѱ[е]̄h[и-
 нот̄ η̄еп парит
 Сс̄̄но̄т̄ де оп е̄ѱнтϥ χ[е
 ѣпа̄ш̄о̄п̄н̄ӣ ап от̄де ѣпа-
 30 ωш е̄ѱо̄л ап от̄де [м]моп ϣл̄i
 пасωтем ē те[ϥс]ми η̄еп п̄i-
 п̄л[а]т̄ia
 П̄ω[т]с̄нс де оп п̄ем̄ а̄а̄т̄ia п̄-
 се̄εрме̄ор[е] ϣарωт̄ χе а̄т̄-

¹ Some short work must have preceded this homily, for the lost beginning (cp. the Greek) together with the title can have occupied only a single leaf (two pages).

² For the Tischendorf fragments see Leipoldt, *loc. cit.*, pp. 390, 401, where, however, they are not identified.

³ See Crum, *Rylands Cat.*, p. 217. This leaf is clearly part of Tattam's find.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

* (p. 27) And unto Faith beareth witness the Patriarch Abraham who was justified because of it.¹ And unto Hope beareth witness Enôš—for he was the first who hoped, calling on the name of the Lord,²—and all the holy ones who suffered affliction in hope. And unto Charity also beareth witness the holy Apostle, saying, “God is Love.”³

Excellent is the love of strangers; and unto it beareth witness righteous Lot. This man was (dwelling) in Sodom, but he was not a man of Sodom in his conduct. Likewise also Rahab the harlot beareth witness unto love of strangers—she who was delivered because of it and was justified in the Scriptures⁴ because of it. Excellent is the love of brethren unto which Our Lord Jesus the Christ beareth witness. For not only hath He made us His brethren, but also He endured death for the sake of us all. Excellent is the love of mankind.

* p. 28 He again, Our Lord Jesus the Christ, is witness unto this virtue in that He not only loved Man^x. . . works of that He might give grace unto him . . . ; but in that He, the Lord, became . . . a way . . .

Excellent is long-suffering. For it is He again, Our Lord, who beareth witness unto this (virtue). For [not] only did He . . . Peter when he smote with the sword, but also He restored his ear unto him (Malchus) . . . into its place again. Likewise also Stephen the disciple of . . . also exalted long-suffering in that he prayed for them who stoned him. Excellent is meekness. Our Savior exalted it, saying: “Learn of Me, for I am meek and lowly in My heart.”⁵ And again it is written concerning Him: “He shall not strive nor cry; neither shall any man hear His voice in the streets.”⁶ And Moses also and David . . .

1 See *Romans* IV, 22.

2 Cp. *Gen.* IV, 26.

3 1 *John* IV, 8.

4 See *Hebr.* XI, 31.

5 *Matth.* XI, 29.

6 *Isaiab* XLII, 2; *Matth.* XII, 19.

Verso her, should take her daughter and set her in her place to seduce others to destruction? Well did Jeremiah say:¹ "Thou hadst a whore's forehead: thou hast (not) been ashamed before all men." And this great reproach hast thou taken to thyself. For is it because of urgent need of food and raiment that thou dost commit fornication, and not rather for pleasure? Sufficient is the saying of the Apostle Paul: "Let every woman have her own husband."² But if (it be) for the sake of food and raiment, since "God provideth for cattle and birds and wild beasts and all creation,"³ what is this great sin which thou hast chosen for thyself? As for me, whenever I seek to contemplate such things, my soul is troubled and I weep for the perdition of the members that draw nigh to Amenti. What hath happened that thou livest in these fornications, O woman? Even as the Prophet saith,⁴ thou dost cause thy fornications to flourish in every place.

For I walked in the streets hearing the Name of the Lord (uttered) by the mouth of abominable men who used it as an oath in every utterance which they spake. A fearful thing it is to swear at all; but verily most of all to swear by (the Name of God) in some utterance touching fornication or some vain matter. For it is written: "Thou shalt not take the Name of the Lord thy God in vain."⁵ For the *Proverbs* say: "Faithful lips become a heart."⁶ For how, when the holy Name of God is in the mouth of a senseless man and of them that are vile...?

E. *Treatise or Homily.*

Parchment. Two fragmentary leaves (Cairo, nos. 42, 64), measuring 34×18 and 36×28 cm. respectively. Since the hand—a small, very regular uncial—is the same in both, and the numeration of the *versos*, ρπζ, ρπϞ, probably indicates pages, the fragments represent two consecutive leaves of a single ms. Possibly further fragments of the same ms. could be identified among the Tischendorf fragments at Leipzig.

The text suggests a Greek original, but this has not been identified. Owing to their imperfect condition, no translation of the fragments is attempted.

Frag. I (Cairo, no. 40).

...с
]χα тир-
]ε εχχι
]ετσοσι
5]... ρεχши-
].γ οτορ εγ-
]τι φι етеша.
.]εβολεитотг
]иголенот павли
10 κατας]ταс εсотах отор
]от зитен фзрн.. иже
]ετ εβολ..ос иже..
]ηρολх отор...
к]ата пѣпот етаца..
15]пантѡп фат ет ер-
]и п. еопанорем е тке
].γ мпншѣ павлос=
]шѡ пѣпанеѣ пте пѣфзхн
]апѣаѣ е фшелет ерѡот
20]сѡп есшннн батотс лав-
].ε εβрни аѣтѡпос пѡот де
].шѡ мѡс
]ташфери он епавѣ е снт..та
]ε сази отѡпг пѣп εβολ ηραν-

ρπζ
εε[и
ани[
пав е.[
отзе.[
5 отсхнма[
пшѣ отз[
отзе кеотай[
ппа пте пн ет[
Αλλα ρωη пивен.[
10 мпескѡѣ егш[
сѡо шарос м[
пма гар етеммаѣ[
ишнтг пантѡс[
паватѡп ммаѣ=[
15 εѡε ффсис де пѣ..[
шом хн деп тесп.ε[
зѣсѡп потѡт алла а от[
εротн е фотай фотай пѣ[
пеп. оттрнот εѡε.[
20 едшѡп пшнтен нем ппне[
].ѣ[.]. фотай фотай мѡот о[
пте фи етѣотѣ.. деп пшн[
иже фи етеммаѣ + фка[
ї εротн пѡс етешас шѡ[

1 Jer. III, 3.

2 1 Cor. VII, 2.

3 Cp. *Matt.* VI, 25 f.

4 *Ezekiel* XVI, 29?

5 *Exodus* XX, 7.

6 ? *Proverbs* X, 32 or XV, 7.

F. *Four Homiletic Fragments.*

(1) Parchment. Upper portion of a leaf (Cairo, no. 67), measuring 21×20 cm. As the heading of the *verso* shows, it was the last leaf in a second quire (each quire containing eight leaves). The outer edge has been cut off (probably for book-binding purposes) and the foot has been torn away. The hand, medium-sized and regular, should probably be assigned to the later tenth or eleventh century. The *recto* is much discolored and the surface in parts abraded, while the *verso* has been bleached by exposure to weather.

The homilist contrasts the ultimate lots of the Rich Man and Lazarus (here called Nineves and Job respectively), and calls upon his hearers to make their choice.

(2) Parchment. Lower portion of a leaf (Cairo, no. 70), 17×23 cm. The column, 17 cm. wide, has horizontal and vertical guide-lines: the only stop used is = (black). The hand is of a peculiar, angular type (? twelfth century) seemingly identical with that of No. 1x, Frag. 3 (see Plate V D, b).

The text contains an indignant reproof of some individual for misbehavior in church in contrast to the reverent conduct of the Angels in the presence of God.

(3) Parchment. Lower portion of a leaf (Cairo, no. 65), measuring 22.5×25.5 cm. (the latter is the full width of the page): the written column is 16.5 cm. wide. The angular hand seems to be identical with the hand of (2).

The text contains a fragment of the story of Jonah. It does not belong to the homily of Saint John Chrysostom *On Jonah*, but may possibly be a fragment of Zacharias of Sekhoou *On Nineveh*. More probably, however, it belongs to the anonymous Sermon *On Penitence* extant in a ms. at Turin, and may even be the leaf (ⲟⲩⲩⲁ, ⲟⲩⲩⲁ which is missing from that ms.¹ Another fragment of that work is *Cod. Tisch.* xxiv, 42, though the script differs from that of our fragment.

(4) Parchment. A nearly complete leaf of which the upper half is at Leipzig (*Cod. Tisch.* xxiv, 21),² and the lower at Cairo (No. 52 A). The leaf has been roughly cut in two and the inner margin hacked off. Whether this fragment belongs to the same ms. as does Frag. 1 I am unable to state.

The *recto* is paged ⲙⲁⲩⲁ: the *verso* is headed ⲙⲁⲩⲁ — ⲙⲁⲩⲁ — (Ornament³) — ⲙⲁⲩⲁ — [. . .]. The script is identical with the script of No. xvi, Frags. 3-4: besides the rounded form of the stop +, the form ⲙⲉⲛⲓⲥⲁ is another feature in common.⁴

The text deals with the vanity of human wealth, power and strength.

¹ See de Rossi, *Alcuni Manoscritti Copti* (offprint), pp. 86 f. For the Nitrian origin of the Bohairic mss. at Turin edited by de Rossi see *Introduction* § 6.

² Leipoldt, *loc. cit.*, p. 393.

³ A rather elaborate eight-foil in red and yellow.

⁴ See above, p. 79.

HOMILETIC FRAGMENTS

Frag. 1 (Cairo, no. 67).

1 Бен περσωμα нем .. οτ¹ πα-
 μεν†
 2 Ο[το]ρ μενπεα παг а φ† † паг п[.]. [
 б...επε ...б χωριε †мет[от-
 3 ро пте пифноу ет ацерапоу[ау-
 п ѡмос ѡа е[п]ер еуш[оп
 4 Бен †аπολατсис паткнп е.[
 пету нем παγγελος[
 пат... ρωу е ппетис па[φпаг
 5 Αγοу[.
 ппн[[.κ]αλωс . . . κ.[
 ппгн[κ]г поу[.].оот у[.].[.].[.
 теу† паг ποταγαп
 6 Нат ρωу хе ет ацер катартар[ос
 7 епеснт ме[п]пса пхωк ебоу[м-
 п]εβνιос ιсхе еушор .. ω[
 †поу
 8 Πεχαу хе еушоп Бен амен† [Бен
 ραпβαζαποс етрω[κ]ρ ѡм[оу
 9 Бен ппхρωм
 10 Ιωб Н[е]п ппемтоп пте ѳмет[отро
 пппф]ноу† нем тапо[λατсис
 ппаг]αѳоп е[

¹ ? тегсарз.

ѿ¹ — паоѿ — — ѿнс ѿ²
 Ἀλλὰ ἐτακωтем ἔ κεξε³ φρω
 ⁊ ἐ ἀριθμετὶ ⁊ ἐ ἀκοὶ πνεκαγα[ϙ]ον
 ⁊ ἐν πεκωπῆ ϣπατ ⁊ ἐ μπε πωτ-
 ωм nem псω nem ⁊ аперфо-
 рп ѿкаλως ер злѣ ѿпоури μπι-
 аѿпаг етеммаτ
]с пимерос ѿ мπεκῆρος εἰσὼд ππατ
 ѿпеп ω паменрѣт ѿс ѿωѿ ⁊ ἐн
 ѿметотро ѿпѣфнотѣ nem ⁊ а-
 полаѿсѣс паткип ѿс шпетнс
 зωѣ ⁊ ἐн ѿколасѣс патѿепо
 ⁊ ἐн ѿѿѣсѣс патѣ[н]п ѿа епер
 сѿтп ⁊ е пак μпѣрпѣ ет екот-
 ѿшѣ
]ѿѿѿѿѿ ѿметотро ѿпѣфнотѣ
 nem псагаѿѿѿ + тепѿωпк е
 ѿметотро ѿпѣфнотѣ ѿаг ет аѣ-
 ѿаѿшпѣ ерос ѿѿе пѿѿѿке[ѿ]с ѿωѿ
 фн ете пѣро ѿѿпѣ потоп пѣ-
 ѿеп] мпѣѿѿасѿѿ е злѣ прѿμп
 . . .] епер + ⁊ ἐн пп етаѿ[. . .]е
 . . μп]ѿѣ + ⁊ ἐн е злѣ пѿѿ[

¹ Cursive numeral.

² Probably an error for $\overline{1c}$.

³ Read $\epsilon\tau\alpha\upsilon-$, $\epsilon\upsilon\epsilon-$?

...in his body and his flesh (?) in Amenti. And after these things God gave him¹. . . , besides the Kingdom of Heaven which he enjoyed for ever being in a state of joy unending. . . with the Angels. Consider. . . also Nineves² the pitiless. He. . . (ll. 12–13) the poor. . . [and did not] give him charity. Perceive also that, when he was. . . . after the ending of his life. . . , he said, being in Amenti in torments which scorched him with fire: “ Job (is) in the repose of the Kingdom of Heaven in enjoyment of the good things. . . ”

× (p. 15 ?)

*But when he³ has heard, he will say: "Remember that in thy life thou didst receive thy good things."⁴ Thou seest that food and drink and wearing of goodly raiment did not profit that pitiless man.

^x p. 16?

Behold the two parts of thy life at all times, O my beloved. Behold Job in the Kingdom of Heaven and in eternal bliss. Behold Nineves also in torments unquenchable, in endless pain for ever. Choose, then, for thyself that which thou shalt desire. If thou desirest the Kingdom of Heaven, make thyself like to the Kingdom of Heaven after which the righteous Job followed, even he whose door was open unto every man and did not turn away (?) any man [at] any time among those who...him...

1 sc. Job, who here seems equivalent to Lazarus.

3 Apparently Abraham.

2 Apparently equivalent to Dives of the Parable
(*Luke xvi, 19 ff.*).

4 Cp. *Luke* XVI, 25.

HOMILETIC FRAGMENTS

Frag. 4 (*Cod. Tisch.* xxiv, 21 + Cairo, no. 52^A).

ωπε
 τὰρ ὡς εἶπεν πτωχῶς + ἰε εἰ-
 τέπ πνευματος εἰσοσι ἡ[τ]ε πικρο-
 мос + ἡσεерзметн¹ ммωс
 5 ἰе ђеп пхпөре псопн жωтз
 ἡпннн ἡсекωλп ммωс + псеω-
 λι ἡпетентωс + Отор ἡсеѠω-
 теѠ ἡпотψтхн +
 пѠс ђеп пхпөре потѣхнос
 Ѡмс + Отор псеѡпенесіе +
 10 Тпот же ἡпепөре пирамаѠ шот-
 шот ἡмѠс ђеп теѡмеѠрамаѠ
 Отор ἡпепөре пжωри шотшот
 ἡмѠс + эіхеп теѡметжωри
 Отор ἡпепөре писаіе шотшот
 15 ммѠс эіхеп псаі + ἡпечсѠ-
 * Cairo *мѠ
 Ке] τар еѠтмнш еѠс ἡжωри
 . .]аѠмн + ἡтѠтметкѠтхн п-
 . . .]менпса ѠткѠтхн же ἡ-
 20 снѠ]т Ѡ фѣт ѠтѠхп ἡтѠтжѠм
 рѠсѠс эітєп ѠтѠхп
 же пот]Ѡс ѡѡлэітєп ф[ѣ]
 . . . м]Ѡтпк ѡѡл + . . [. .]Ѡѡ
]нс е птн-
 25 рѣ]
 Отор еѠр]ѠтерхрїѠ прѠпкежѠ-
 Ѡтпн + еѠрѠтѠѡтпѠс ђеп
 . . . Ѡт]Ѡр шаре пн ет[срн]Ѡт-
 т . . е]хеп фѠс ђеп [.] еѠ-
 30 жѠ ἡмѠс + же жѠшт [.] е
]пн[. .]м сѠт]Ѡтѣ

¹ = δημεύειν.

ωпз — — пнн
 аѡерпѠзпн ммѠс потрѡмн + Ѡѡѣ[е
 фѠи [Ѡ п]пнѠ ѡѠѠѠѠ ерѠтмменп
 жєп[ж]Ѡ ἡте пкари + Отор пшн-
 ри ἡте птрѡмн + эѡс же ѠѠп
 5 пѣеп ѡт аѡѡфѠс ѡѡл ђеп п[ка-
 эі + эѠпкари эѠс пє + Отор Ѡ[п
 же еѡекѠтѠс ѡ пкари + кѠта ф-
 ѠпѠфасіс ет аѡѡѡс ѡхеп ѠѡѠм
 Же ἡѠѠ ѠткѠри + ѠкпѠтѠѠѠѠ
 10 Ѡп ѡ пкари +
 ПєжѠс же пирамаѠи + пєм пѡрнн еѠ-
 сѠп + эѡс же мпечѡѡрѡ ѠѠѠ
 ѡѡлѡхеп ѠѠѠ + же ппє пѡрнн
 жѠс же еѠѡсѡ фѠи ѡ пирамаѠи
 15 ἡмаѡѠѠѠ + мпечсѠжн ѡѡнн
 ѠпѠк ђѠ пѡрнн +
 Ѡѡѡ фѠи аѡѡтєпз пѡѡѡ ѡѡл ?
 * Cairo *же еѡѡ ἡмос е ѠѠп пѣ[еп еѠ-
 сѠп + пєжѠс же пн тѡрѠт еѠ-
 20 шѠп ђеп фѠѡѡтмєпн [
 ἡте пкари + Отор пшн[ри ἡте пт-
 рѡмн + пирамаѠ + Ѡр]Ѡр пѡрнн
 еѠсѠп +
 Ѡѡѡ[мн] же мпечѡѡрѡ[Ѡт ѡѡл Ѡл-
 25 Ѡ[Ѡ Ѡ]ѡѡѡѡм потѠп [пѣеп еѠ-
 сѠп + еѠѠп ѡ фѠ[ѡѡтмєпн
 Пѡрнѣ Ѡп еѡѡѡ[ἡмос
 .]ѠѠѠ¹ + же Ѡмѡпн [пшнрн сѡтєм
 ер]Ѡи + ἡѠа фсѡ п[Ѡтєп фѡѡѣ
 30 птє] пѠѡ +
 Ѡ[ѡѡ] ђеп ἡсѡѠс². [
 . .]Ѡп Ѡѡп ἡн . [
 . .]тѡн[
 Ѡсїпє .]

¹ ? Read ѡѡѡ.

² Doubtful.

[God?] 'takes them (*sc.* the goods of the rich) away either through kings or the exalted powers of the world, and they confiscate them; or when thieves break into houses, and rob them, and carry off their property, and slay them; nay, when their ships sink and run ashore (?). Now therefore, let us not cause the rich to boast himself in his riches. And let us not cause the strong to boast himself in his strength. And let us not cause the beautiful to boast himself in the beauty of his body. For verily many who are strong (overlook?) their feebleness of... But after a little time God overthrows their strength, them through sickness that at God's bidding their glory passes away... altogether, and that they may have need of others, and may rise up in... And those things that are written are wont¹ to [teach us?] concerning... saying: "[God] looked... Straightway *He made of it (*sc.* earth) man." For this cause doth the Holy Spirit... creatures of the earth and the sons of men. So then all who are born upon the earth are also earth. And moreover they shall return to earth, according to the sentence which was passed upon Adam: "Dust thou art, and to dust shalt thou also return."²

Now he saith³: "Rich and poor together." So then he did not distinguish one from the other. For the poor shall not say: "He said this concerning the rich alone, and not concerning me, the poor man." Therefore he explained the matter (showing) that he is speaking of all together. He saith: "All ye that dwell in the inhabited part of the earth, and ye sons of men, rich and poor together."⁴ Thou perceivest that he has not separated them but has called them all together into the world. As also when David (?) saith: "Come ye children and harken unto me, and I will teach you the fear of the Lord."⁵ And in Isaiah...

¹ What follows is very doubtful.

² *Gen.* III, 19.

³ *Psalm* XLIX, 2.

⁴ *id.*, I, 2.

⁵ *Psalm* XXXIV, 11.

XXXVI. MONASTICA

Parchment. Seven fragments of which the second and third belong to a single ms. Whether Frag. 1 belonged to the same volume is uncertain.¹ Frags. 4–5 belong to another ms. from which Frags. 6–7 also are probably derived.

Frag. 1 (Cairo, no. 14^{Add}),² 20.5 × 21 cm., is the upper portion of a leaf numbered —, σπν. The inner edge has been torn off, and the text of the *recto* is consequently obscure. Frags. 2–3 (Cairo, no. 101), 15.2 × 22 cm. (complete width), form the upper portion of a sheet (two leaves) numbered on the *versos* by a later hand τλς, τμς. The script is a regular, good-sized uncial: the only stop used is = (black). Frags. 4–5 (*Cod. Tisch.* xxvi, 24, 25),³ 7 × 19 and 7 × 18 cm., again form the upper part of a sheet of two leaves, numbered on their *versos* ππ, πς. In script and style these fragments are identical with No. xxiii E i. Frags. 6–7 (Cairo, no. 102), 7 × 16.5 cm., are the lower part of a sheet belonging apparently to the same ms. as Frags. 4–5.

Frag. 1 (Cairo, no. 14^{Add}).

...]. ката пимωт ε[т] αχτις
 πα]η ηξε πεποδ¹ Οτορ πεп-
 пнѣ α]πλωс зωѣ пѣеп аритот
 εοѣε] φ† нем откωт нем от-
 5 ме]ѡπισтос
 ...] ѡеп занскетос прат
 ...]. с ероп тар е ерке.
 ...]. о пар¹ писноѡ етеп-
 ...]η ѡеп фѣиос п†мет-
 10 соп]
 ...]αρ пак² е ер фаз кап ткатас-
 тасис п]шорп марепарез ерос
 ѡса пик]апоп мпимонастри-
 он]
 15 ...ε]тшоп ѡеп пѣаос εѡти ε
 ...п]ем отѡт ѡѡт нем от-
 ...]през мпер† оро ѡμωот зт-
 ...]. ѣиос =
 ...]ес. ѡп...ч Отоρ ѡтесер
 20 ѡпом]опη зттеп ѡα]пastroφη ε
 ...]. εсotaѣ нем ѡзаскисис
 ѡ]тоρ [п]текерспотан писноѡ пи-
 ѣеп] е смот α.[
 ...]. апет[

¹ †поѡ written above парα.

² Written above the line.

σπν
 παπατ[κ]εоп птеготω[м се-
 ерпоури тар он ѡзансω[ма пѡе
 пхрїα παπατκεоп ѡт[ε писωма
 отор шатсекоѡ εѡ[тп е ппπα-
 5 тїкоп
 Ε]шоп αε отрамао пε[
 ...]теп занкоѡс етп[ашт арез
 ерωот ката †соф[їа ет α φ†
 тнїс пак = птекш[εмер-
 10 εсѡапесѡе зѡλωс [
 теуметхахи имнті[отзере-
 тїкоѡ пе Отоρ εγсѡ[ѣе пе
 отѣе φ†
 Пшпав етеμμαѡ екпаѡω[от† е-
 15 рок пранрωмї есotaѣ ε[отоп
 шхом мμωот е сωтеμ ε[
 мпαι рн† птекѡаш паї зѡ[ѣ μ-
 мωот отор птекер рѡ[
 етси εѡти е потот-
 20 хаї
 Παρѡηк оп = отор птекарез ер[ок
]ершѡт ер...
]...αλλα пη з[
]зноѡ [

* (p. 217) ...*according to the way which our Lord and Master hath appointed us. In a word, do everything as unto God with regularity and faithfulness.

[Do not drink ?] from vessels of silver; for...to us...contrary to the season which...in the life of brotherhood...to thyself to do this. And if the disposition already exists let us guard against it according to the rules of the monastery...who among the people...with persuasion and...do not allow victory over (?) them...because of (?)...life...And practise patience by means of a conversation...which is pure and of discipline. And be zealous at all times to bless...

* p. 218 ...*necessities that he may eat. For the necessities of the body also profit some persons and are wont to lead them on to spiritual (necessities). But if it be a rich man (who doeth thee) cruel wrongs, guard against them according to the wisdom which God hath given thee. Do not perceive at all...his enmity, unless he be a heretic or a scoffer against God. At such a time thou shalt gather unto thee holy men who are able to hear (everything?). So thou shalt commit this business unto them, and shalt...which tend towards their salvation.

Take heed also, and guard thyself...do business (?)...but those...profit...

¹ I have had no opportunity to compare the script of the two.

² This number was assigned in error.

³ See Leipoldt, *loc. cit.*, pp. 24 f.

Frag. 2 (Cairo, no. 101).

πρὶν ὅτ' ἔχωσ' ὑφ' ἑρμῆ
 ποτ' ἐμὴν ἡσυχασίαν ἐστ'
 ἰατρὰν ὡς ἡσυχαστὴν ὑφ'
 ποτ' ἐμὴν ἡσυχασίαν ἐστ'
 5 ἰατρὰν ὡς ἡσυχαστὴν ὑφ'
 ποτ' ἐμὴν ἡσυχασίαν ἐστ'
 ἰατρὰν ὡς ἡσυχαστὴν ὑφ'
 ποτ' ἐμὴν ἡσυχασίαν ἐστ'
 10 ἰατρὰν ὡς ἡσυχαστὴν ὑφ'

* * *

τὰς

..... μὲν ἔπειτα ἡσυχασίαν
 .. πα .. = περὶ πνεύματος
 ὑμῶν πρὸς τὸν ἐκ μέρους
 .. ἀπομ .. περὶ οὗτος πνεύματος
 5 οὗτος πνεύματος ὑμῶν
 ἐκ μέρους οὗτος πνεύματος
 σε ἐκ μέρους
 .. ἀπομ .. ἐπὶ οὗτος

(Slight remains of five more lines.)

* * *

Frag. 3 (Cairo, no. 101).

.. οὗτος ἀπὸ περὶ ἀλλὰ πα οὗτος
 πρὸς τὸν ἐκ μέρους
 πρὸς τὸν ἐκ μέρους
 5 ὁ ἡσυχαστὴν ὡς ἡσυχαστὴν
 ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν
 πρὸς τὸν ἐκ μέρους
 ἀπομ .. ὡς ἡσυχαστὴν
 10 ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν
 Πρὸς τὸν ἐκ μέρους ὡς ἡσυχαστὴν
 τὰ .. [..] μὲν τὰ [..] ὡς ἡσυχαστὴν
] .. ἐπὶ [..] ὡς ἡσυχαστὴν
]

* * *

τὰς

ἐκ μέρους ὡς ἡσυχαστὴν
 ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν
 μὲν ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν
 5 ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν
 ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν
 ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν
 ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν
 10 ὡς ἡσυχαστὴν ὡς ἡσυχαστὴν

(Remains of two lines wholly illegible.)

¹ πρὸς τὸν ἐκ μέρους written over erasure: οὗτος above line.

² Last syll. of ἀπομ written over erasure: after the following ε, σ over erasure; ἡσυχαστὴν is repeated above the line. These changes are due to a second hand.

... *persuasion upon them. Just as ivy enshrouds a vineyard and destroys its fruit, so vain glory destroys the fruit of the monk, if it persuades him. Above all the virtues is humility, above (all the) ... *... in all things... And knowledge loves toil, being a thing that hates...; and idleness... without toil. And do not (neglect?) continence and thy...

* Frag. 2 (p. 335)
 * p. 336

"... *are not; but Mine are all they who harken to My commandments."¹ Since He loves them who are His with a perfect love, He said unto us (?): "Fear not, My little flock; for it is your Father's good pleasure to give you the Kingdom. Sell your goods..."² ... *causing them to be undismayed in all the sufferings of this world, He said unto them: "Ye here in the world have affliction (toil): but be of good cheer; I have overcome the world."³ And He gave them strength so as not to faint in tribulations. He put joy into their hearts...

* Frag. 3 (p. 345)
 * p. 346

¹ A loose citation of Luke vi, 46.

² Luke xii, 32.

³ John xvi, 33.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 4 (*Cod. Tisch.* xxvi, 24).

ⲉ ⲭⲣⲉⲙⲣⲉⲙ ⲡⲓⲥⲁ ⲡⲉⲩⲥⲟⲡ
 ⲃⲁⲧⲟⲧⲓ - ⲙⲡⲉⲣⲱⲫⲓⲧ ⲃⲁ-
 ⲱⲱ - ⲙⲡⲱⲥ ⲡⲉⲩⲉⲩⲉⲧ
 ⲡⲉⲕⲣⲏⲧ ⲃⲉⲡ ⲡⲉⲩⲥⲁⲱⲓ -
 5 ⲟⲩⲟⲩ ⲡⲉⲧⲉⲕⲣⲉⲡⲟⲃⲓ ⲉ ⲫⲓⲧ
 ⲁⲗⲗⲁⲗⲁ . . .
 * * *

ⲣⲡ
 ⲉⲣ ⲙⲫⲣⲏⲧ - ⲱⲉ ⲧⲉⲕⲗⲱⲱⲓ
 ⲁⲩⲱⲱⲡⲟⲩ ⲉⲃⲟⲩⲡ -
 Ⲑⲩⲟⲩ ⲙⲁ ⲡⲓⲧⲁⲓⲟ ⲡⲱⲟⲩ - ⲱⲉ ⲁⲩ-
 ⲉⲣ ⲡⲓⲡⲁⲓ ⲡⲉⲙⲓⲧ ⲉⲟⲃⲉ ⲟⲡⲡⲟⲩ -
 5 ⲉⲩⲱⲡ ⲉⲕⲡⲁⲱⲉ ⲡⲁⲕ ⲉ ⲡⲱⲉⲙ -
 [ⲙⲟ . . .]
 * * *

Frag. 5 (*Cod. Tisch.* xxvi, 25).

ⲉⲩⲱⲡ ⲡⲉⲧⲉⲕⲣⲉⲭⲁⲣⲓⲩⲉⲥ-
 ⲟⲉ ⲙⲙⲟⲩ ⲡⲟⲩⲥⲟⲡ ⲡⲓⲧⲁⲕ
 ⲁⲕⲉⲣⲡⲟⲃⲓ ⲉ ⲫⲓⲧ - ⲭⲁⲩ ⲉ-
 ⲃⲟⲗ ⲙⲁⲣⲉⲩⲱⲉ ⲡⲁⲩ - ⲓⲉ ⲁ-
 5 ⲣⲓⲧⲩ ⲡⲣⲉⲙⲩⲉ ⲓⲥⲱⲉ ⲉⲩⲩ-
 ⲟⲩⲱⲱ ⲩⲱⲱ ⲉ ⲉⲣ ⲙⲟⲡⲁ-
 ⲭⲟⲩⲥ . . .
 * * *

ⲣⲩ
 ⲩⲓⲡⲁ ⲡⲉⲧⲉⲕⲣⲉⲙⲥⲓ ⲃⲉⲡ ⲧⲉⲕ-
 ⲣⲓ - ⲃⲉⲡ ⲟⲩⲙⲉⲧⲉⲡⲓⲕⲓⲥ
 ⲉⲕⲟⲩⲱⲱ ⲡⲉⲕⲟⲩⲱⲙ
 ⲙⲡⲉⲕⲱⲓⲕ -
 5 ⲉⲩⲱⲡ ⲁⲕⲱⲁⲡⲱⲉ ⲡⲁⲕ ⲉ ⲟⲩ-
 ⲃⲁⲕⲓ - ⲓⲉ ⲟⲩⲧⲓⲙⲓ - ⲉ ⲧⲓ ⲙⲡⲉⲕ-
 [ⲩⲱⲃ ⲉⲃⲟⲗ . . .]
 * * *

- * Frag. 4 (p. 179) ...*to murmur against his brother in thy presence, be not confused before him, lest haply he over-
 persuade thy heart with his words, and thou sin against God. But...
 ' (p. 180) ...*do likewise; for they receive thy complaint. And give the glory to them; for they showed mercy on
 me for your sakes. If thou shalt go into a strange land...
 * Frag. 5 (p. 189) *If thou bestowest him¹ upon a brother of thine, thou hast sinned against God. Release him and let him
 go, or set him free if he himself desires to become a monk.
 ' (p. 190) ...*that thou mayest sit in thy cell in a state of gentleness (?) when thou wouldest eat thy bread. If
 thou shouldest go to a town or a village to sell thy handiwork...

1 sc. a slave.

Frag. 6 (Cairo, no. 102^a).

* * *
 ⲛⲉ ⲡⲓⲛⲉⲥⲁⲃⲉⲩ -
 ⲡⲉⲩⲉⲩⲧⲁⲣⲟ ⲉⲣⲁⲧⲟⲩ ⲡⲓⲡⲉⲛⲧⲟ-
 ⲗⲏ ⲕⲁⲧⲁ ⲧⲉⲩⲭⲟⲙ - ⲡⲉⲩⲉⲩ-
 ⲱⲧⲉⲙⲁⲗⲁⲡⲗⲉⲃ - ⲁⲗⲗⲁ ⲡⲉⲩⲉⲩ-
 5 ⲱⲩⲱⲧ ⲉⲃⲟⲗ ⲃⲁⲧⲣⲏ ⲙⲡⲓⲃⲉ-
]ⲉ ⲙⲡⲓⲧⲱⲉⲃⲓⲱ ⲡⲉⲕ . .
 * * *

* * *
 ⲙⲱⲟⲩ ⲉⲣⲟⲩ - ⲁⲗⲗⲁ ⲡⲉⲩⲉⲩⲕⲱⲧ
 ⲡⲓⲥⲁ ⲡⲓⲧⲁⲓⲟ ⲡⲓⲉⲃⲟⲗⲣⲓⲧⲉⲡ
 ⲫⲓⲧ ⲙⲙⲁⲧⲁⲧⲩ - ⲉⲩⲙⲉⲧⲓ ⲉ ⲧ-
 ⲡⲁⲣⲟⲩⲥⲓⲁ ⲙⲡⲟⲩ ⲡⲓⲡⲁⲩ ⲡⲓⲃⲉⲡ
 5 ⲟⲡ ⲉⲧⲟⲓ ⲡⲓⲣⲟⲧ - ⲟⲩⲟⲩ ⲉⲟⲙⲉⲩ
 ⲡⲱⲟⲩ
 * * *

Frag. 7 (Cairo, no. 102^b).

* * *
]. ⲙⲉⲓ . . .
 ⲡⲁⲩⲱⲡⲓ ⲡⲓⲛⲧⲩ -
 ⲧⲙⲁⲩ ⲣⲟⲩⲧⲓ ⲁⲉ ⲡⲓⲟⲥ ⲡⲓⲭⲟⲙ
 ⲡⲉⲧⲉ ⲧⲱⲩⲭⲏ ⲟⲗⲓ ⲉⲧ ⲁ ⲫⲓⲧ

* * *
 ⲱⲉ ⲡⲓⲟⲥ ⲉⲧⲣⲟⲩⲡ ⲡⲉⲙ ⲡⲓ-
 ⲥⲱⲙⲁ ⲩⲱⲥⲧⲉ ⲉⲟⲣⲉⲩ-
 ⲱⲡⲓ ⲉⲃⲟⲗⲣⲓⲧⲟⲩⲥ

- * Frag. 6 * Recto ...even the wise; let (?) him establish the commandments according to his power; let him not be over-
 eager (?), but let him look towards the... of the recompense, the...
 ' Verso ...them to him; but let him seek after the glory which is from God alone, thinking upon the dreadful
 and glorious appearing of the Lord at all times.
 * Frag. 7 * Recto ...*...shall be in him. But the second strength of the soul, that which God...
 ' Verso ...*for it (the soul) is united with the body, so that the body lives through it.

XXXVII. BIBLICAL FRAGMENTS

A. *Exodus*.

Parchment. Two leaves (Cairo, no. 15), each 34×27 cm., forming a single sheet from the outer part of a quire, and numbered — $\overline{\text{ткз}}$, — $\overline{\text{тлз}}$. Vertical guide-lines are drawn on the left of the column and horizontal lines for every fourth or fifth line of the text. The hand is thick and very regular (see Plate VI в) and may be assigned to the tenth century. The only stop used is = (black): it occurs usually at the end of a paragraph.

The sheet has been folded apparently to serve as a book-wrapper. In the left margin of page $\overline{\text{ткз}}$ is a crude drawing of a bearded figure with halo and cross-headed staff: on the halo is inscribed $\alpha\epsilon\beta\alpha$ $\mu\alpha\kappa\alpha\rho\iota$ $\pi\iota\epsilon\pi\iota\text{-}\sigma\kappa(\sigma\omicron\sigma)$.

The first leaf contains *Exodus* xxxiv, 29–35, xxxv, 1–10; the second, xxxix, 30 f. + xxxvi, 8 f., 35–38 + xxxviii, 9–18 ($\epsilon\tau\psi\eta\psi$) as published by Lagarde, *Der Pentateuch Koptisch*,¹ pp. 215⁵–216¹⁴, 221²⁰–222³¹. A collation is here added, the references being to Lagarde's text.

L., p. 215⁵ $\phi\pi\sigma\tau\text{†}$ > $\pi\sigma\tau$; L. 6 $\sigma\tau\omicron\zeta$ $\alpha\psi\mu\alpha\tau$ > $\sigma\tau\omicron\zeta$ omitted; L. 7 $\pi\epsilon\psi\eta\rho\iota$ $\tau\eta\rho\sigma$ > $\tau\eta\rho\sigma$ omitted; L. 8 $\eta\chi\epsilon$ $\pi\rho\sigma$ &c. > $\eta\chi\epsilon$ $\pi\alpha\pi\omicron\mu$ $\eta\tau\epsilon$ $\pi\epsilon\psi\rho$; L. 9 $\pi\alpha\tau\epsilon\rho\rho\sigma\text{†}$ &c. > $\alpha\tau\epsilon\rho\text{---}\dots\epsilon\rho\sigma$ $\pi\epsilon$ || $\sigma\tau\omicron\zeta$ $\alpha\psi\mu\sigma\tau\text{†}$ > $\sigma\tau\omicron\zeta$ omitted; L. 10 $\alpha\psi\tau\alpha\sigma\theta\omicron$ > $\alpha\tau\tau\alpha\sigma\theta\omicron$; L. 11 $\pi\alpha\rho\chi\omega\pi$ $\tau\eta\rho\sigma$ > $\tau\eta\rho\sigma$ omitted; L. 12 $\sigma\tau\omicron\zeta$ $\alpha\psi\sigma\alpha\chi\iota$ > $\sigma\tau\omicron\zeta$ omitted; L. 15 $\eta\sigma\iota\alpha$ > $\eta\tau\epsilon$ $\sigma\iota\alpha$; L. 17 $\kappa\alpha\lambda\iota\mu\mu\alpha$ > $\kappa\alpha\lambda\iota\mu\alpha$ || $\alpha\psi\psi\alpha\pi\iota$ > $\epsilon\psi\alpha\iota$; L. 19 $\kappa\alpha\lambda\iota\mu\mu\alpha$ > $\kappa\alpha\lambda\tau\mu\mu\alpha$ || $\psi\alpha\tau\epsilon\psi\sigma\tau\iota$ $\eta\iota$ $\epsilon\beta\omicron\lambda$ > $\psi\alpha\tau\epsilon\psi\sigma\tau\iota$ $\epsilon\psi\sigma\alpha\chi\iota$ $\pi\epsilon\mu\alpha\psi$; L. 20 f. $\tau\eta\rho\sigma$ > omitted; L. 21 $\zeta\epsilon\psi\omega\psi\psi$ > $\zeta\omicron\psi\zeta\epsilon\pi$ $\mu\mu\omicron\psi$; L. 24 $\kappa\alpha\lambda\iota\mu\mu\alpha$ > $\kappa\alpha\lambda\tau\mu\alpha$; L. 29 $\eta\beta\eta\sigma\tau\omicron\psi$ > $\mu\mu\omega\sigma\tau$; L. 30 $\sigma\tau\acute{\alpha}\tau\omicron\psi$ > $\pi\epsilon\mu\tau\omicron\psi$; L. 31 $\epsilon\tau\eta\alpha\iota\rho\iota$ > $\epsilon\theta$ -; L., p. 216⁵ $\epsilon\tau\eta\alpha$ - > $\epsilon\theta\alpha$ -; L. 6 $\pi\epsilon\psi\rho\eta\tau$ $\epsilon\tau\epsilon\iota\pi\iota$ $\epsilon\beta\omicron\sigma\eta$ $\eta\pi\iota$ - > $\pi\omicron\tau\psi\eta\tau$ $\epsilon\iota\pi\iota$ $\epsilon\beta\omicron\sigma\eta$ $\eta\sigma\tau$ -; L. 9 f. $\mu\beta\alpha\mu\pi$ > $\eta\beta\alpha\epsilon\mu\pi$; L. 12 $\zeta\alpha\pi\omega\pi\iota$ > $\sigma\tau\omega\pi\iota$; L., p. 221²³ $\zeta\tau\alpha\kappa\iota\psi\theta\iota\omicron\pi\omicron\psi$ > $\zeta\tau\alpha\kappa\tau(\eta)\theta$ -; L. 24 $\mu\iota\tau\alpha$ > $\mu\eta\tau\alpha$; L. 26 $\eta\text{†}\sigma\kappa\eta\pi\eta$ &c. > $\text{†}\mu\eta\text{†}$ $\eta\alpha\tau\lambda\eta$ $\eta\tau\epsilon$ $\text{†}\sigma\kappa\eta\pi\eta$; L. 29 (as l. 23); L. 30 $\epsilon\psi\epsilon\rho\iota\epsilon\beta$ > $\epsilon\psi\epsilon\rho\zeta\iota\eta\beta$; L. 32 $\sigma\tau\acute{\alpha}\lambda\lambda\omicron\sigma$ > $\sigma\tau\acute{\alpha}\lambda\omicron\sigma$; L., p. 222² $\pi\epsilon\tau\alpha\sigma\mu\alpha$ > $\kappa\alpha\lambda\tau\mu\alpha$; L. 3 $\sigma\kappa\eta\pi\eta$ > $\sigma\kappa\eta\pi\eta$; L. 3 $\zeta\tau\alpha\kappa\iota\psi\theta\iota\omicron\pi\omicron\psi$ > $\zeta\tau\alpha\kappa\tau\psi\theta\iota\omicron\pi\omicron\psi$; L. 4 $\kappa\omicron\kappa\kappa\iota\psi\theta\iota\omicron\pi\omicron\psi$ > $\kappa\omicron\kappa\kappa\omicron\sigma$ (so also in L. 29 below) || $\epsilon\psi\epsilon\rho\iota\epsilon\beta$ - $\psi\epsilon\pi\sigma$ > omitted; L. 6 $\sigma\tau\acute{\alpha}\lambda\lambda\omicron\sigma$. . . $\pi\omicron\tau\psi\kappa\iota\omicron\sigma$ > $\sigma\tau\acute{\alpha}\lambda\omicron\sigma$. . . $\sigma\tau\psi\kappa\iota\omicron\sigma$ || $\pi\omicron\tau\psi\kappa\epsilon\text{†}$ — $\sigma\tau\psi\kappa\epsilon\text{†}$ -; L. 9 $\pi\iota\sigma\tau\iota\alpha$ > $\omicron\pi$ added; L. 10 $\sigma\tau\acute{\alpha}\lambda\lambda\omicron\sigma$ > $\sigma\tau\acute{\alpha}\lambda\omicron\sigma$ (so also in ll. 15, 20 below); L. 17 ϵ $\eta\beta\alpha\sigma\iota\varsigma$ $\eta\tau\omega\sigma$. . . $\eta\tau\omega\sigma$ > $\sigma\tau\omicron\zeta$ (inverting the order of what follows); L. 21 $\sigma\tau\omicron\zeta$ $\pi\alpha\tau\lambda\eta$ > $\sigma\tau\omicron\zeta$ omitted; L. 27 $\kappa\alpha\lambda\iota\mu\alpha$ > $\kappa\alpha\lambda\tau\mu\alpha$; L. 31 $\epsilon\tau\psi\eta\psi$ > $\epsilon\psi$.

B. *Psalms*.

Fragments from mss. of the Psalms are numerous: most, if not all of these, however, were written either for liturgical or devotional use² and do not come from copies of the Scriptures. The parchment leaves and fragments³ are here noticed first; then the remains of paper copies.

(a) *Parchment*.

(1) Single leaf (Cairo, no. 33^A), 27.6×18 cm., medium sized, very regular hand of the tenth or eleventh century. Contents: *Pss.* xxix, 1—xxx, 19.⁴

(2) Single leaf (Cairo, no. 33^B), 26×17 cm. The *verso* (last page of quire twelve) is headed $\overline{\rho\sigma}^2$ $\overline{\iota\tau}$ (Ornament) $\overline{\chi\tau}$ $\overline{\iota\beta}$. Contents: *Ps.* lxx, 5–18.

(3) Single leaf (Cairo, no. 76, vi), 26×19 cm., numbered on *verso* $\overline{\tau\eta\delta}$; thirteenth century paper hand. The text, *Ps.* cvi, 8–19, is almost bleached out by exposure.

(4) Fragment (Cairo, no. 76, v); upper half of a leaf, 9×18.5 cm., headed (*verso*) $\overline{\varphi\tau}$ $\overline{\kappa\epsilon}$ (Ornament) $\overline{\sigma\epsilon\varsigma}$ [. . .]. Thick, twelfth century hand. Contents: *Ps.* xxxix, 5–6, 10–11.

(5) Complete leaf and two fragments (Cairo, no. 76, i–iii) from one ms.; large, rather unformed thirteenth—fourteenth century hand; Psalm-headings and numerals in red. (a), 29.3×22 cm., headed on *verso* $\overline{\iota\tau}$ $\overline{\pi\alpha\iota}$

¹ The text is based upon another 'Nitrian' ms., from Dêr Anba Bishoi, acquired by Tattam (*op. cit.*, p. iii).

² Fragments of the Psalter as adapted for use in Horologia and other service-books are not included in this section.

³ Some of these, doubtless, belong to the same mss. as the parchment leaves of Psalters recovered by Tischendorf (*Cod. Tisch.* xxix, 23–28): see Leipoldt, *loc. cit.*, pp. 422 f.

⁴ The references are to the Coptic version (Cairo, 1898).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

(Ornament) $\overline{\text{ⲡⲏⲓ}} \overline{\text{ⲡⲏⲩ}}$. Contents: *Pss.* LXXIV, 3—LXXV, 10; (b) (fragment from upper edge of a leaf), 12 × 11 cm. Contents: *Ps.* LXXVII, 35—38, 43—45; (c) (lower half of a leaf), 15 × 21.5 cm. Contents: *Ps.* CII, 2—4, 9—12.

(6) Upper half of a leaf (Cairo, no. 76, iv), 22.5 × 25 cm., possibly from the same vol. as (5), though the script here is a late variety of the square 'vellum' hand. Contents: *Pss.* XXIV, 11—17; XXV, 1—6.

(b) *Paper.*

(1) Nineteen leaves (Cairo, no. 77, i), 22.2 × 14.2 cm., foliated on *versos*. Very regular 'paper' hand of thirteenth century; stops ✥ and ✥— (red). Psalm-headings in red; first lines in thick black lettering; capitals and large letters in text are touched in with red. Contents: *Pss.* XLI, 3—XLII, 2; XLIII, 3—8; XLIV, 1—10; CVII, 5—CVIII, 8; CX, 1—CXII, 2; CXIV, 3—CXVII, 12; CXLIV, 4—CXLVII, 1.

(2) Fourteen leaves (*id.* ii), 18.5 × 13.5 cm., foliated on the *verso*. Small, regular, thick script (? thirteenth century), eighteen lines to the page. Stops (✥), Psalm-numbers (in margin), and headings, in red; paragraph capitals and prominent letters in the text are touched in with red. Each Psalm began with a large capital illuminated in red and yellow and was further distinguished by marginal illuminations, but the former have been mostly cut out, no doubt to serve as models for later scribes. Contents: *Pss.* XXXI, 10—XXXII, 6; XXXIV, 13—XXXVII, 3; XXXVII, 12—XXXVIII, 6; XLIV, 15—XLV, 3; LXXV, 9—LXXVI, 5.

(3) Eighty-seven leaves¹ (*id.* iii), 18 × 13.3 cm., foliated on the *verso* with cursive Coptic numerals. The script is a small, thick uncial approximating to the 'vellum' style (see Plate XX A), thirteenth century. Psalm-headings and numerals are ordinarily in thin informal uncials usually black, but occasionally in red. Each Psalm begins with a large illuminated capital and one line in red: red is also used for the stops (✥) and for emphasising prominent letters. The lower and outer portions of the leaves from quires $\overline{\text{ⲓⲏ}}-\overline{\text{ⲓⲛ}}$ are eaten away. Quire-headings, *e.g.*, — $\overline{\text{ⲓⲛ}}$ (Ornament) $\overline{\text{ⲓⲛ}} \overline{\text{ⲓⲛ}} | \overline{\text{ⲓⲛ}} \overline{\text{ⲓⲛ}}$ (Ornament) $\overline{\text{ⲓⲛ}}$. Contents are as follows: *Pss.* XIII, 6—12; XIV, 1—4; XXXI, 10—12; XXXII, 1—6; XXXIII, 1—8; XXXIV, 3—11; XXXV, 1—XXXVI, 14; XL, 1—8; XLII, 1—XLIII, 18; XLIV, 6—13; XLVI, 4—XLVII, 3; XLIX, 1—8, 14—50; LXX, 14—21; LXXI, 7—14; LXXII, 4—17; LXXIII, 4—11; LXXV, 10—LXXVI, 8; LXXVII, 6—17, 35—42, 49—57; LXXVIII, 1—LXXIX, 2; LXXIX, 11—LXXX, 2; LXXX, 11—LXXXI, 2; LXXXVII, 1—6; LXXXVII, 13—XC, 4; XCII, 1—XCVI, 5; CIII, 8—CIV, 12; CV, 2—CVI, 3; CIX, 3—CX, 4; CXI, 3—CXIII, 5; CXIII, 20—CXIV, 7; CXVII, 1—CXVIII, 17; CXVIII, 67—77, 119—138; CXXXIII, 2—CXXXIV, 7; CXXXVIII, 7—15; CXXXIX, 1—CXLIII, 8; CXLIV, 6—11; CXLVII, 3—CXLVIII, 12.

(4) Twenty leaves (*id.* iv), 17.7 × 13.3 cm., paged (irregularly) on *rectos* and *versos*. Coarse, thick, thirteenth century hand. Psalm-headings and numerals in red: enlarged initials (red or black); first lines in thick black capitals. Stops ✥ (red) and ✥— (at end of paragraphs). Quire-headings (*e.g.*) $\overline{\text{ⲓⲛ}} \overline{\text{ⲓⲛ}}$ (Ornament) $\overline{\text{ⲓⲛ}} \overline{\text{ⲓⲛ}} | \overline{\text{ⲓⲛ}} \overline{\text{ⲓⲛ}}$ (Ornament) $\overline{\text{ⲓⲛ}} \overline{\text{ⲓⲛ}}$. Contents: *Pss.* XIII, 7—XV, 2; XXI, 15—XXII, 4; XXIV, 2—16; XXVI, 1—14; XXXVI, 1—8, 21—29; CXVIII, 117—137; CCLI, 5—CCLIII, 1; CXLVII, 7—CLI, 4.

(5) Thirty leaves (*id.* v), 22.2 × 15 cm., without page or folio numbers. The script is a good-sized, very regular 'paper-uncial,' probably of the thirteenth century. Psalm-headings, numerals (in margin), and stops (✥), are in red. Initial capitals are variously enlarged (see Plate XXVII A—C) and are sometimes red and sometimes black. The paper is often eaten through, apparently owing to the use of corrosive ink. A large part of the Psalter to which these leaves belonged was given by B. Drovetti to Peyron and is now at Turin.² Another leaf of the same ms. (recovered by Tischendorf), containing the latter part of Psalm xxii, is at Cambridge (C.U.L., *Add.* 1886, 13). The contents of the new leaves are: *Pss.* IX, 24—XI, 3; XIII, 2—7; LX, 1—4; LX, 7—LXI, 3; LXV, 16—LXVI, 3; LXVII, 3—15, 18—23; LXXIII, 4—8; LXXVI, 9—LXXVII, 5; LXXXV, 2—13; LXXXVII, 6—10; LXXXVIII, 7—10; XCI, 1—12; XCIII, 3—10; CIII, 6—12.

(6) Thirty leaves or fragments (Cairo, no. 34),³ 25.5 × 17.3 cm., foliated on *versos*. Medium-sized 'paper' uncial (Plate XXIII B): deep black ink. Psalm-headings, numerals, first lines, enlarged initials, and stops (✥ or ✥—), in red. Quire-headings (*e.g.* [.] $\overline{\text{ⲓⲛ}}$ (Ornament) $\overline{\text{ⲓⲛ}} \overline{\text{ⲓⲛ}} - | \overline{\text{ⲓⲛ}} \overline{\text{ⲓⲛ}}$ (Ornament) $\overline{\text{ⲓⲛⲓ}} [\overline{\text{ⲡⲓⲛ}}]$). Contents: *Pss.* XXI, 23—XXII, 1; XLVI, 1—8; LXXVII, 14—LXXXVII, 4; CVI, 25—CVII, 1; CX, 9—CXI, 8; CXXI, 3—CXXIV, 2; CXXVI, 1—CXXVIII, 8; CXXXIII, 1—CXXXIV, 7; Song of the Three Children. To the same ms. belongs C.U.L., *Add.* 1886, 6 numbered $\overline{\text{ⲓⲛⲓ}}$ and containing *Pss.* CXLVI (end), CXLVII, CXLVIII (beginning).

¹ Three leaves at Cambridge (C.U.L., *Add.* 1886, 15, 18) belong to the same ms.

² Published with an excellent facsimile by Rossi, *Mem. della Reale Accad. delle Scienze di Torino*, Ser. II, t. XLIII

(1893), pp. 226 ff. The new leaves partially fill the gaps in the Turin ms., which must have come from Dêr Abû Makâr.

³ The margins were illuminated, but the color has eaten away the paper.

BIBLICAL FRAGMENTS

(7) ¹Two leaves (Cairo, no. 77, vii), 22 × 14.2 cm., unnumbered, headed ⲙⲓ. Coarse thirteenth—fourteenth century hand; Psalm-numbers and stops (ⲛ) red. Contents: *Pss.* vii, 1–7; viii, 2–6.

(8) Two leaves (*id.* viii), 12.7 × 8.2 cm., unnumbered. Running fourteenth century script; first lines (of sections) red, with Arabic incipits; no stops. Contents: *Ps.* cxviii, 124–133.

(9) Three leaves (*id.* ix), 26 × 18 cm., unnumbered. Large, bold, and very even script of the 'paper' style. Psalm-headings, numerals, and stops (ⲛ) in red: first lines in thick black script, sometimes with elaborated capitals. Quire-headings (*e.g.*) ⲕ ⲕⲉ (Ornament) ⲛⲉⲛ. Contents: *Pss.* lxxii, 11–lxxxiii, 6; cxiv, 1–cxv, 1; cxviii, 2–10, 23–35.

(10) Four leaves (*id.* x), 26.5 × 17.8 cm., numbered on *versos*. Psalm-headings, numerals, and stops (ⲛ), red: enlarged initial letters. Coarse, ill-formed, 'paper' uncials of the fourteenth century; green-brown ink. Contents: *Pss.* iv, 8–v, 8; xxv, 4–xxvi, 5; cl, 6–cli, 8; Prayer of Zacharias, of Simeon, and the 'Hymn of Abba Athanasius the Archbishop'.² The text of the last is as follows:

ⲡⲓⲣⲱⲥ ⲏⲧⲉ ⲁⲃⲃⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ

Ⲑⲱⲱⲧ ⲛⲉⲛ ⲡⲏⲉⲧⲱⲥⲓ ⲙⲑⲧⲧ ⲛⲉⲛ ⲟⲩⲩⲣⲏⲛⲏ ⲉⲓⲭⲉ(ⲏ) ⲡⲓⲕⲁⲣⲓ ⲛⲉⲛ ⲟⲩⲧⲙⲁⲧ ⲛⲉⲛ ⲡⲓⲣⲱⲙⲓ ⲛⲉⲛ ⲧⲉⲛⲣⲱⲥ ⲉⲣⲟⲕ ⲛⲉⲛ ⲧⲉⲛⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲛⲉⲛ ⲧⲉⲛⲭⲉⲙⲱⲩ ⲙⲙⲟⲕ ⲛⲉⲛ ⲧⲉⲛⲟⲩⲱⲩⲧ ⲙⲙⲟⲕ ⲛⲉⲛ

ⲧⲉⲛⲟⲩⲱⲡⲉⲣ ⲡⲁⲕ ⲉⲃⲟⲗ ⲛⲉⲛ ⲧⲉⲛⲥⲁⲭⲓ ⲛⲉⲛ ⲡⲉⲕⲱⲱⲧ ⲛⲉⲛ ⲧⲉⲛⲭⲉⲛⲣⲱⲙⲟⲩ ⲏⲧⲟⲧⲕ ⲉⲑⲃⲉ ⲡⲉⲕⲏⲡⲓⲩⲧⲧ ⲏ[ⲱⲟ]ⲩ ⲡⲟⲩⲣⲟ . . .

(11) Three leaves (*id.* xi), 26.5 × 18.5 cm., unnumbered. Script, regular thirteenth—fourteenth century 'paper' style: Psalm-headings, stops (ⲛ), &c., in red. Contents: *Pss.* vii, 9–19; cxxxix, 1–11; cxxxix, 2–cxxxiv, 8.

C. Gospels.

(1) Six nearly complete and six fragmentary leaves (Cairo, no. 73), 33.5 × 25 cm., paged on *versos*. Page-headings on left- and right-hand leaves respectively: ⲕⲁⲧⲁ | (ⲙⲁⲧⲁⲉⲟⲛ); last and first leaves of quires headed (*e.g.*) ⲙⲁⲧⲁⲉⲟⲛ | ⲕⲁⲧⲁ | ⲕⲁⲧⲁⲉⲟⲛ (Ornament) ⲙⲁⲧⲁⲉⲟⲛ. Stops, ⲛ (red). Sections are distinguished by enlarged initials and marginal illuminations (the latter mostly perished), the first two lines being in red: the section-numbers are often placed inside the initial. Contents (originally), the Four Gospels, of which the following portions remain: *Matth.* viii, 20–ix, 4; ix, 9–12, 15–24; xi, 28–xii, 12; xiii, 30–52; *Mark* iii, 21–23, 27–30; xii, 34–44; *John* iii, 2–5, 8–11; viii, 49–52, 55–58; ix, 13–16, 19–23; x, 14–29; xi, 17–33; xx, 25–xxi, 4 (the last named is in Cambridge University Library, *Add.* 1886, 1).⁴

(2) 113 leaves or fragments (Cairo, no. 74), 25.5 × 19 cm., foliated on *versos*: horizontal guide-lines to every line of the text: ten leaves to the quire. Very fine and careful 'paper' hand of the early thirteenth century.⁵ (See Plate XVIII A.) Sections begin with enlarged illuminated capitals and two lines in red: major (red) and minor (black) section-numbers are placed in the margin or inside capitals; stops, ⲛ (red) or ⲙ (first hand, black). Left-hand pages are headed ⲙⲁⲧⲁⲉⲟⲛ or ⲙⲁⲧⲁⲉⲟⲛ: quire-headings (*e.g.*) ⲡⲟⲩⲣⲟ (Ornament) ⲙⲁⲧⲁⲉⲟⲛ | ⲙⲁⲧⲁⲉⲟⲛ (Ornament) ⲙⲁⲧⲁⲉⲟⲛ. I was not able to retain the leaves sufficiently long to make a collation. Contents (originally), the Gospels of SS. Luke and John,⁶ of which the following portions are preserved: *Luke* i, 21–28, 38–81; ii, 19–iii, 1; iii, 8–16; iv, 17–33; v, 4–17, 25–33; vi, 9–22, 31–37, 44–49; vii, 8–22; viii, 15–56; ix, 8–13, 21–61; xi, 10–25; xii, 15–31; xiii, 27–xiv, 13; xiv, 21–30;⁷ xvi, 18–xvii, 2; xvii, 22–30; xviii, 13–19, 29–39; xix, 15–26; xx, 35–46; xxi, 16–25; xxii, 36–48; xxii, 54–xxiii, 2; xxiii, 11–22; xxiv, 18–53 (end of Gospel);

¹ Nos. 7 and 8 may well belong to Horologia.

² Identical with the 'Gloria in excelsis' of Western liturgies. For the complete Coptic text see the Cairo *Psalmody*, pp. 295 ff. Has this ode any bearing on the 'mention of S. Athanasius' which John Khamé bade his monks use in connection with the Song of the Three Children (*Life of John Khamé*, ed. Davis, p. 41)?

³ Assuming that the first two pp. were outside the quire and contained prefatory matter, we may take the quire to have contained 16 pp. (8 folios).

⁴ Recovered by Tischendorf.

⁵ It closely resembles a (? hitherto unnoticed) copy of the Gospels at Dêr es Suriân, dated 1216 A.D., and written

(as the colophon also states) by one Simon, son of the deacon Peter, son of John ⲡⲉⲛⲧⲁⲃⲓ, at the charge of 'the archon Bartholomew, son of the deacon Abu'l Feth (ⲁⲡⲟⲩⲗⲉⲑⲉⲑ) Mansur, the man of the Monastery (ⲙⲟⲛⲏ) of Apa Besa.' Note that in the Abû Makâr ms. double *mu* is regularly written with a narrow and a spreading character: ⲙⲙ.

⁶ No trace of the first volume (SS. Matthew and Mark) was found: it may be extant in the modern library or in Europe.

⁷ = Fo. 92: fo. 93 is at Cambridge (C.U.L., *Add.* 1886, 11) and was recovered by Tischendorf.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

John 1, 9-49; III, 26-34; IV, 8-16; V, 19-VI, 33; VI, 61-70; VII, 10-44;¹ VIII, 14-29; VIII, 53-IX, 3; IX, 19-X, 24; XI, 14-36; XII, 30-XIII, 4; XIII, 13-20; XIV, 10-19; XIV, 27-XV, 4; XV, 9-XVI, 4; XVI, 20-XVII, 1; XVII, 14-XX, 15; XX, 29-XXI, 5; XXI, 13-25 (*end of Gospel*).

D. *Epistles*.

Five leaves (Cairo, no. 75), 28.8 × 22 cm., paged (?) on the *versos*, 23 ll. to the page. Good-sized, regular, but not very careful 'paper' uncials (fourteenth century: Plate XXVI A); stops (⋈), section-numbers, and marginal references (to authors of citations), in red. Sections begin with enlarged capitals which, like the paragraph capitals and prominent letters, are touched in with red: superfluous syllables have been deleted by the rubricator with red paint. Left-hand pages are headed ϣωμεος; quire-headings, [κ̅α̅ ι̅ϛ̅ (Ornament) ϣ̅ϥ̅ α̅] | Ε̅ ϣ̅ϥ̅ (Ornament) ϣ̅ϥ̅ κ̅α̅. Contents: *Epistles to the Romans* (Coptic and Arabic),² I, 17-24; III, 4-15; IV, 7-16; followed (on leaf -Λ̅η̅) by a collection of the O.T. citations occurring in the text with references to their sources.

The fifth leaf is headed (on *verso*) ϣ̅ϥ̅ κ̅ο̅ρ̅ι̅ν̅ δ̅ ι̅ϛ̅ (Ornament) ϣ̅ϥ̅ η̅. Contents: i *Cor.* XIV, 20, ἡ̅ρ̅η̅ν̅ ἤ̅ε̅ν̅ πε̅τε̅ρ̅η̅ν̅—XIV, 28, μα̅ρε̅τ̅ς̅ α̅α̅ι̅ δ̅ι̅ω̅ν̅ πε̅μ̅ φ̅ϥ̅. The following variants from Horner's (Oxford) text occur: 20, ἡ̅ρ̅η̅ν̅ ἤ̅ε̅ν̅ πε̅τε̅ρ̅η̅ν̅ ε̅ϣ̅ω̅ν̅ (ι̅ added by a second hand) ε̅ρε̅τε̅ν̅η̅ν̅. 21, ο̅τ̅ο̅ρ̅ ϣ̅η̅ο̅ς̅ ο̅ν̅ ε̅ω̅τε̅μ̅ ἡ̅ω̅ι̅ (with α̅η̅ added by the same or a second hand) πε̅ξε̅ π̅ο̅ς̅. 22, πα̅τ̅ρ̅η̅ν̅ ἡ̅ο̅τ̅μ̅η̅ν̅ || ϣ̅η̅ρ̅ο̅φ̅η̅τι̅α̅ το̅ ε̅ο̅πα̅ρ̅ϣ̅ omitted by haplography. 23, ϣ̅ε̅ ε̅ρε̅τε̅ν̅̅λο̅η̅ι̅. 25, πε̅τε̅ρ̅ο̅ς̅ ω̅ν̅ || ο̅ν̅τ̅ω̅ς̅ omitted. 26, ἡ̅ο̅τ̅ψ̅α̅λ̅τι̅ρ̅η̅ο̅ν̅ || ϣ̅ε̅ν̅ ϣ̅ω̅η̅ π̅η̅δ̅ε̅ν̅. 28, ε̅ϣ̅ω̅ν̅ δ̅ε̅ ο̅ν̅ ο̅τ̅ε̅ρ̅μ̅.

E. *Catena Patrum*.³

Parchment. Two leaves, one half-leaf, and five fragments (Cairo, no. 36^{Add}). The script is a fine regular hand of the tenth or eleventh century. Headings to the Gospel-sections are in small informal uncials; those prefixed to citations from the Fathers are in red ink. Paragraph capitals usually have ⋈ prefixed: stops, = (black).

Frag. 1, 33.5 × 25.5 cm. (column 27.5 × c. 17 cm.), numbered —ϣ̅μ̅η̅ (on *Matth.* XVIII), corresponds to Lagarde's text,⁴ pp. 49¹⁷–50¹³. The following variants occur: L(agarde), p. 49¹⁷, ε̅ρ̅ο̅τ̅ῖ̅ πε̅χ̅α̅ϣ̅ > order inverted; L.²⁰, ε̅χ̅ω̅ > ε̅χ̅ε̅ν̅ πε̅ν̅σ̅ω̅τ̅η̅ρ̅; L.²¹, ϣ̅α̅μ̅ε̅ο̅ρ̅ε̅τ̅ > ϣ̅α̅μ̅ε̅τ̅μ̅ε̅ο̅ρ̅ε̅τ̅; L.²², ἡ̅ο̅τ̅μ̅α̅ς̅ > omitted; L.²³, πα̅ρ̅χ̅ω̅ > ε̅πα̅ρ̅χ̅ω̅; L.²⁴, ε̅ρ̅ω̅ς̅ > ε̅τε̅μ̅μ̅α̅ς̅; L.^{24f}, πο̅τ̅η̅μ̅α̅ πε̅χ̅α̅ϣ̅ > inverted; L.²⁵, σ̅κα̅π̅α̅λ̅ι̅ζ̅η̅ν̅ > -ζ̅ε̅σ̅α̅ι̅ (so also in L.²⁸); L.²⁸, ε̅τ̅ ε̅π̅ι̅θ̅η̅μ̅ια̅ > -θ̅η̅μ̅ια̅; L.³⁶, σ̅ε̅τ̅η̅ρ̅ος̅ > omitted; ϣ̅α̅ω̅ μ̅μ̅ος̅ > ϣ̅ω̅ μ̅μ̅ος̅ ϣ̅ε̅; L.^{36f}, ἡ̅β̅ε̅ρ̅ι̅ ε̅ἥ̅σ̅ο̅τ̅η̅ > inverted. L., p. 50¹, ἡ̅τε̅ρ̅η̅ν̅ρ̅ο̅ > ἡ̅τε̅ρ̅η̅τ̅η̅ρ̅ο̅; L.^{2f}, ο̅τ̅ο̅ρ̅ ε̅τα̅ρε̅ρ̅ ε̅ρ̅ω̅ς̅ > omitted; L.⁸, ι̅τα̅ > δ̅ε̅ added; L.⁹, α̅ρ̅χ̅ω̅ > ο̅τ̅η̅ added; π̅ι̅τ̅ω̅ς̅ > η̅ι̅-; L.¹⁰, α̅ρ̅ῖ̅ > ο̅τ̅ο̅ρ̅ α̅ρ̅ῖ̅; L.¹³, φ̅ο̅τ̅ω̅ς̅ α̅η̅ > α̅η̅ omitted.

Frag. 2, 21 × 15 cm., is a fragment from the outer side of a leaf (on *Matth.* XXI), corresponding to L., pp. 57³⁹–58¹³, 58²³–25. It is too small for collation.

Frag. 3 (Cairo, no. 36), 32 × 26 cm., numbered —ϣ̅η̅α̅ (on *Matth.* XXII), corresponds to L., pp. 60¹³–61¹⁴. The following variants are found: L., p. 60^{18f}, πε̅χ̅α̅ϣ̅—τα̅ι̅ρ̅η̅κ̅ω̅ν̅ > inverted; L.²⁰, πε̅τε̅ρ̅χ̅ω̅ > ϣ̅η̅ ε̅τε̅ρ̅χ̅ω̅; L.²¹, π̅ι̅κα̅τα̅ῖ̅ν̅ > a second ε̅τ̅ω̅ν̅ ἡ̅ω̅τε̅ν̅ added; L.³¹, π̅α̅τ̅η̅ος̅ > omitted; -π̅λ̅α̅ζ̅η̅ν̅ > φ̅λ̅α̅ζ̅η̅ν̅; L.³³, ε̅π̅ι̅δ̅η̅ν̅ > ε̅π̅ι̅ (δ̅ε̅ added above line by a late hand); L.³⁴, ἡ̅μ̅α̅τ̅α̅τ̅η̅ > placed after π̅η̅ρ̅η̅τ̅.

L., p. 61¹, ε̅τ̅ω̅ν̅ > ἡ̅ο̅ι̅π̅ο̅ν̅ added; ἡ̅μ̅ε̅τα̅τ̅ρ̅ω̅ς̅ > -με̅τ̅- omitted; ἡ̅πα̅τ̅ῖ̅ς̅ > with ϣ̅ε̅ added; L.², ο̅τ̅α̅ε̅ ἡ̅μ̅ο̅ν̅ ϣ̅λ̅ι̅ > ἡ̅ρ̅λ̅ι̅; L.³, ἡ̅πα̅τ̅η̅ν̅ > with ο̅τ̅α̅ε̅ ἡ̅πα̅τε̅ρ̅ψ̅α̅λ̅η̅ ἡ̅ρ̅η̅τ̅-ο̅τ̅α̅ε̅ ἡ̅πα̅τ̅ῖ̅ς̅-, added; L.⁵, ε̅τ̅η̅α̅-ϣ̅ω̅ν̅ > α̅τ̅η̅α̅-; L.⁷, μ̅η̅πε̅ρ̅η̅ν̅ > μ̅η̅πε̅ρ̅η̅ν̅; ϣ̅ω̅ς̅ > omitted; L.¹³, με̅ν̅ > omitted.

¹ = Fo. 183; 8¹⁴–22 is fo. 185. The lost fo. 184 contained 7⁴⁵–52; but clearly the famous passage 7⁵³–8¹¹ was omitted as usual in Coptic texts.

² Whether or no this is part of the copy of the Epistles seen by Tattam (Introd. p. xi) must be left uncertain. It can hardly be described as a 'beautifully-written' ms.

³ Other leaves from this work are at Leipzig (*Cod. Tisch.* xxvii, 8–15) and doubtless belong to the same ms. Fragments of another Nitrian copy are in the British Museum, *Add.* 14740 A, foll. 10, 11, 24; see Crum, *Cat.*,

no. 914. It is to W. E. Crum that I am indebted for this information.

⁴ *Catena in Evangelia Aegyptiacae quae supersunt* (from ms. Parham, no. 102). Note that Lagarde's ms. (see colophon *ib.*, p. 232) was written by a monk of S. Macarius and doubtless belonged to the Library there, though it was obtained by Curzon at Dêr es Suriân (see *Visits to Monasteries of the Levant*, pp. 82 f., where it is wrongly described as a 'manuscript of the Gospels').

BIBLICAL FRAGMENTS

Frag. 4, 16.2 × 25 cm., upper half of a leaf, headed on *verso* $\overline{\text{pq}}$ [1]_{HC} (Ornament) [$\pi\overline{\chi\zeta\epsilon}$], relating to *Matth.* xxiv. By a singular good fortune the fragment partly fills the lacuna in Lagarde's text,¹ p. 67. A copy (without line-division) is here given:

Recto [.....] παρὰ ἐ[π]ίπλανος=[..... παχ]αυ ἀνερσθорп ἦχος [πωтен еш]ωп αὔσανχος πωтен
 же зиппе чзг пшаче мпер[і] ебоѡ зиппе чзеп птаміон мпертензотот - Ёпгдн отп ἦθοу пе
 пкосмопланος ἡαντιχριστος

✧ Чп̑а̑ер̑итс̑ р̑еп̑ т[ε]γ̑αρχ̑и̑ ē ї̑ри̑ п̑ра̑п̑р̑ѣ̑нот̑и̑ м̑мет̑ш̑ов̑и̑ м̑п̑ем̑ѡ̑ п̑п̑ир̑ом̑и̑ р̑ост̑е̑ ѡ̑р̑е̑ц̑ш̑е̑ п̑а̑у̑ ē п̑ш̑а̑ц̑ет̑
п̑те̑ц̑ї̑ри̑ п̑ра̑п̑ѣ̑ро̑от̑ п̑п̑и̑ст̑ї̑а̑ м̑п̑и̑ма̑ е̑тем̑ма̑ѡ̑ е̑ц̑ѡ̑п̑т̑еп̑ м̑мо̑у̑ ē п̑х̑с̑ п̑ї̑а̑л̑н̑ѡ̑н̑п̑ос̑ п̑п̑от̑ѣ̑-м̑ен̑еп̑с̑ѡ̑с̑
п̑те̑ц̑ш̑е̑ п̑а̑у̑ ѡ̑ро̑п̑ ē р̑а̑п̑та̑м̑о̑п̑ р̑ѡ̑с̑ ж̑е̑ п̑те̑ц̑ер̑о̑и̑к̑и̑п̑ м̑... [...]

Verso εσταλη[ο]τ εχε. [...] = εμωτ[†] χε [...]. εφ[†]ε πι[†] περοοτ ε[...]. πι[†]ροτ οικονομικωс
εα[†]χ[†]ωπι εφοι περ[†]ωωτ εφ[†]ηтт[†]ε кατ[†]α πс[†]αχ[†]ι π[†]οικονομ[†]ι[†]α ш[†]αт[†]ε[†]т[†]ω[†]п[†]οс[†]ε[†]п[†] т[†]ι[†]ρ[†]ωτ [п]ε[†]α[†]χ[†] ο[†]τ[†]ω
п[†]т[†]ε[†]χ[†][θ]ρε[†]п[†]αλ[†]α[†] μ[†]φ[†]η[†]т[†] п[†]п[†]α[†]β[†]ωμ ο[†]т[†]ε[†]п[†]ε[...]. μ[†]ε[†]т[†]ε[†]с[†]ε[†]п[†]ε[†] п[†]т[†]ε[†]μ[†]ε[†]ω[†]т[†] п[†]ρε[†]т[†]α[†]п[†]η[†]ο

+ Σατοῦ δε περαὶ μενεσα προχρεα ἵτε πιεροοτ ἐτέμματ φρη εγεερχακί = πιόρ ἡπερ† ἀπενωσῶπι
οτορ πισι[ο]τ ετερει ἐβόληεν τφε οτορ πιχομ πτε πιφνοτι ετεκίμ

Пепенка † кар а. шөөртер (slight remains of one line).

Frag. 5, 18 × 8 cm., is a strip cut from the outer edge of a leaf. A few letters only in each line are preserved. The text (on *Mark* xiv) corresponds to L., p. 109¹⁸ κεφαλ]εον φαι—109²⁷ ἡτ ἡ[σαθερι (with slight traces of two further lines).

Frag. 6, 13.5 × 24 cm. (lower portion of a leaf). The text (on *Luke* 1) = L., p. 119^{15-21, 34-39}. In the left margin of the *verso* is an Arabic gloss.

Frag. 7, 18.3 × 13 cm., upper and outer corner of a leaf headed on the *verso* $\overline{\text{pnh}}^2 \overline{\text{inc}}$ [. Of the text (on *Luke* xxiii), ll. 18–21 of the *recto* (fragmentary) = L., p. 174^{20–21}: the preceding seventeen lines (imperfect) partly fill the lacuna in the published text (p. 174¹⁹), and read as follows:] παρὰ τῷ μα ἡ τε(ν) |] εἰ πτῖρϣ = αλλα εἰ |] ποτῶσσι οτορ π[|] εμασϣω = ερρι εχεπ(ν) |] ωτ |] πμινϣ ἡσϣ πем |] οτὰ εἰ ἀτατοτ |] τε παρϣηνέρετс |] ηс же ет а пиего- |] |] τ[οοτῖ ἡ† παρаскет[ν] |] пресх[т]терос ἡт[ε] |] с[а]δ πем π[ар]ϣη[...] |] ηп ē ποτ[ма п[....] |] же ἡоок пе.{....} |] п[о]о[т] же а[ι] [.....] |] пар[о]† |

The *verso* = L., p. 174²⁹⁻³⁹ (l. 36 ετι ον τιτος—l. 38 ἁωλ ἑῃωλ being omitted).

Frag. 8, 17×15.5 cm., outer (?) and upper corner of a leaf. Unidentified.

Frag. 9, 23.5×4.2 cm., strip cut vertically from the middle of a leaf. Unidentified; but the fourth and third lines from the foot of the *recto* (?) are part of a subject-heading (? not in L.'s text): $\text{Ἰὼν πικρῶ} \mid$
 $\dots \text{ἁδ}[\epsilon]\text{ῖλιος εὐ}[\theta\epsilon] \dots$

1 Our fragment (the *top* of a leaf) picks up the text exactly (allowing for a lacuna of ten letters) where the Curzon ms. breaks off (at the *foot* of a leaf). Can the new fragment actually belong to the Curzon ms. ? Yet if so, how are we to account for the other fragments (from the

same ms.) which reproduce passages extant in the more complete copy?

2 The numeration indicates that this leaf belonged to a second volume of the *Catena*, the first dealing with *Matthew* and *Mark*, the second with *Luke* and *John*.

XXXVIII. LITURGICAL FRAGMENTS

A. *The Greek Liturgies of Saints Basil and Gregory.*

Paper. Twenty-five leaves (Cairo, no. 20), 17.7 × 13.3 cm., unpag. Rubrics, alternate capitals, and sometimes stops (high, low, and middle points are used), are in red ink.

1. The first ten leaves come from the Egyptian Anaphora of Saint Basil. The script is a clear but coarse sloping uncial (see Plate XXI A). Accents and breathings are intermittently marked, but are usually incorrect (e.g. ⲛ normally marks a *rough* breathing): initial γ has the form ḡ. Summary Arabic renderings of the rubrics are added in the margins by another (?) but probably contemporary hand. The ordinary abbreviations are used—ΘC, IC XC, KΘ, ΠHP, ΠNΔ, OYHOC, CPID, CTPOC. On fo. 9^a the reigning Patriarch (Benjamin II, 1327–1339) is named, thus dating the ms.

2. Fifteen leaves belong to the Egyptian Anaphora of Saint Gregory. The script is here a fine, slightly sloping uncial, apparently contemporary with the script of the Basilian Anaphora, but by a far more expert scribe (see Plate XXI B). Errors are comparatively few, accents are mostly correct, and the breathings (ⲛ and ⲛ̣) are rightly used. Ends of sections are marked by a line of spaced commas (red). The brief Arabic directions in the margin appear to be by another hand.

Folio 4 in this group is the inner edge only of a leaf; folios 7–8 are badly affected by damp, which also obliterated many of the rubrics.

The size of the leaves, the quality of the paper, and (in a most general sense) the similarity of the hands make it certain that both Rites, though written by different scribes, belonged to a single volume. When (if indeed ever) the Liturgy was celebrated in Greek at the Monastery of Saint Macarius we cannot ascertain: that it was used at the 'secondary enthronement' of the Patriarch there, is perhaps a possible conjecture.

The fragments of the Basilian Anaphora are valuable as containing the principal parts of the 'Mass of the Catechumens,' which is taken for granted as common form in the ms. used by Renaudot¹ and so not written out. They supply the Greek text of several passages of which only the Coptic—and in some cases Ethiopic—has hitherto been known, besides a large number of variant readings.² The following is an analysis³ of this group of leaves with references to the texts and versions edited by Brightman (B.)⁴ and Renaudot (R.).⁵

- | | |
|----------|---|
| Fo. 1 | { I. <i>Prayer of Thanksgiving.</i>
[Εὐχαριστοῦμεν—] σὺν τῷ παναγίῳ· Ἀμήν (B. 113, 148).
II. <i>Prayer of Prothesis.</i>
Δέσποτα Κύριε—αἰώνων. Ἀμήν (B. 148: cp. 124). |
| Fos. 2–4 | { III. ? <i>Prayer after the 'Praxis' (Acts-lesson).</i> ⁶
... θρονὸν δικαίωσον—χάριτι καὶ οἰκτ[ιρμῶν].
IV. <i>Censing.</i>
Ὁ Θεὸς ὁ αἰώνιος (B. 150).
Καὶ μνησθῆναι (B. 150, 166, R. 58).
Τὴν ἐξ οὐρανοῦ—τὸν λαόν σου (B. 166, 126, R. 59).
V. <i>Prayer of the Gospel.</i>
Δέσποτα Κύριε &c. (cp. B. 115, 117). |

¹ *Lit. Or. Coll.* (2nd edition) I, 57 ff.

² These are noted in the *apparatus criticus* (where our fragments are parallel to the text of Renaudot).

³ For this as for other notes on the contents of the Basil fragment I am greatly indebted to the kindness of the Rev. F. E. Brightman of Magdalen College.

⁴ *Liturgies Eastern and Western*, Vol. 1.

⁵ *ut supra*.

⁶ The identification is provisionally made by Brightman.

LITURGICAL FRAGMENTS

Fos. 5-6	{	VI. <i>Intercession after the Gospel.</i> · · · · · (App.), B. 160. · · · καθολικῆς καὶ ἀποστολικῆς—τὸ θέλημά σου τὸ ἅγιον (B. 161, 115).
		VII. <i>Kiss of Peace.</i> Ὁ Θεὸς ὁ αἰώνιος—ἐν ὑψίστοις Θεῷ καὶ . . . (R. 62).
Fo. 7		VIII. <i>Anaphora.</i> [ἀναγέν]νησιν ἐξ ὕδατος—ἐπὶ τῶν ἁ[γίων] (= R. 65 sq.).
Fo. 8	{	IX. <i>Intercession (after the Consecration).</i> [ἐλπὶ]ζοντες—εὐκαιρίαις + ὁ διδοὺς—ἔργον ἀγαθόν (B. 128, 167 f.; R. 69). Μνήσθητι Κύριε—ὁμολογητῶν (R. 70).
		[ἀγγε]λικῆς καὶ ἀρχ. σου λειτουργίας (B. 120). Μνήσθητι κῆ ὑπὲρ τ. θύσια—προσφερόντων (R. 32, 70: cp. B. 129). Μνήσθητι κῆ ὑπὲρ τ.—ἐκκλησίας (B. 121, 150). Μνήσθητι κῆ ὑπὲρ τ.—ἐπισκόπων (B. 121, 151). Μνήσθητι κῆ ὑπὲρ τ.—συνελεύσεων ἡμῶν (B. 121, 151). Ὡς προσεδέξω—βουλο[μένων] (B. 129).
Fo. 9	{	X. <i>Fraction.</i> μεταλήψεως—Θεὸς ἡμῶν (R. 72). Δέσποτα κῆ—ἀπαρεστικόν (R. 73).

The remains of the Liturgy of Saint Gregory correspond generally to the text of Renaudot,¹ but with numerous variants. The addition, at the end, of two Psalms and two hymns is perhaps noteworthy: the Alphabetic Hymn to the Theotokos appears to be unpublished. The following is a rough analysis of the contents of this group.

Fo. 1 ^a -2 ^b		I. <i>Prayer of Peace.</i> [ἀνα]καινίσαι—ἀμὴν (= Ren. 90-91). ἡ ἀγάπη—κυρίῳ (= Ren. 92).
		II. <i>Beginning of the Anaphora.</i> ἀληθῶς—ἄχρονον (= Ren. 93).
Fo. 3 ^a -4 ^b Fo. 5 ^a -5 ^b		III. <i>Consecration.</i> τοῦ πτώματος—πίετε ἐξ αὐτοῦ (= Ren. 96-97). ὁ διάκονος—ἀμαρτιῶν (= Ren. 98).
		IV. <i>Intercession after Consecration.</i> παρασχοῦ πᾶσιν—τὸ πρόσωπον <τῆς γῆς> (= Ren. 100-101). χάρισσαι τῷ λαῷ—ὀνόματα (= Ren. 102-104).
Fo. 6 ^a -7 ^a Fo. 7 ^a -9 ^b		V. <i>(After the Eucharistic Confession).</i> τῷ πατρὶ—ἀμὴν (= Ren. 113, with differences).
		VI. <i>Psalms and Hymns.</i> Psalm cxxxv. Psalm cl. Hymn to the Trinity. Hymn to the Theotokos (Alphabetic).
Fo. 10 ^b -12 ^a Fo. 12 ^b -13 ^a Fo. 13 ^b -14 ^b Fo. 14 ^b -15 ^b		

¹ *op. cit.*, pp. 85 ff.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

THE LITURGY OF SAINT BASIL.

* Fo. 1^a *cyn tw panaρίω καὶ ἀραθω καὶ ζωοποιω καὶ ὁμοοῦσι σοὶ πνι· νῦν καὶ δεῖ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
ἀμην:—

* εὐχή ἐπικλήσεως¹ *

السّر

Δεσποτα κε ἰγ χε ὁ συναϊδιος λογος τοῦ ἀχραντοῦ σοὶ πρς καὶ πνς αἰγιου· ὁ ἄρτος ὁ ἐκ τοῦ οὔνου καταβάς· καὶ
* Fo. 1^b προθεῖς σεαυτον ἀμνον ἀμωμον· ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς· δεομεθα καὶ παρακαλοῦμεν² σε φιλάνε ἀγα³θε
κε· ἐπιφανον το προσωπον σοὶ· ἐπὶ τον ἄρτον τοῦτον· καὶ ἐπὶ το ποτήριον τοῦτο· (ἀ) προεθήκαμεν ἐν
ταύτῃ³ τῇ ἱερᾷ τῇ σοὶ τραπέζῃ· καὶ ἀγιάσον αὐτὰ καὶ μεταποίησον· ἵνα ὁ μὲν ἄρτος οὗτος⁴· γενηται εἰς το
ἀγίον σοὶ σῶμα το⁵ δε ποτήριον σοὶ αἷμα εἰς ἀφεσιν ἀμαρτιῶν· χαριτι καὶ οἰκτερμοῖς καὶ φιλάνια τοῦ πρς καὶ
τοῦ αἰγιου πνς· νῦν καὶ δεῖ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμην:—

* * * * *

* Fo. 2^a [εχ]· θροῦ δικαίων ἐν τῇ χρηστότητι σοὶ· ὡς κορνήλιον (τον ἐν) ταῖς πράξεσι τῶν ἁγίων σοὶ ἀποστόλων·
μαρτυροῦμενον καὶ κατισχύσον ἡμῶν τον νοῦν· καὶ τὴν διάνοιαν ἵνα μιμηται γενωμεθα⁶ τοῦ χριστοῦ⁷ σοὶ·
χαριτι καὶ οἰκ⁷:—

* εὐχή * صلاة البخور

* Fo. 2^b *Ο ὅς ο αἰώνιος ὁ ἀναρχος καὶ ἀτελεῦγτος ὁ μέγας τῇ βούλῃ καὶ δύνατος· ἐν τοῖς ἔργοις· ὁ παν⁸ταχοῦ παρῶν
καὶ τοῖς πασὶν παρίσταμενος· συμπάρεω ἡμῖν κατὰ τὴν ὥραν ταύτην καὶ γενοῦ (ἐν) μεσῶ πάντων ἡμῶν)
ἀγνίσον⁸ ἡμῶν τὰς καρδίας· ἀγιάσον ἡμῶν τὰς ψυχὰς· καθάρισον ἡμᾶς· ἀπο πάντος ἀμαρτηματος ἐκοῦσιόγ τε·
καὶ ἀκοῦσιόγ καὶ δος ἡμῖν προσφερίν· ἐνώπιον σοὶ τὰς λογικὰς λατρείας αἰνεσεως θῆμιαμα πνευματικόν
Fo. 3^a = R. 58 εἰσερχόμενον εἰς τὸ ἐσωτερον τοῦ καταπετάσματος· εἰς τὰ ἁγία τῶν ἁγίων [καὶ μνησθῆναι παρακληθῆναι περὶ
τῆς⁹ εἰρήνης τῆς ἁγίας μονῆς καθολικῆς σοὶ ἐκκλησίας:—

τὴν ἐξ οὔνου σοὶ¹⁰ εἰρήνην(ν)· βραβεύσον ταῖς ἀπαντῶν ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου τοῦτοῦ· τὴν εἰρήνην
Fo. 3^b = R. 59 ἡμῖν δωρεῖται τον βασιλεῖα τὰ στρατίω¹¹· κα τὰ γμα¹¹τα τοὺς ἀρχοντας¹¹ βούλην δῆμοις γείτονας¹² ἡμῶν
(Fo. 1^a–2^b: no parallel Greek text in Renaudot.)

¹ ἐπικλήσις, *Cod.*

² -ρα- omitted by first hand, supplied in margin by later hand in 'Coptic' uncials.

³ Originally ταύτην (N erased).

⁴ τοῦτος, *Cod.*

⁵ τοῦ, *Cod.*

⁶ γενόμεθα, *Cod.*

⁷ χρῆστοῦ, *Cod.*

⁸ ἀγνίσον, *Cod.*

⁹ καὶ μνησθῆναι παρακληθῆναι περὶ τῆς, *Ren.*

¹⁰ *Ren.* omits σοὶ.

¹¹ ἀρχούτας, corrected by first hand.

¹² γιτώνιας, *Cod.* (= 'quarters' of a city): γείτονας, *Ren.*

* Fo. 1^a ... *with Thy all-holy and good and life-giving and consubstantial Spirit, now and always and for ever
and ever. Amen.

Prayer of Invocation.

O Master, Lord Jesus Christ, the co-eternal Word of Thy pure Father and the Holy Spirit, the Bread that
came down from Heaven and didst offer Thyself, a Lamb without blemish, for the life of the world, we
* Fo. 1^b beseech and entreat Thee, O loving and good *Lord, show Thy face upon this Bread and upon this Cup which
we have set forth upon this Thy Holy Table and sanctify them and transubstantiate them, that this bread
may be changed into Thy Holy Body and this Cup into (Thy) Blood for the remission of sins. Through the
grace and mercies and loving-kindness of the Father and the Holy Spirit, now and always and for ever
and ever. Amen.

* * * * *

* Fo. 2^a ... *of the enemy, justify (us) in Thy graciousness as Thou didst Cornelius unto whom witness is borne
in the Acts of Thy holy Apostles, and strengthen our mind and our understanding that we may become
imitators of Thy Christ. Through the grace and mercy &c.

Prayer < of Censing >.

O God, the Everlasting, without beginning and without end, Who art great in counsel and mighty in Thy
* Fo. 2^b works, Who art present everywhere and standest beside all men, be present with us at this hour and be in
the midst of us all. Purify our hearts, purify our souls, cleanse us from all sin deliberate and indeliberate,
* Fo. 3^a and grant unto us to offer before Thee the reasonable service of praise, a spiritual incense-offering *entering
into the inner side of the veil, into the Holy of Holies. And be entreated to remember the peace of Thy one
holy Catholic Church.

Vouchsafe (?) Thy peace which is from Heaven vouchsafe (?) unto the hearts of us all, but the peace of
* Fo. 3^b this life also grant unto us. Our King, the ranks of our army, our magistrates, our Senate, our people, the

LITURGICAL FRAGMENTS

εἰσοδοὺς · καὶ ἐξοδοὺς ἐν πάσῃ εἰρήνῃ κατακοσμήσον¹ ☩ βασιλεὺς τῆς εἰρήνης κε κε τοῦ ελεοὺς · εἰρήνην²
 δὸς ἡμῖν πάντα γὰρ ἀπεδώκας ἡμῖν κτῆσαι³ ἡμᾶς ὁ θς· ἐκτός σοῦ ἄλλον οὐκ οἶδαμεν τὸ ὄνομα σοῦ ὀνομα-
 ζομεν · τὸ ὑπὲρ ςρίας καὶ ἐγεργείας· τῶν ψυχῶν ἡμῶν (ἐπονομαζομενον)⁴· ζωο[×]ποίησον τὰς ἀπαντῶν[×] Fo. 4^a
 ἡμῶν ψυχὰς διὰ τοῦ ἁγίου σοῦ πνς· ὅπως μὴ κατισχύσῃ⁵ θάνατος ἁμαρτιῶν ἡμῶν· μήτε⁶ καθ' ἡμῶν τοὺς
 δογλοὺς σοῦ· μήτε⁷ κατὰ παντός τοῦ λαοῦ σοῦ κε ἐγλογίῃσιν τὴν ἐκκλησίαν⁸ σοῦ χαρίτι καὶ οἰκτερμοῖς

* ΕΥΧΗ ΕΥΑΓΓΕΛΙΟΥ *

صلاه الانجيل

Δεσποτα κε ιγ χε ὁ ἐξαπόστειλās τοὺς ἁγίους⁹ σοῦ μαθητὰς· καὶ ἀποστολοὺς· ἐν ὅλῳ τῷ¹⁰ κόσμῳ· κηρύττει· [×]καὶ[×] Fo. 4^b
 δίδασκει τὸ εὐαγγέλιον τῆς βασιλείας σοῦ + καὶ μαθητεύειν {εἰς} πάντα τὰ ἔθνη εἰς τὴν ἐπιγνώσιν σοῦ δι' ὃ¹¹
 δεομεθα καὶ παρακαλοῦμεν σε φιλα¹²νε ἄγαθε κε· διανοῖζο(ν) τὰ ὠτα τῶν καρδιῶν ἡμῶν· εἰς τὴν ἀκρόασιν τῶν
 ἁγίων σοῦ εὐαγγελίων· διανοῖζον καὶ τὰ αἰσθητήρια¹² τῶν ψυχῶν ἡμῶν· καὶ καταζῶσον ἡμᾶς γενεσθαι μὴ
 μόνον ακρόατάς· ἀλλὰ κ(αὶ) ποιήτας

* * * * *

κα][×]θολικῆς καὶ ἀποστολικῆς τοῦ θγ¹³ ἐκκλησίας· εἰρήνην καὶ ὑγίειαν αὐτοῖς τέ¹⁴ καὶ ἡμῖν χαριζομενος ἐκ[×] Fo. 5^a=R. 60
 πασῶν¹⁵ τῶν ἡμερῶν(ν) τὰς δὲ εὐχὰς αὐτῶν ἀς ποιοῦνται ὑπὲρ ἡμῶν· καὶ ὑπὲρ παντός τοῦ λαοῦ σοῦ καὶ τὰς
 ἡμῶν¹⁶ ὑπὲρ αὐτοῦ¹⁷· προσδεῖται ἐπὶ τὸν οὐ¹⁸νιον καὶ ἐγλογημενον σοῦ θύσιασθηριον εἰς ὁσμὴν εὐωδίας πα(ν)τα
 δέ¹⁸ ἐχθρον¹⁹ αὐτοῦ· ὁρατον²⁰ ἡ ἀορατον σύν[×]τριψον καὶ καθύποταζον· ὑπο τοὺς πόδας ἡμῶν(ν)²¹ ἐν²² ταχει[×] Fo. 5^b
 αὐτόν δὲ ἐν τῇ ἀγία²³ ἐκκλησίᾳ ἐν εἰρήνῃ²⁴ διαφύλαζον:—

Μνησθῆτι κε ὑπὲρ τῆς ἀγίας ἐκκλησίας ταύτης καὶ τῶν²⁵ συνέλεγεσων ἡμῶν(ν)

¹ κατακοσμίον, *Cod.*

² *Ren.* omits κε κε τοῦ ελεοὺς and before εἰρήνην adds τὴν χν.

³ κτῆσαι, *Cod.*

⁴ *Ren.* omits τὸ ὑπὲρ—(ἐπονομαζομενον); the last word was perhaps omitted by haplography.

⁵ καταίςχυνῇ, *Cod.*

⁶ *Ren.* omits.

⁷ μῆδε, *Cod.* (so also *Ren.*).

⁸ τῆς ἐκκλησίας, *Cod.*

(Fo. 4^b: no parallel Greek text in Renaudot.)

⁹ ἀγίας, *Cod.*

¹⁰ το, *Cod.*

¹¹ σοῦ, added above line by the scribe of the Gregory-Liturgy:

δι' ὃ, so corrected by the same hand from διου.

¹² ἐσθ-, *Cod.*

¹³ σοῦ, *Ren.*

¹⁴ ὑγίαν αὐτῶν δέ, *Cod.*

¹⁵ πάντων, *Cod.*

¹⁶ κατασχμῶν, *Cod.*: καὶ ἡμεῖς, *Ren.*

¹⁷ αὐτοῦ, *Cod.*: αὐτῶν, *Ren.*

¹⁸ μέν, *Ren.*

¹⁹ -ων, *Cod.*

²⁰ -ων corrected by second hand.

²¹ αὐτοῦ, *Ren.*

²² ἐπὶ, *Ren.*

²³ *Ren.* adds σοῦ.

²⁴ *Ren.* adds καὶ δικαιοσύνη. (The

remainder of 5^b with all but the last words of 6^a has no parallel in Renaudot's Greek text, which is here imperfect.)

²⁵ τον, *Cod.*

quarters (of our city) do Thou endue with all peace. O King, Lord of peace, Lord of mercy, give unto us Thy peace, for Thou hast given us all things. Possess us, O God; for besides Thee we know no other, we call upon Thy holy Name which (is named) for the salvation and well-being of our souls. [×]Quicken the souls of[×] Fo. 4^a
 us all through Thy Holy Spirit, that the death of our sins may not have dominion over us Thy servants nor
 over all Thy people. Lord, bless Thy Church. Through the grace and mercy...

[×]O Master, Lord Jesus Christ, Who didst send forth Thy holy Disciples and Apostles in all the world to[×] Fo. 4^b
 preach and to teach the Gospel of Thy Kingdom, and to instruct all nations unto knowledge of Thee;—where-
 fore we entreat and beseech Thee, O Lover of men, good Lord, open the ears of our hearts unto the hearing
 of Thy holy Gospels. Open also the perceptions of our souls, and vouchsafe that we may become not only
 hearers but doers.

* * * * *

...[×]of the Catholic and Apostolic Church of God, granting unto them and unto us peace and health all[×] Fo. 5^a
 our days. And for their prayers which they offer on behalf of us and of all Thy people, and our (prayers)
 on its¹ behalf—do Thou accept them upon Thy heavenly and blessed altar for a smell of sweet savor. Its
 every enemy, visible or invisible, do Thou soon [×]crush and set under our feet, but for itself, preserve it in[×] Fo. 5^b
 peace in the holy Church.

Remember, O Lord, this holy Church and our assemblies.

¹ sc. of Thy people.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Τὰς ἐπισυναγωγὰς ἡμῶν ἐγλοήσῃ· δὲς ἡμῖν αὐτὰς ὃ θεὸς ἀκωλύτως¹ καὶ ἀνεμποδιστως² γενέσθαι κατὰ τὸ
 * Fo. 6^a ἅγιον· καὶ μακαρίον σοὺ θέλημα· οἰκοὺς ἐγγῶν οἰκοὺς *ἐγλογίων ἡμῖν καὶ τοῖς μεθ' ἡμῶν³ εἰς τὸν αἰῶνα
 χάρις· ἐξηγερῇ καὶ διασκορπισθῶσαν πάντες οἱ ἐχθροὶ σοὺ καὶ φύγῃ τῶσαν πάντες οἱ μισοῦντές⁴ τὸ
 ὄνομα σοὺ τὸ ἅγιον τὸν δὲ λαὸν σοὺ τὸν πιστὸν καὶ ἀληθινὸν ποιήσῃ ἐπ' ἐγλογίαις⁵ χιλιάς χιλιάδων καὶ
 R. 60 μυριάς μυριάδων ἐν ὑποτάγῃ ποιοῦντας τὸ θέλημα σοὺ τὸ ἅγιον⁶·—

* Fo. 6^b *ΕΥΧΗ ΑΣΠΑΣΜΟΥ⁷ الإصبموس
 Ο ΘΕ⁸ ὁ αἰῶνιος ὁ κτίσας ἐπ' ἀφθαρσίαν⁹ τὸν ἀνὸν καὶ τὸν εἰσελθόντα φθονῶ τοῦ διαβολοῦ θάνατον· εἰς τὸν
 κοσμο(ν) διὰ τῆς ζωοποιοῦ παροχίας· τοῦ μονογενοῦς σοὺ ἱοῦ καθελω(ν) καὶ τῆς οὐνοθεν¹⁰ εἰρηνης
 ἐμπλήσας τὴν γῆν· ἡν καὶ¹¹ τῶν ἀγγελῶν ἐδοξάσαν στρατιαὶ λεγοῦσαι +

Δοξά ἐν ὑψιστοῖς θῶ· καὶ
 * * * * *
 Fo. 7^a = R. 6⁵ ἀναγεν] *νησιν· ἐξ ἑλᾶτος καὶ πῆνς· καὶ ἐποίησεν ἡμᾶς ἑαγῶ¹² λαὸν περιοχίον ἀγίας¹³ ἡμᾶς (δια) τὸ πᾶν·
 σοὺ τὸ ἅγιον¹⁴ +

Ος ἠγάπησεν τοὺς ἰδίους τοὺς ἐν¹⁵ κοσμῷ ἑδῶκεν ἑαγῶν· ἀντίλτρον τῷ βασιλεύοντι ἡμῶν θάνατον· ὧ¹⁶
 κατεχομεθα¹⁷ πεπρασμένοι¹⁸ ὑπὸ τῆς ἁμαρτίας ἡμῶν¹⁹· καὶ κατελθὼν διὰ²⁰ στρῶς εἰς τὸν ἄδην· ἀνέστη ἐκ
 * Fo. 7^b νεκρῶν τῇ τρίτῃ ἡμέρᾳ· καὶ ἀνελθὼν εἰς οὐνοὺς· ἐκάθισεν· ἐκ *δεξίων²¹ σοὺ τοῦ πρὸ· ὅρισας²² ἡμέραν ἀναπο-
 δόσεως καθ' ἣν²³ ἐπιφανεῖς κρίναι τὴν οἰκουμένην ἐν δγκαλοσύνῃ καὶ ἀποδοῦναι· ἐκαστῷ κατὰ τὴν πράξιν
 αὐτοῦ +

ο λα(ος) κατὰ τὸ ἐλεος σοὺ

¹ ἀκολλῶτως, *Cod.*

² -ος, *Cod.*

³ Probably μεθ' ἡμᾶς should be read.

⁴ μισοῦντας, *Cod.*

⁵ *Sic*: ? place ἐπὶ before λαὸν and read ἐγλογίας.

⁶ *Ren.* adds χάριτι καὶ οἰκτιρμοῖς τοῦ μονογενοῦς σοὺ ἱοῦ δι' οὗ καὶ μεθ' οὗ, κλ'.

⁷ ἀσπασμον, *Cod.*

⁸ *Ren.* adds ὁ μέγας.

⁹ ἀπαφθαρσίαν, *Cod.*: ἐπ' ἀφθαρσίαν (or -α)

seems preferable to ἐν ἀφθαρσίᾳ of *Ren.*

¹⁰ οὐνοθεν, *Cod.*

¹¹ ἡ αἰ, *Ren.*

¹² ἑαγῶν, *Cod.*

¹³ ἡγίας, *Ren.*

¹⁴ τῷ πνεύματί σοὺ τῷ ἁγίῳ, *Ren.*

¹⁵ *Ren.* adds τῷ.

¹⁶ ἐν ῶ, *Ren.*

¹⁷ κατεχομεθα, *Cod.*

¹⁸ πεπραγμένοι, *Cod.*

¹⁹ ὑπὸ τὴν ἁμαρτίαν (only), *Ren.*

²⁰ διὰ τοῦ, *Ren.*

²¹ ἐν δεξίᾳ, *Cod.*

²² ὅρισας, *Cod.*

²³ καθῆναι, *Cod.*

Our gatherings together do Thou bless. Grant unto us, O God, that they may be held without let and hindrance according to Thy holy and blessed will. Vouchsafe unto us and to them who are with us¹ houses of prayer, houses *of blessing for ever. Arise, O Lord, and let all Thine enemies be scattered, and let all that hate Thy holy Name flee before Thee, but upon Thy faithful and true people who in obedience do Thy holy will, bring thousands of thousands and tens of thousands of tens of thousands of blessings.

* Fo. 6^b *Prayer of Salutation.²

O God the Everlasting, Who didst create man for incorruption, and didst destroy death, which had entered into the world through the envy of the Devil, through the life-giving presence of Thine only-begotten Son, and didst fill the earth with that peace from Heaven which also the hosts of the Angels glorified, saying: "Glory to God in the Highest, and . . ."

* Fo. 7^a . . . *regeneration through water and the Spirit, and made us an especial people, sanctify us through Thy Holy Spirit.

He Who loved His own that were in the world, gave Himself as a ransom unto Death, who reigned over us and unto whom we were subject, being sold into slavery by our sin; and when He had descended through the Cross into Hades, He rose again on the third day from the dead; and when He had ascended into Heaven, He sat at the right hand of Thy (*sic*) Father, having appointed a day of retribution whereon He shall appear and judge the world in righteousness and reward every man according to his work;

(*The People*: According to Thy mercy, O Lord.)

¹ Or better "after us" (see note on text).

² (*Aspasmos*): i.e., of the Kiss of Peace.

LITURGICAL FRAGMENTS

ΚΑΤΕΛΙΠΕΝ¹ ΔΕ ΗΜΙΝ ΤΟΥΤΟ <ΤΟ> ΜΕΓΑ ΤΗΣ ΕΥΣΕΒΕΙΑΣ {ΜΕΓΑ} ΜΥΣΤΗΡΙΟΝ ΜΕΛΛΩΝ ΓΑΡ ΠΑΡΑΔΟΥΝΑΙ ΕΑΥΤΟΝ²· ΕΙΣ ΘΑΝΑΤΟΝ³ ὕΠΕΡ ΤΗΣ ΤΟΥ ΚΟΣΜΟΥ ΖΩΗΣ +⁴ (Ε)ΛΑΒΕΝ ΑΡΤΟΝ ΕΠΙ ΤΩΝ Ἀ |

= R. 66

* * * * *

[ΕΛΠΙ]*ΖΟΝΤΑΣ ἔΠΙ COI⁵· ΚΑΙ ΕΠΙΚΑΛΟΥΜΕΝΟΥΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΟ ἈΓΙΟΝ ὅΤΙ Οἱ ΟΦΘΑΛΜΟΙ ΠΑΝΤΩΝ Εἰς σέ ΕΛΠΙΖΟΥΣΙΝ· ΚΑΙ σὺ Δίδως τὴν ΤΡΟΦὴν Αὐτῶν ΕΝ ΕΥΚΑΙΡΙΑΙΔΙ⁶ ΠΟΙΗΣΟΝ ΜΕΘ' ΗΜΩΝ ΚΑΤΑ τὴν ΑΓΑΘΟΤΗΤΑ ΣΟΥ ὅ ΔΙΔΟΥΣ ΤΡΟΦΗΝ ΠΑΣΗ⁷ ΣΑΡΚΙ ΠΛΗΡΩΣΟΝ ΧΑΡΑΣ· ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ ΤΑΣ ΚΑΡΔΙΑΣ ΗΜΩΝ· ἵνα⁸ Πάντοτε ΠΑΣΑΝ ἀγάρκίαν ΕΧΟΝΤΕΣ ΠΕΡΙΣΣΕΥΣΩΜΕΝ⁹ Εἰς ΠΑΝ ΕΡΓΟΝ ΑΓΑΘΟΝ ΤΟΥ¹⁰ ΠΟΙΕῖΝ * ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΤΟ ἈΓΙΟΝ:—

× Fo. 8^a = R. 69

× Fo. 8^b = R. 70

ΜΝΗΣΘΗΤΙ ΚΕ ΚΑΙ ΤΩΝ ΤΑ¹¹ ΔΩΡΑ ΤΑΥΤΑ ΠΡΟΣΦΕΡΟΝΤΩΝ¹²· ΚΑΙ ΜΙΣΘΟΝ ΟΥΡΑΝΙΟΝ ΠΑΡΑΣΧΟΥ ΠΑΣΙΝ¹³· ΕΠΕΙΔὴ¹⁴ ΔΕΣΠΟΤΑ ΠΡΟΣΤΑΓΜΑ ΕΣΤΙΝ ΤΟΥ ΜΟΝΟΓΕΝΟΥΣ ΣΟΥ ἱΟΥ ΤΗΣ ΜΝΗΜΗΣ ΤΩΝ ἈΓΙΩΝ ΣΟΥ· ΚΟΙΝΩΝΕΙΝ ΗΜΑΣ ΜΝΗΣΘΗΝΑΙ¹⁵ ΚΑΤΑΞΙΩΣΟΝ¹⁶ ΤΩΝ ἈΠ ΑΙΩΝΟΣ ΕΥΑΡΕΣΤΗΣΑΝΤΩΝ¹⁷ COI¹⁸· ΑΓΙΩΝ ΠΡΩΩΝ ΠΡΙΑΡΧΩΝ· ΠΡΟΦΗΤΩΝ¹⁹· ΑΠΟΣΤΟΛΩΝ· ΜΑΡΤΥΡΩΝ· ὉΜΟΛΟΓΗΤΩΝ

* * * * *

[ΑΓΓΕ]*ΛΙΚΗΣ ΚΑΙ ΑΡΧΑΓΓΕΛΙΚΗΣ ΣΟΥ ΛΕΙΤΟΥΡΓΙΑΣ· | ΜΝΗΣΘΗΤΙ ΚΕ ὕΠΕΡ ΤΩΝ ΘΥΣΙΑ²⁰ ἡμῶν ΤΑΥΤΑ ΔΩΡΑ ΠΡΟΣΦΕΡΟΝΤΩΝ + ΜΝΗΣΘΗΤΙ ΚΕ ὕΠΕΡ ΤΗΣ ΕΙΡΗΝΗΣ ΤΗΣ ἈΓΙΑΣ ΜΟΝΗΣ ΚΑΘΟΛΙΚΗΣ ΚΑΙ ΑΠΟΣΤΟΛΙΚΗΣ²¹ ΟΡΘΟΔΟΞΟΥ ΤΟΥ ΘΥ ΕΚΚΛΗΣΙΑΣ +

× Fo. 9^a

cf. R. 70

ΜΝΗΣΘΗΤΙ ΚΕ ὕΠΕΡ ΤΟΥ ΑΓΙΟΥ ΠΡΕΣ ἡμῶν ΠΑΠΑ ΑΒΒΑ ΒΕΝΙΑΜΗΝ· ΤΟΥ ΠΡΙΑΡΧΟΥ ΤΗΣ ΜΕΓΑΛΟΠΟΛΕΩΣ ΑΛΕΞΑΝΔΡΕΙΑΣ· ΚΑΙ ΟΡΘΟ· ΔΟΞΩΝ ΕΠΙΣΚΟΠΩΝ²²

cf. R. 68

* ΜΝΗΣΘΗΤΙ ΚΕ ὕΠΕΡ ΤΗΣ ἈΓΙΑΣ ΕΚΚΛΗΣΙΑΣ ΤΑΥΤΗΣ· ΚΑΙ ΤΩΝ ΣΥΝΕΛΕΥΣΕΩΝ²³ ΗΜΩΝ:—

× Fo. 9^b

Ὡς ΠΡΟΕΔΕΞΩ ΤΑ ΔΩΡΑ ΤΟΥ ΔΙΚΑΙΟΥ ΣΟΥ ΑΒΕΛ· ΚΑΙ ΤΗΝ ΘΥΣΙΑΝ ΤΟΥ ΠΡΕΣ ἡμῶ(ν) ἈΒΡΑΔΑΜ· ΖΑΧΑΡΙΟΥ ΤΟΥ ΘΥΜΙΑ(ΜΑ)· ΚΟΡΝΗΛΙΟΥ· ΤΑΣ ΠΡΟΣΕΥΧΑΣ ΚΑΙ ΕΛΕΗΜΟΣΥΝΑΣ²⁴ ΚΑΙ ΤΗΣ ΧΗΡΑΣ²⁵ ΤΑ ΔΥΟ ΛΕΠΤΑ· ΚΑΙ ΤΑ ΕΥΧΑΡΙΣΤΗΡΙΑ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ· ΠΡΟΣΔΕΞΑΙ ΤΩΝ ΤΟ ΠΟΛΥ²⁶ ΚΑΙ ΟΛΙΓΟΝ ΚΡΥΦΑ· ΚΑΙ ΠΑΡΡΗΣΙΑ ΒΟΛΟΙ[ΜΕΝΩΝ

* * * * *

¹ -ΛΕΙΠΕΝ, *Cod.* ² ΑΥΤΟΝ, *Cod.* ³ ΘΑΝΑΤΟΥ, *Cod.* ⁴ People's response omitted. ⁵ ΕΠΟΙΣΟΙ, *Cod.*

⁶ ΕΥΚΑΙΡΙΑ, *Ren.* ⁷ ΠΑΣΗ, *Cod.* ⁸ *Ren.* adds ΕΝ ΠΑΝΤΙ. ⁹ ΠΕΡΙΣΤΕΥΣΩΜΕΝ, *Ren.* ¹⁰ ΤΟ, *Ren.*

¹¹ ΤΑ added by a second hand: ΤΑ ΤΙΜΙΑ ΔΩΡΑ COI ΤΑΥΤΑ, *Ren.* ¹² -ΤΟΝ, *Cod.*: *Ren.* adds ΚΑΙ ὕΠΕΡ ὧΝ ΚΑΙ ΔΙ ὧΝ ΚΑΙ ΕΦ' Οἷς Αὐτὰ ΠΡΟΣΕΚΟΜΙΣΑΝ. ¹³ *Ren.* adds Αὐτοῖς. ¹⁴ ΕΠΙΔΗ, *Cod.* ¹⁵ ΕΤΙ ΜΝΗΣΘΗΝΑΙ, *Ren.*

¹⁶ *Ren.* adds ΚΥΡΙΕ. ¹⁷ ΕΥΑΡΕΣΤΑΝΤΩΝ, *Ren.* ¹⁸ ΣΟΥ, *Cod.* ¹⁹ ἈΠΟστ., ΠΡΟφ., ΚΗΡΥΚΩΝ,

ΕΥΑΓΓΕΛΙΣΤΩΝ, ΜΑΡτ., ὉΜΟΛΟΓΗΤΩΝ, *Ren.* ²⁰ *sic.* ²¹ ΑΠΟΣΤΟΛΟΙς, *Cod.* ²² -ΠΟΝ, *Cod.*

²³ -ΕΟΝ, *Cod.* ²⁴ ΕΛΕΕΙ-, *Cod.* ²⁵ ΤΑΣ ΧΕΙΡΑΣ, *Cod.* ²⁶ ΠΟΛΟΥ, *Cod.*

—and He left unto us this great mystery of holiness. For when He was about to deliver Himself up unto death for the life of the world, . . . He took bread in . . .

* * * * *

. . . *who wait upon Thee and call upon Thy holy Name; for the eyes of all wait upon Thee, and Thou givest them their meat in due season. Deal with us according to Thy goodness, Thou Who givest food unto all flesh. Fill our hearts with joy and gladness, that having at all times all sufficiency we may abound unto every good work, to do *Thy holy will.

× Fo. 8^a

× Fo. 8^b

Remember also, O Lord, them who offer these gifts and grant unto them all a heavenly reward. Forasmuch as it is a commandment of Thine only-begotten Son, O Lord, that we should partake in memory of Thy Saints, vouchsafe to be mindful of them who well-pleased Thee from the beginning, the holy Fathers, Prophets, Apostles, Martyrs, Confessors. . .

* * * * *

. . . *of Thine angelic and archangelic liturgy.

× Fo. 9^a

Remember, O Lord, them who offer these our sacrificial (?) gifts.

Remember, O Lord, the peace of the one, holy, Catholic, and Apostolic, Orthodox Church . .

Remember, O Lord, our holy Father Papa Abba Benjamin,¹ the Patriarch of the great city Alexandria, and (all) Orthodox Bishops.

*Remember, O Lord, this holy Church and our assemblies.

× Fo. 9^b

As Thou didst accept the gifts of Thy righteous Abel, the sacrifice of our Father Abraham, the incense-offering of Zacharias, the prayers and alms of Cornelius, and the widow's two mites; even so accept the thank-offerings of Thy servants who desire to . . . their much and their little secretly and openly . . .

* * * * *

1 Benjamin II, Monophysite Patriarch, 1327–1339 A.D.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

μετάλήψεως τῶν ἁγίων αὐτοῦ μυστηρίων¹ ὁ παντοκράτωρ κέ' ὁ θεὸς ἡμῶν

* Fo. 10^a R. 72
= R. 73

* *ΕΥΧΗ (ΤΗΣ) ΚΛΑΣΕΩΣ² ΤΟΥ ΑΡΤ(ΟΥ) *

صلاته القسم

Δεσποτα κέ' ο θεὸς ὁ πατήρ ὁ παντοκράτωρ³ ὁ μέγας ὁ αἰώνιος · καὶ θαυμαστός ἐν δόξῃ · ὁ φύλαστων⁴ τὴν διαθηκὴν σου καὶ τὸ ελεος τοῖς ἀγαπῶσιν σε · ὁ δοὺς ἡμῖν λύτρωσιν⁵ ἁμαρτιῶν · διὰ τοῦ μονογενοῦς σου γιου κὺ δὲ καὶ ὁ θ⁶ καὶ ὁ π⁷ς ἡμῶν ἰὺ χ⁸ · ἡ ζωὴ τῶν ἀπαντῶν * ἡ βοήθεια τῶν πρὸς σε καταφευγόντων καὶ ἐλπίς τοῖς ἐπικαλούμενοις⁷ σε ὡ παρестηκασιν μυριάδες⁸ ἀγγέλων καὶ ἀρχαγγέλων χερουβὶμ καὶ σεραφὶμ καὶ πάσα τῶν οὐρανίων⁹ δυνάμεων ἡ ἀμετρήτος¹⁰ πληθὺς ὁ ἀγίας τὰ¹¹ προκειμένα σου δῶρα ταῦτα · καθάρισον ἡμᾶς ἀπὸ τῶν κρυφαίων καὶ φανερῶν ἡμῶν ἁμαρτημάτων καὶ πᾶν διανοημᾶ¹² ἀπαρεστικόν¹³

[*Sic exit.*]

THE LITURGY OF SAINT GREGORY.

* Fo. 1^a
= R. 90

*καινίσαι βογλόμενος καὶ προ[ε] τὸ ἀρχαῖον ἀναγάγειν ἀζ[ι]μα · οὐκ ἄγγελος · οὐκ ἀρχαγγελος · οὐκ π⁴ριάρχης · οὐκ προφήτης · τὴν ἡμῶν ἐνεχείρησε¹⁴ ἐρίαν ·

Αλλ' αὐτὸς ἀτρεπτῶς σάρξ γενόμενος · καὶ ἐνανθρώπησας¹⁵ κατὰ πάντα ὁμοιωθῆς¹⁶ ἡμῖ(ν) ἐκτὸς μόνης¹⁷ ἁμαρτίας · μεσίτης ἡμῶν γεγονας¹⁸ καὶ τοῦ π¹⁹ρ²⁰ς καὶ τὸν μεσούτοιχον τοῦ φραγμοῦ · καὶ τὴν χρονίαν ἔχθραν καθελών · τὰ ἐπίγεια τοῖς ἐποϋνίοις σὺνησας · καὶ τὰ ἀμφότερα εἰς ἓν σὺνηγαγες · * καὶ τὴν ἐν²¹σάρκον ἐπλήρωσας οἰκονομίαν · καὶ μέλλων σωματικῶς ἐλαύνειν εἰς¹⁹ οὐρανοῦς · θεϊκῶς τὰ πάντα πληρῶν · τοῖς ἁγίοις σου μαθήταις καὶ ἀποστόλοις ἐλεγες ·

* Fo. 1^b
= R. 91

Εἰρήνην ἀφίημι ἡμῖν · εἰρήνην τὴν ἐμὴν δίδωμι ἡμῖν ·

Ταῦτην καὶ νῦν εἰρήνην ἡμῖ(ν) δώρησαι δέσποτα · χάρισαι παντός ἀποκάθαρ²⁰ον μόλυσματος · παντός δόλου · καὶ πάσης κακίας · καὶ πανουργίας · καὶ τῆς θανατηφόρου μνησικακίας · καὶ καταζώσων ἡμᾶς

¹ Ren. adds τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ χριστοῦ αὐτοῦ.

² κλασας, Cod.

³ κύριε, παντοκράτωρ ὁ θεός, ὁ μέγας, Ren.

⁴ -CON, Cod.

⁵ -CEIN, Cod.

⁶ θε, Cod.

⁷ τῶν ἐπικαλούμενων, Ren.

⁸ παρестήκογσι χίλιαι χιλιάδες καὶ μύρια μυριάδες, Ren.

⁹ οὐνιον, Cod.

¹⁰ ἡ ἀμετρίτος, Cod.; Ren. omits.

¹¹ So Ren.: ἀγίασόντα, Cod. (But ἀγίασόν τά may well be the right

reading.)

¹² -νοημα, Cod.

¹³ ἀπαρεστικον, Cod.: ἀπάρεσκον, Ren.

¹⁴ ἐνεχείρησας, Cod. (so Ren.).

¹⁵ ἐννηνθ-, Cod. (so Ren.).

¹⁶ ὁμοιωθης, Ren.

¹⁷ +τῆς, Ren.

¹⁸ γενόμενος, Ren.

¹⁹ +τοῦς, Ren.

²⁰ ἀπὸ καθαρῶς, Cod.

* Fo. 10^a . . . *of partaking in His holy Mysteries, O Lord our God Almighty.

Prayer at the Breaking of the Bread.

O Master, Lord God the Father Almighty, the Great, the Eternal, Who art wondrous in glory; Who keepest Thy covenant and Thy mercy unto them that love Thee; Who hast given us remission of our sins through Thine only-begotten Son, our Lord and God and Savior Jesus Christ; the Life of all, *the Help of them who flee unto Thee, and Hope of them who call upon Thee; beside Whom stand tens of thousands of Angels and Archangels, Cherubim and Seraphim, and all the countless multitude of the heavenly powers; Thou Who hast hallowed these gifts which lie before Thee, cleanse us from our secret and our open sins, and [remove far from us] every thought which is displeasing [to Thy goodness. . .]

* * * * *

* Fo. 1^a . . . *when Thou didst desire to renew him (*sc.* man) and to restore him to his former estate, neither Angel, nor Archangel, nor Patriarch, nor Prophet attempted our Salvation;

But Thyself, without change, though made flesh and putting on manhood, didst become in all points like us saving only sin, and didst become a Mediator between us and the Father. And when Thou hadst broken down the middle wall of partition and the ancient enmity, Thou didst unite things earthly with things heavenly, and bring the twain together in one, *and fulfil the dispensation in the flesh. And when Thou wast about to mount up into the Heavens bodily, divinely fulfilling all things Thou didst say to Thy holy Disciples and Apostles:

"Peace I leave with you, My peace I give unto you."

That peace do Thou now also give unto us, O Master. Vouchsafe to cleanse us from all stain, all guile, all

LITURGICAL FRAGMENTS

ἁσπασασθαι ἀλλήλοισ ἐν φιλήματι ἀγίω· εἰς το μετὰσχεῖν ἀκατακρίτως τῆς ἀθανάτου καὶ ἐπογγίου σου δωρεας·
 χάριτι¹ τῇ σῇ· εὐδοκία² τοῦ πρὸς· καὶ ἐνεργεία τοῦ παναγίου σου πνεύ·

× Fo. 2^a

Οὗ γὰρ εἶ ὁ χορηγὸς καὶ δοτὴρ πά(ν)των· τῶν ἀγαθῶν· καὶ σοὶ τὴν δόξαν τὴν αἰδίου δοξολογίαν ἀναπέμπο-
 μέν³· σὺν τῷ ἀνάρχῳ σου πρὶ· καὶ τῷ ἀγίῳ πνί νῦν κ(αὶ) εἰς τ(οὺς) αἰω(νας) τ(ῶν) αἰω(νων) ἀμήν⁴· |

Ἡ ἀγάπη τοῦ θ̄ καὶ πρ̄· καὶ ἡ χάρις τοῦ μονογενοῦς υἱ(ο)ῦ κ(υριο)ῦ· Δὲ καὶ θ̄ καὶ πρ̄ ἡμῶν ἰῶ χ̄
 Καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ ἀγίου πνεύ·

= R. 92

× Fo. 2^b

ἔσται⁶ μετὰ πάντων ἡμῶν⁷

ἄνω ἡμῶν⁸ τὰς καρδίας·⁹

ἐυχαριστήσωμεν τῷ κ̄·¹⁰

ἀρχῇ¹¹

= R. 93

Ἀληθῶς¹² ἄξιον καὶ δίκαιον· σὲ αἰνεῖν· σὲ ἡμνεῖν¹³· σὲ εὐλογεῖν· σὲ προσκυνεῖν· σὲ δοξάζειν· τὸν μόνον
 ἀληθινόν θ̄· τὸν φιλόπ̄· τὸν ἀφραστον· τὸν αὐρατον· τὸν ἀχώρητον· τὸν ἀναρχον· τὸν αἰώνιον· τὸν
 ἀχρονον

? Four leaves lost.

τοῦ πτώματος μοῦ τὴν ἀνά(ς)τασιν ὑπηγόρευσας· ἐδωκας τοῖς ὑπὸ τοῦ ἁλοῦ κρατοῦμένοις τὴν ἀφεσιν· τοῦ
 νόμοῦ τὴν ἀρὰν ἀπεσώβης¹⁴· ἐν σαρκὶ τὴν ἁμαρτίαν κατήργησας· τῆς σῆς ἐξουσίας μοὶ τὴν δυνάστηαν
 ἐγνωρίσας· τυφλοῖς τὸ βλέπει(ν) ἀπέδωκας· νεκροῖς ἐκ τάφω(ν) ἀνέστησας· ῥήματι τὴν φύσιν¹⁵ ἀνθρώπων·
 τῆς σῆς ἐγ̄π[λα]γχνίας μοὶ τὴν οἰ[κονομίαν] ὑπέδειξας τῶν [πονηρῶν τὴν] βίαν ὑπῆνεγκας [τὸν νῶτον]

× Fo. 3^a

= R. 96

¹ In marg. (?) هنا يطر (later hand), "Here he cuts the (bread)".

² χάριτι τῆς εὐδοκίας, Ren.

³ -ωμεν, Cod.

⁴ κ(αὶ) εἰς... ἀμήν, Ren. omits.

⁵ Ren. omits.

⁶ εἶη, Ren.

⁷ People's response omitted.

⁸ ἄνω σῶμεν, Ren.

⁹ People's response omitted.

¹⁰ People's and priest's versicles (ἄξιον καὶ δίκαιον)

ignored: (note omission of γάρ in the following Prayer of Oblation).

¹¹ (Red): + τῆς προσκομιδῆς, Ren.

¹² + γάρ, Ren. (cp. note on the omission of versicles above).

¹³ σὲ ἡμνεῖν: Ren. omits.

¹⁴ ἀπεσώβης, Cod.

¹⁵ φύσις, Cod.

evil, from wickedness and from deadly malice. And vouchsafe that we may greet one another with a holy
 kiss, to the end that we may partake without condemnation of Thy deathless and heavenly gift, through
 Thy grace and the good pleasure of the Father and the operation of Thy Holy Spirit.

× Fo. 2^a

For Thou art the Bestower and Giver of all good things, and unto Thee we offer up glory, the eternal praise-
 giving, together with Thy Father Who is from everlasting, and the Holy Spirit, now and for ever and ever.
 Amen.

The love of God the Father, and the grace of the Only-Begotten Son, our Lord and God and Savior Jesus
 Christ,

× Fo. 2^b

And the fellowship and the gift of the Holy Spirit

Shall be with you all.

Lift up your hearts.

Let us give thanks unto the Lord.

Beginning <of the Oblation>.

Verily it is meet and right to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee,
 the Only True God, the Lover of man, the Ineffable, the Invisible, the Uncontained, without beginning, the
 Eternal, without time. . .

* * * * *

. . . × Thou didst suggest the rising again after my fall; Thou didst give release unto them who were under
 the power of Hades; Thou didst drive away the curse of the Law; in the flesh Thou didst set sin at naught;
 the might of Thy authority Thou didst make known to me; to the blind Thou didst restore sight; the dead
 Thou didst raise up from the tombs; by Thy word Thou didst restore nature; Thou didst show unto me the
 dispensation of Thy loving-kindness; Thou didst endure the violence of wicked men; Thou hast given Thy

× Fo. 3^a

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

* Fo. 3¹ σου δέδωκας ἐ[ἰς μαστιγας] *τὰς δὲ σιαγόνας σου ὑπέθηκαν εἰς ράπισματα· οὐκ ἀπέστρεψας δι' ἐμέ τὸ πρόσωπόν σου ἀπὸ αἰσχύνῃς ἐ]μπτυσμάτων

ο λαος λε(ρει) κ(υρι)ε ἐλ(ενσον)¹

ὥς πρόβατον ἐπὶ σφαγῆν· ἡλθες μέχρι στροῦ τὴν ἐμὴν κηδεμονίαν ὑπέδειξας τῷ σῶ τάφῳ τὴν ἐμὴν ἁμαρτίαν ἐνέκρωσας· εἰς οὐκὸν μοι τὴν² ἀπαρχή(ν) [ἀνε]βίβασας· τῆς σῆς ἀφ' ἧς³ [μοι τὴν πα]ρουσίαν ἐμήνυσας· [ἐν ἡ μελλεῖς ἐρ]χέσθαι κρίναι ζώ(ν)[τας καὶ νεκ]ροὺς· καὶ ἀποδοῦ[ναι ἕκαστῳ] κατὰ τὰ ἔργα αὐτοῦ.

* Fo. 4^a *ο λαος λε(ρει) κα[τὰ τὸ ἐλ(εός) σου κ(υρι)ε]⁴

Ἄγτος⁵ μο[υ τῆς ἐλευθερίας προσφε]ρω σοι τὰ σ[ύμβολα τοῖς ρήμασι] σου ἐπιγράφ[ω τὰ πραγματά] Cὺ μοι τὴν μ[υστικὴν ταύτην] λειτουργίαν⁶ παρέδωκας τῆς σῆς σαρκὸς [ἐν ἁρτῷ καὶ οἶνῳ] τὴν μέθ[εζιν]⁷ Tῇ γὰρ νύκ[τι ἡ παρέδωκας⁸ αὐτός] σεαυτὸν τ[ῆς σεαυτοῦ ἐξουσίας]

= R. 97 Λαβὼν ἄρ[τον ἐν ταῖς ἀγίαις] καὶ ἀχρά[ντοις καὶ ἀμώμητοις] σου χερσ[ιν ἐνεύσας ἀνω πρὸς] τὸν⁹ ἰδ[ιον σου πατέρα]
Ἠγχαρίσ[τησας ἡκολογῆσας]

Fo. 4^b *ἡγιασας ἐκλᾶσας μετέδω[κας τοῖς ἀγίοις σου με]αθήταις¹⁰ [εἶπας]
[Λαβετε φαγετε τοῦτ]ο μοῦ ἐστίν(ν) [τὸ σῶμα τὸ ὑπὲρ ὑ]μῶν καὶ πο[λλῶν κλῶμενον κ]αὶ διαδιδ[ο]μενον εἰς ἀφ[ε]σιν ἁ[μαρτιῶν] [τοῦτο ποιεῖτε εἰς τὴν ἐ]μὴν ἀνάμνησιν
[Ὡσαύτως μετὰ τὸ δεῖ]πνῆσαι λαβὼν ποτήριον καὶ ἐκ[έ]ρασε[ας αὐτὸ ἐκ γεννηματ]ος ἀμ[π]έ[λου καὶ ἐξ ὕδατος]
[Ἠγχαρίστησας ἡκολογῆ]σας ἡγί[σ]ας μετέδωκας τοῖς ἀγί[οις] σεαυ[τοῦ]¹¹ εἶπας πιετε ἐξ αὐ[τῶν]

* * * *

* Fo. 5^a *Ο Δ(ια)κονος λέ(ει) κλίνα(ε) θῶ¹² μετὰ φόβου

= R. 98 Ο ι(ερε)υς λέ(ει) ἐν ἑαυτῷ κλινῶν¹³

¹ (Red). ² τὴν ἐμὴν, *Ren.* ³ ἀφ' ἧς³, *Cod.* ⁴ (Red). ⁵ ταύτης, *Ren.*

⁶ *Ren.* omits. ⁷ People's response omitted. ⁸ παρεδίδης*, *Ren.* ⁹ *Ren.* omits.

¹⁰ + καὶ ἀποστόλοις, *Ren.*: the lacuna would perhaps admit these words in abbreviated form, κ, ἀποστ.

¹¹ σοὺ μαθηταῖς καὶ ἀποστόλοις, *Ren.* ¹² θῶ, *Cod.* (in the margin is an illegible Arabic gloss). ¹³ κλινάς, *Ren.*

* Fo. 3^b back unto scourging; *Thou didst submit Thy cheeks to buffeting; for my sake Thou didst not turn Thy face away from shame and spitting.

(The People say: Lord, have mercy.)

As a sheep thou didst come to the slaughter; Thou showedst care for me even unto the Cross; by Thy burial Thou didst mortify my sin; for me Thou didst raise up into Heaven the first-fruits; Thou didst inform me of the appearance of Thy coming, wherein Thou shalt come to judge the quick and the dead and to reward every man according to his work.

* Fo. 4^a * (The People say: According to Thy mercy, O Lord.)

Myself I offer unto Thee the tokens of my liberty; against Thy words I inscribe my deeds.

Thou hast bequeathed unto me this mystical service, the participation in Thy flesh through bread and wine.

For in the night when Thou didst deliver up Thyself of Thine own power,

Taking bread in Thy holy, pure, and undefiled hands, Thou didst look up to Thine own Father

* Fo. 4^b And didst give thanks and bless, *and consecrate and bless and give it to Thy holy disciples, saying:

"Take, eat: this is My Body which is broken and given for you and for many for the remission of sins. Do this in remembrance of Me."

Likewise after supper, taking a cup, Thou didst mix it with the fruit of the vine and with water, and didst give thanks and bless and consecrate and give it unto Thy holy ones, saying:

"Drink ye of it . . ."

* * * *

*The Deacon says: Bow down unto God with fear:

The Priest bowing says inaudibly—

LITURGICAL FRAGMENTS

Ἄγτος οὖν δέσποτα τῇ σὴ φωνῇ τὰ προκείμενα μεταποίησον·

Ἄγτος παρὼν τὴν μυστικὴν ταῖτην λειτουργίαν κατάρτισον ἄγτος ἡμῖν τῆς σὴς λατρείας τὴν μνήσιν δυνάμωσιν¹
 ἄγτος τὸ πᾶν σοῦ τὸ πανάγιον κατάπεμψον· ἵνα ἐπιφοιτήσῃς τῇ ἁγία καὶ ἀγαθῇ καὶ ἐνδύσῃς αὐτοῦ παρουσία·
 ἁγιάσῃ καὶ μεταποιήσῃ τὰ προκείμενα τίμια καὶ ἁγία δῶρα ταῦτα εἰς αὐτὸ τὸ σῶμα καὶ τὸ ἅμα τῆς ἡμετέρας
 ἀπολυτρώσεως·

× Fo. 5^b

Ο Δ(ιακονος²) λεγ(ει) προσχωμ(εν)³

Ο λ(αος⁴) λεγ(ει) ἀμήν

Ο ι(ερεϋς) ἐκφωνήσῃ

يصح هنا

Καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον γενηταί⁵ εἰς τὸ ἅγιον σοῦ⁶ σῶμα· τοῦ κῦ δὲ καὶ θῷ καὶ ᾠρ καὶ κ(αι) παμβασιλέως⁷
 ἡμῶν ἰϋ ἡμῶν· εἰς ἀφες τῶν ἁμαρτιῶν· καὶ εἰς ζωὴν τὴν αἰώνιον· τοῖς ἐξ αὐτοῦ μεταλαμβάνουσιν⁸·

Τὸ δὲ ποτήριον τοῦτο τὸ τίμιον σοῦ ἅμα· τὸ τῆς καὶνῆς διαθήκης⁹· τοῦ κῦ δὲ καὶ θῷ καὶ ᾠρ καὶ παμβασιλέως
 ἡμῶν ἰϋ ἡμῶν· εἰς ἀφες τῶν ἁμαρτιῶν· καὶ εἰς

* * * *

× παράσχοι πάντας αὐτοῖς·

× Fo. 6^a

Μνήσῃ καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις· καὶ ταῖς ὁπαῖς τῆς γῆς· καὶ τῶν ἐν αἰχμαλωσίαις ὄντων ἀδελφῶν
 ἡμῶν· καὶ εἰρηνικὰς ἀποκαταστάσεις εἰς τὰ ἴδια χάριται·

= R. 100

[Rubric in two lines effaced by damp.¹⁰]

Μνήσῃ καὶ τῆς ἐμῆς ἀθλίης καὶ ταλαιπώρου ψυχῆς ταπεινώσεώς μου· καὶ συγχώρησόν μοι πάντα τὰ ἐμὰ
 πλημμελήματα· | καὶ ὅπου ἐπλεόνασεν ἡ ἁμαρτία· ὑπερπερίσευσόν¹¹ σοῦ τὴν χάριν· καὶ μὴ διὰ τὰς ἐμας
 ἁμαρτίας· καὶ τὴν βεβήλωσιν τῆς καρδίας μου· ὑστερήσῃς τὸν λαόν σοῦ τῆς χάριτος τοῦ ἁγίου σοῦ πᾶς·

× Fo. 6^b

= R. 101

[Rubric in two lines effaced by damp.]

¹ διάσωσον, Ren.

² ὁ λαός, Ren.

³ προσχωμ(εν), Cod.

⁴ ὁ διάκονος, Ren.

⁵ -νται rewritten (by first hand?) over -εσθαι (erased).

⁶ σῶμα σοῦ, Ren.

⁷ κ(αι) παμβ. added in

margin by original or contemporary hand.

⁸ People's response omitted.

⁹ + σοῦ, Ren.

¹⁰ In margin

is an illegible Arabic gloss.

¹¹ περίσευσον, Ren.

Therefore, O Master, do Thou Thyself with Thy voice transform these offerings;

Do Thou Thyself be present and perform this mystic service; do Thou Thyself strengthen in us the remembrance of Thy worship; send down Thy All-Holy Spirit that, coming, it may through its holy and good and glorious presence hallow and transform these precious and holy gifts now offered into the very Body and
 × Blood of our Redemption,

× Fo. 5^b

The Deacon says: Let us give heed.

The People say: Amen.

The Priest shall say aloud—

—and cause this Bread to become the Holy Body of Thee, our Lord and God and Savior and supreme King, Jesus Christ, for the remission of sins and for eternal life unto them who partake of it,

—and this Cup to become Thy precious Blood of the New Testament of our Lord and God and Savior and supreme King Jesus Christ, for the remission of sins and for . . .

* * * *

. . . × do Thou grant unto them all.

× Fo. 6

Remember also, O Lord, those who are in the mountains and caves and holes of the earth, and our brethren who are in captivity, and grant them peaceful restoration unto their own homes.

(The rubric following is illegible.)

Remember also, O Lord, my miserable and wretched soul and my lowliness, and forgive me all my transgressions; and where sin has abounded, make Thy grace × more to abound, and because of my sins and the uncleanness of my heart deprive not Thy people of the grace of Thy Holy Spirit.

× Fo. 6^b

(The rubric following is illegible.)

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Ο ΓΑΡ ΛΑ[Ο]Σ ΣΟΥ ΚΑΙ Ἡ ΕΚΚΛΗΣΙΑ ΣΟΥ ἵκετεύει σε καὶ διὰ σοῦ καὶ σὺν σοὶ τὸν ΠΑΤΕΡ λέγουσα ·
Ε[ΛΕΗΣΟΝ] ἡμᾶς ὁ ΘΕ[Ο]ς ὁ ΣΩΤΗΡ ἡμῶν ·

[Rubric in one line effaced by damp.]

....الحل

ΜΝΗΣΘΗΤΙ ΚΕ' τοῦ ἀέρος καὶ τῶν καρπῶν τῆς γῆς ·

ΜΝΗΣΘΗΤΙ ΚΕ' τῆς συμμέτρου ἀναβάσεως τῶν ποταμείων¹ ὑδάτων ·

ΜΝΗΣΘΗΤΙ ΚΕ' τῶν ὑετῶν καὶ τῶν σπορίμων τῆς γῆς ·

Ε[ΥΦΡΑΝΟΝ] ΠΑΛ(ΙΝ) Κ(ΑΙ) ΑΝΑΚ(ΑΙ)ΝΙΣ(ΟΝ) τὸ προσωπ(ΟΝ) (τῆς γῆς)²

Χ[ΑΡΙΣΑΙ] τῷ λαῷ σου τὴν ὁμόνοϊαν ·

τῷ κόσμῳ τὴν εὐστάθειαν ·

τῷ αέρι τὴν εὐκρασίαν ·

τοῖς νοσοῦσι τὴν ὀρίαν ·

τοῖς δεομένοις τὴν ἀνάψυξιν ·

τοῖς ἐν ἐξορίαις τὴν ἀνέσιν ·

τοῖς ὀρφανοῖς τὴν βοήθειαν ·

*ΤΑΙΣ ΧΗΡΑΙΣ [τὴν ἀντιλήψιν]

τοῖς θλιβομένοις [οἱς ἐπαρκεῖται εἰς] ἀγαθόν

τοὺς ἐστῶ[τε]ς οὐχ ὡς οὐχ ὡς

τοὺς πεπτῶ[τε]ς οὐχ ὡς ἐφείρον

[Four lines wholly illegible.]

τοὺς ἡμαρ[τ]ηκότας καὶ μετανοήσαντας συναριθμήσον τοῖς πιστοῖς⁴ σου

τοὺς πιστοῦς [συναριθμήσον τοῖς] μαρτύροις⁵ σου

ΜΙΜΗΤΑΣ [τοὺς παρόντας] ἐν τῷ

¹ ποταμίων, *Cod.*

² The passage τοὺς ἀγλακάς... κύριε ἐλέησον (*Ren.* 101²⁶–102⁹) is omitted from the ms.

³ Folios 7 and 8 are seriously injured by damp; fo. 7^b is almost illegible.

⁴ μετὰ τῶν πιστῶν, *Ren.*

⁵ μετὰ μαρτύρων, *Ren.*

For Thy people and Thy Church beseech Thee, and through Thee and with Thee Thy Father, saying:
Have mercy upon us, O God our Savior.

(The rubric following is illegible.)

Remember, O Lord, the atmosphere and the fruits of the earth.

Remember, O Lord, the suitable *rising of the waters of the River.

Remember, O Lord, the rains and the seed of the ground.

Rejoice again and renew the face of the earth.

Grant unto Thy people concord;

Unto the world, good estate;

Unto the sick, salvation;

Unto the needy, refreshment;

Unto those in exile, release;

Unto the orphans, succor;

*Unto widows, protection;

Unto those who are distressed, give sufficiency for their good;

Stablish them who stand;

Raise up the fallen;

(Four lines of the MS. are illegible.)

Them who have sinned and repented do Thou number with Thy faithful ones;

The faithful do Thou number with Thy martyrs;

LITURGICAL FRAGMENTS

×τόπω τόγτω τῶν ἀγγέλων κατάρστησον καὶ ἡμᾶς τῇ ᾗ χάριτι πρὸς τὴν σὴν κε[κλη]μένους διακονίαν ἀναζιοῦς × Fo. 8^a
 ὄντας ὑποδ[εξ]αι

[*Rubric in one line effaced by damp.*]

Μνησθητι κέ' καὶ τῆς πόλεως ἡμῶν ταύτης καὶ τῶν ἐν ὀρθοδόξῳ πίστει οἰκούντων ἐν αὐτῇ καὶ πάσης
 πό[λεως καὶ χώρας σὺν παντὶ τῷ κοσμῷ αὐτῶν καὶ ρύσαι ἡμᾶς ἀπὸ λιμοῦ · καὶ λοιμοῦ · σεισμοῦ · καὶ κατα- = R. 103
 ποντισμοῦ · πυρὸς · καὶ αἰχμαλωσίας βαρβάρων(ν) × καὶ ἀπὸ τῶν ἀλλοτρίων μαχαίρων · καὶ ἐπαναστάσεως ἐχθρῶν(ν) × Fo. 8^b
 τε καὶ αἰρετικῶν¹.

Μνησθητι κέ' καὶ² τῶν προλαβόντων ὁσίων π[ρ]ω[τ]ῶν ἡμῶν ὀρθοδόξων ἐπι[σκο]πων

Καὶ πάντων τῶ[ν] αἰ[ων]ο[ν]ος σοι ἐγαρεσθικάτων

Ἀγίων π[α]τρῶν · π[α]τριάρχων[ν] ἀπο[στο]λῶν · προφητῶν · κηρυ[κ]ων ἐγαγγελιστῶν · μαρτύρων ὁμολογητῶν · καὶ παντὸς
 π[α]νός δικαίου · ἐν πίστει χ[ρ]ῆ τετελειωμένον

Εξαιρέτως τῆς παναγίας ὑπερ᾿ἐνδόξου ἀχραντοῦ ὑπερεγλογημένης δεσποίνης ἡμῶν θεοτοκοῦ καὶ ἀειπαρθένοῦ × Fo. 9^a
 μαρίας

Τοῦ ἁγίου ἐνδόξου προφήτου προδρόμου βαπτιστοῦ καὶ μάρτυρος ἰωάννου ·

Τοῦ ἁγίου στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος ·

Καὶ τοῦ ἁγίου καὶ μακαρίου π[α]τρὸς ἡμῶν μάρκου τοῦ ἀποστόλου καὶ ἐγαγγελιστοῦ ·

Καὶ τοῦ ἐν ἁγίοις π[α]τρὸς ἡμῶν θεολόγου³ γρηγορίου · καὶ ὧν ἐν τῇ σήμερον [ἡ]μέρᾳ τὴν ὑπόμνησιν ποιοῦ[μεθ]α ·
 καὶ παντὸς ×χοροῦ τῶν ἁγίων σου · × Fo. 9^b

ὧν ταῖς ἐχχαῖς καὶ πρεσβεῖαις καὶ ἡμᾶς ἐλέησον καὶ σῶσον διὰ τὸ ὄνομά σου τὸ ἅγιον τὸ ἐπικληθὲν ἐφ' ἡμᾶς.
 [ο Δ(ια)κονος λεγ(ει) τὰ Δίπτυχα⁴]

Μνησθητι κέ' τῶν προκεκοιμημένων ἐν τῇ ὀρθοδόξῃ πίστει π[α]τρῶν ἡμῶν καὶ ἀδελφῶν.

= R. 104

Καὶ ἀνάπαυσον τὰς ψυχὰς αὐτῶν(ν) μετὰ ὁσίων μετὰ δικαίων.

Σύναψον⁵ εἰς τύπον χλόης ἐπὶ ᾧ⁶ δατος ἀναπαύσεως · ἐν παραδείσῳ τρυφῆς · σὺν⁷ ὧν εἵπομεν τὰ ὀνόματα⁷.
 * * * * *

¹ People's response omitted. ² Ren. omits. ³ Ren. omits. ⁴ A single-line Rubric is here effaced by damp. It may perhaps have contained the Rubrics both for Deacon and Priest, if these were strictly abbreviated. ⁵ ἐκθρεψον καὶ σύναψον, Ren. ⁶ Ren. omits. ⁷ Ren. adds αὐτῶν.

Them who are present in this *place do Thou make imitators of the Angels; and though we be unworthy do Thou accept us who have been called to Thy service. × Fo. 8^a

(*The rubric following is illegible.*)

Remember also, O Lord, this our city, and them who dwell therein in the Orthodox Faith, and every city and country together with all their people. Deliver us from famine and pestilence, earthquake and flood, fire and captivity of the barbarians, *and from alien swords and insurrection of enemies and heretics. × Fo. 8^b

Remember also, O Lord, the predeceased, our holy Fathers the Orthodox Bishops,

And all who from the beginning have pleased Thee well,

Holy Fathers, Patriarchs, Apostles, Prophets, Heralds, Evangelists, Martyrs, Confessors, and every righteous spirit that hath finished its course in the faith of Christ;

Especially our all-holy, most *glorious, immaculate, and ever-blessed Lady, the Mother of God and ever-Virgin Mary; × Fo. 9^a

The holy, glorious, Prophet, Forerunner, Baptist, and Martyr John;

The holy Stephen, the first Deacon and first Martyr,

And our holy and blessed Father, Mark the Apostle and Evangelist,

And our sainted Father Gregory the Divine, and them of whom we make remembrance on this day, and all the *company of Thy saints. × Fo. 9^b

Through the prayers and intercessions of these have mercy upon us and save us for the sake of Thy holy Name which is called over us.

(*The Deacon reads the Diptychs.*)

Remember, O Lord, our fathers and brethren who have fallen asleep in times past in the Orthodox Faith, And give repose to their souls with the holy, with the righteous;

Gather them together unto a place of pasture by the water of refreshment in a paradise of delight together with those whose names we have mentioned.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Fo. 10^a
= R. 113
τῷ πρὶ¹· καὶ τῷ ἁγίῳ² πνί· ὁμοούσιε καὶ σὺν αἰδίε³· δέχοι παρ' ἡμῶν τῶν ἁμαρτωλῶν ἐξ ἁναζίων χειλέων
ῥῆνον· μετὰ τῶν ἁγίων δυνάμεων· σοὶ γὰρ πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνησις· εἰς πάντας τοὺς αἰῶνας
ἀμήν·

[The remainder of the page is left blank.]

¹ τῷ ἀνάρχῳ σοὶ πατρί, *Ren.* ² τῷ ζωοποιῶ σοὶ πνεύματι, *Ren.* ³ These three words are absent from Renaudot's text, where the association of the Father and the Holy Spirit is placed after προσκύνησις.

Fo. 10^a
... * consubstantial and coeternal with the Father and the Holy Spirit, receive from us sinners and from our unworthy lips praise with the Powers above. For Thee befiteth all glory, honor, and worship for ever and ever. Amen.

Fo. 10^b
ⲛⲓⲥ ⲡⲁⲗⲙⲟⲥ ⲉⲣⲗⲉ¹ ⲛⲓⲥ
[The following variants from Swete's (Cambridge) text occur:

Fo. 11^a(verse 8) v. 1 ἁγαθὸς (so **N**^{c.a} RT) > χρηστός. v. 4 τῷ ποιήσαντι (so **N**^{c.a} RT) > ποιοῦντι. v. 9 τοὺς ἄστερας (so **N**^{c.a} T) > τὰ ἄστρα.
v. 14 διὰ μέσοι (so **N**^{c.a} AT) > ἐν μέσῳ. v. 15 ἐκτείνάζαντι > ἐκτινάξαντι.
Fo. 11^b * πᾶσαν τὴν δυνάμιν > τὴν δύναμιν. v. 16 ἐν τῇ ἐρήμῳ > ἐν ἐρήμῳ. v. 22 λόγῳ > δούλῳ.
Fo. 12^a v. 23 ὅτι ἐν τῇ ταπεινώσει ἡμῶν | ἐμνήσθη ἡμῶν ὁ κ̅ς̅ etc. (see Swete's apparatus).
v. 24 ἐκ τῶν ἐχθρῶν (so ART) > ἐκ χειρὸς ἐχθ.

[The remainder of the page is left blank.]

¹ The Rubric in Renaudot's text (p. 113) prescribes only *Ps. CL*.

Fo. 12^b-13^a
ⲛⲓⲥ ⲡⲁⲗⲙⲟⲥ ⲉⲣⲗⲉ ⲛⲓⲥ
[No variants from Swete's text occur. The remainder of fo. 13^a is left blank.]

Fo. 13^b-14^b
ⲛⲓⲥ ⲡⲁⲗⲙⲟⲥ ⲉⲣⲗⲉ ⲛⲓⲥ
δὲγε πάντες πιστοὶ προσκυνήσωμεν κ.τ.λ.

[For the text see Maas, *Frühbyzantinische Kirchenpoesie* I, no. 2. The following variants occur:

1. 5 ἐξοῦσίαι θρόνοι κυριότητες > ἐξουσίαι, κυριότητες; παρισταμένα > -εναί. 1. 6 χαίροβιμ (*sic*) προσφύροσιν
ce (*sic*). 1. 7 *Cod.* omits τε. 1. 12 *Cod.* has the reading of MP, ἀλλὰ σώσον... καταφύγομεν. Thereafter
Cod. inserts the following verse (not in Maas)—δόξα σοὶ ὁ θεὸς ἡμῶν δόξα σοὶ ὁ θεὸς ὁ θεὸς ἡμῶν δόξα σοὶ.
1. 13 *Cod.* has the ascription as in Maas' text, but reads εἰς αἰῶνας ἀεὶ (instead of αὐτῶν) τῶν αἰώνων.]

Fo. 14^b (end) εἰς τὴν θεοτοκὸν κατὰ ἀλφάβητα¹.

Χαῖρε ἄνδρε μητρί ἀλόχευτε χαῖρε βάτε πύρι· ἀκαταφλεκτε·
Fo. 15^a * Χαῖρε γένος² βροτῶν ἡ ἀντίληψις· χαῖρε δόξα πι[ς]των καὶ ἀγλαΐσμα³
Χαῖρε ἑὺς κατάραις ἡ λύτρωσις· χαῖρε ζωσα {αἰ}⁴ βασιλέγοισα
Χαῖρε ἡ σ(ωτη)ρία τῶν ἀσθενούντων· χαῖρε θρόνε κ(υρίο)υ καὶ σκήνωμα·

¹ Heading in red. Alternate initials (X) are also in red, as are all the alphabetic initials.

² γένος, *Cod.*

³ ἀπλαιομα, *Cod.*

⁴ Probably interpolated.

Fo. 14^b * To the Theotokos.

Hail, Mother unwedded who didst never travail! Hail thou Bush unconsumed by fire!

Fo. 15^a * Hail, thou Protection of the human race! Hail, thou Glory and Ornament of the faithful!

Hail, thou Redemption of the Curse of Eve! Hail, Ever-living, Ever-reigning!

Hail, thou Deliverance of the feeble! Hail, Throne and Tabernacle of the Lord!

LITURGICAL FRAGMENTS

Χαῖρε ἱ̅α̅ςις τῶν νοσημάτων(ν) κακῶν · χαῖρε κράτος στερρό(ν) καταφύγιον.

Χαῖρε λόγον θε(ε)ῷ ἡ γεννήσασα · χαῖρε μόνη παρθένος καὶ ἀφθόρος ·

Χαῖρε νύμφη ἁγνή καὶ ἀμόλυντε¹ · χαῖρε ζωάνων εἰδώλων(ν) *κατάλγσις ·

* Fo. 15^a

Χαῖρε ὅρος θε(ε)ῷ τὸ πανάγιον · χαῖρε προσενη² τῆς αἰωνίου χαρᾶς ·

Χαῖρε ῥάβδος βλαστήσασα στάχυν ζωῆς · χαῖρε στέμμα καὶ κάγχημα τῶν δικαίων ·

Χαῖρε τόμος ὁ ἐμψυχός καὶ καθαρός · χαῖρε ὕψωμα τῶν πεπτωκότων φθορᾶς ·

Χαῖρε φέγγος καὶ σέβας ὀρθοδοξίας · χαῖρε χειμαζομένων τὸ σκέπασμα ·

Χαῖρε ψυχοφθόρον ἐχθρον³ ἡ θράγσασα · χαῖρε ὠμημα⁴ θεῶ(ν) . . .

¹ ἀμώλυντε, *Cod.*

² προσενον, *Cod.*

³ ψυχοφθωρων ἐχθρων, *Cod.*

⁴ sic: ? = ὠχημα.

Hail, thou Healing of sore sickness! Hail, Might and Strong Refuge!

Hail, thou that didst bear the Word of God! Hail, only Virgin and uncorrupt!

Hail, thou Bride, pure and undefiled! Hail, Destruction *of graven images!

* Fo. 15^b

Hail, all-holy Mount of God! Hail, thou who dost procure eternal joy!

Hail, Rod that budded with the ear of life! Hail, Crown and Boast of the righteous!

Hail, thou living and pure Volume (?)! Hail, thou that raisest the fallen from destruction!

Hail, Light and Worship of Orthodoxy! Hail, thou Shelter of the tempest-tossed!

Hail, thou who didst smite the soul-destroying enemy! Hail, Chariot of God. . .

B. Copto-Arabic Anaphora.

Paper. Thirty-five leaves, 18.5 × 13 cm. (Cairo, no. 79, i), foliated on the *versos* (many numbers are lost or illegible). Contents, portions of the Liturgies of SS. Basil (ending with colophon on fo. $\overline{\text{pe}}^b$) and Gregory. To one or other of these belongs a leaf from the Diptychs, wherein the last Patriarch commemorated is John VI (died 1215 A.D.). A fly-leaf, apparently from this ms., has a lengthy Arabic note commemorating the consecration of one John Khalbûs (*sic*) as priest in 1265 A.M. (= 1549 A.D.), and Hegumen (? of Dêr Abû Makâr) in 1277 (= 1561 A.D.). Both consecrations took place under Gabriel VII, the latter in the Church of S. Mercurius "in the Monastery of Tamwa" (opposite Meadi in the district of Ufîh).

A leaf, numbered $\overline{\text{z}}$, from the same ms., was recovered by Tischendorf, and is at Cambridge (C.U.L., *Add.* 1887, 5): twelve leaves from the same ms. (containing parts of the Anaphora of Cyril) are in the John Rylands Library at Manchester,¹ and were doubtless found by Tattam.

The hand (see Plate XXII A) is, in the Priest's part, a bold, thick, but coarse uncial, to be dated (as the Diptych-fragment shows) in the early thirteenth century; the Deacon's part is in smaller, lighter uncials. Stops (• and +), rarely used, are red, as are also the rubrics. Initial capitals are greatly enlarged and are in black and red; paragraph-capitals, slightly enlarged, are plain save for red touches.

[*Note.* Further groups of Anaphora fragments are Cairo, no. 79, ii-x. I was unable to retain the leaves long enough to identify these.]

C. The Ordinal.

Paper. Twenty-eight leaves (Cairo, no. 80), 18.2 × 13 cm., unnumbered. The text is in Coptic (except the Archdeacon's part, which is in Greek), with Arabic versions accompanying the rubrics: the last (?) three pages are in Arabic alone. The script (see Plate XXV A) is a good thirteenth to fourteenth century 'paper-hand.' Rubrics (red) are in smaller script: the Greek passages are in sloping Greek uncials with accents. The beginnings of sections are marked by enlarged capitals, usually of interlaced work, and by pieces of marginal penwork.

The leaves contain part of the Rites for the Ordination of Subdeacons and Deacons. I have had no opportunity to compare them with Tuki's text.

¹ See Crum, *Catalogue*, no. 428.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

D. *Horologia*.¹

(1) Paper. Fifty-five leaves (Cairo, no. 82), 17.5 × 13.2 cm., foliated on *versos*,² 17 ll. to the page. The volume was made up of quires of ten leaves each, the first and last pp. being headed (e.g.) ̅ⲟ̅ ̅ⲙ̅ (Ornament) ̅ⲛ̅ ̅ⲟ̅ (Ornament) ̅ⲛ̅ (̅ⲡ̅). Directions, Psalm-headings, and stops (•), are in red. Initial capitals of sections slightly ornamented; paragraph-capitals are smaller and plain: both are in red and black.

The hand (see Plate XXV B) is a plain, sloping uncial with thin strokes, probably of the fourteenth century,³ and apparently identical with that of No. xxxix, i (Sahidic Vocabulary). Not only is the hand Sahidic, but the whole of the Psalms and Biblical passages are in Sahidic; though the rubrics, prayers, &c., are in Bohairic (with a parallel Arabic version).

The contents appear to correspond with the modern Book of Hours, but I am unable to collate the ancient with the modern copy.

(2) Paper. Fifty-one leaves and two fragments (*id.*, no. 83), 16.2 × 12.5 cm., foliated on the *versos*,⁴ 15 ll. to the page. Directions, Psalm-headings, section-capitals, and stops (•), red: paragraph-capitals, red and black. The hand is a plain, sloping uncial similar to that of (1), but smaller and thicker. The paper is brittle and most leaves are in bad condition.

As in (1) the Psalms, &c., are in Sahidic; the remainder in Bohairic (with Arabic version).

Further groups of fragments from ordinary Bohairic *Horologia* are as follows:—

(3) Paper. Thirty-one leaves (*id.*, no. 84), 17.2 × 13 cm., foliated on the *versos*.⁵ Good, free hand (thirteenth to fourteenth century). Each 'Hour' has a head-piece of interlaced work in red, green, and yellow. The directions are in red, initial lines in thick black script, second lines in red: the Psalms begin similarly, but are further marked by marginal illuminations. The whole is in Bohairic with an Arabic version.

(4) Paper. Twenty-seven leaves (*id.*, no. 86), 17.5 × 13 cm., foliated on the *versos*.⁶ Thirteenth to fourteenth century hand: directions and Psalm-headings, red. Psalms begin with a single line in thick script: paragraph-capitals are enlarged and plain but for red touches (little beyond the Psalmody is preserved, but the order in which the Psalms occur shows that the ms. is a Horologion). Bohairic, with Arabic version.

(5) Paper. Thirty-two leaves (*id.*, no. 85), 17.5 × 13.8 cm., foliated on the *versos*.⁷ Directions, Psalm-headings, stops (•), are in red: initial-lines in thick black script; paragraph-capitals, enlarged, are red and black. Bohairic, with Arabic version.

E. *The Pascha*.⁸

(HOURS FOR HOLY WEEK)

(1) Paper. Seven leaves (Cairo, no. 87), 21.5 × 14.4 cm., unfoliated. Same hand and paper as *Psalms* (5); but, as the proportions of the column are slightly different and the lines closer, the two groups are probably not from the same ms. Paragraph-capitals slightly enlarged; headings (e.g. fo. 6), red. Contents: (fo. 1) Nicene Creed; (fo. 2) part of a Prayer; (fos. 4-5) *Isaiab* LIII, 4 ff.; (fos. 6-7) "A Prayer of the Night."

The identification is purely conjectural.

(2) Paper. Nineteen leaves (*id.*, no. 88), 17 × 13.2 cm., paged (?) on the *versos*.⁹ Good, bold thirteenth century hand. Headings (with Arabic versions) in red, e.g. ⲁⲛⲓ ⲉⲙⲓⲉⲁⲱⲣⲉ ⲙⲡⲓⲛⲁⲥⲁⲕⲁ ⲉⲑⲉ ⲡⲣⲁⲗⲓ ⲁⲁⲙⲙ; stops (•) red; plain, enlarged capitals with red touches.

The leaves preserved contain odes (*psalmi*) for the Hours in Holy Week; but the last (—ⲉⲗⲏ) has the heading ⲟⲩⲃⲁⲛⲟⲩ ⲛⲧⲉ ⲡⲛⲉⲧⲓⲕⲟⲩⲧⲏ.

1 Copt. ⲡⲓⲁⲥⲡⲓⲁ, Arabic ⲁⲗⲓⲃⲓⲉ. A collection of Psalms, prayers, Scriptural passages, &c., for each of the Canonical Hours. Modern editions are (1) Arabic: : ⲁⲗⲓⲃⲓⲉ ⲕⲧⲁⲃ ⲁⲗⲓⲃⲓⲉ ⲟⲩⲃⲁⲛⲟⲩ (Cairo, 1914); (2) English: *The Coptic Morning Service for the Lord's Day*, translated by the Marquis of Bute (London, 1882 and 1908), pp. 119 ff. and 135 ff.

2 The first leaf is ̅ⲙ̅, the last ̅ⲛ̅ (i.e. 16-287).

3 In size, quality of paper, &c., this ms. is similar to No. xxxviii A (Greek Liturgies).

4 Between ̅ⲙ̅ and ̅ⲛ̅ (i.e. 12-251).

5 Between ̅ⲙ̅ and ̅ⲛ̅ (18-246).

6 Between ̅ⲙ̅ and ̅ⲛ̅ (58-238).

7 Between ̅ⲙ̅ and ̅ⲛ̅ (15-210).

8 Apparently there is no published edition, unless the non-Jacobite edition (ed. Mgr. Cyril II, Cairo, 1902) corresponds with the Monophysite version.

9 Between ̅ⲙ̅ and ̅ⲛ̅ (6-238).

LITURGICAL FRAGMENTS

(3) Parchment. One leaf (Cairo, no. 14), 34.2 × 27.5 cm., unnumbered. Medium-sized uncial script, probably of the twelfth century; no stops (Plate VI A).

Contents: lections for the Pascha, *vi.*, Ro. to Vo. l. 30: *Isaiab* XLIX, 11–25; then, after a *paragraphus*, the direction (in smaller informal uncials) $\pi\pi\alpha\tau\ \pi\tau\epsilon\beta\alpha\delta\omicron\mu\alpha\varsigma\ \pi\tau\epsilon\ \pi\pi\alpha\varsigma\chi\alpha\ \epsilon\tau\epsilon\ \pi\iota\sigma\mu\omicron\tau\ \kappa\upsilon\iota\ \epsilon\ \pi\iota\omega\upsilon\ \pi\alpha\iota\ \kappa\epsilon\phi\alpha\lambda\omicron\sigma\iota\ \psi\alpha\iota\ \epsilon\tau\epsilon\ \pi\iota\mu\alpha\varsigma\ \tau\bar{\alpha}\lambda\epsilon\ \bar{\eta}\kappa\alpha$.¹ Thereafter, with one line in enlarged capitals, *Isaiab* XLIX, 26.

Under the Patriarch Gabriel II (1131–1146), “certain learned, skilful, and wise men, as also many monks of the Monastery of S. Macarius, compiled a book of passages from the Old and New Testaments, and named it *The Book of the Passion*; and it was used yearly for the celebration of Easter in the Church.”² At a later date this work was enlarged by a certain Peter, Bishop of Behnesa. Presumably our fragment belongs to the earlier of these recensions.

F. *The Difnâr.*

Paper. Thirty-three and twenty-six leaves, complete or fragmentary (Cairo, nos. 89, 90), from two volumes³ of the *Difnâr*. Each volume contained something like 160 leaves (320 pages), grouped in quires of ten leaves each. Where complete, the page measures 25 × 17 cm. The numeration (on the *versos*) is by folios, but as usual the first and last pages in each quire have a special heading: thus folios 140 and 141^a of the first volume are headed — $\overline{\text{PM}}$ $\overline{\text{I}}$ (Ornament) $\overline{\text{X}}$ $\overline{\text{I}}$ | $\overline{\text{I}}$ $\overline{\text{K}}$ (Ornament) $\overline{\text{O}}$ $\overline{\text{C}}$ $\overline{\text{PM}}$. But very frequently folios are left unnumbered, probably because the scribe was content to number for his own guidance only the left-hand leaf of each sheet.

The hand (Plate XVIII B) is of a large and regular ‘paper-uncial’ type, belonging probably to the late thirteenth or early fourteenth century. The forms D and Z both occur: capital α always has the form α : Φ † never carries the mark of abbreviation. The stop \ast or \ast (red) is uniformly employed; and both capitals and large letters in the interior of the column are touched in with red. The ink is a very thick, glossy black.

The extant leaves of Volume I cover the first third of the year (Thôout-Khoiak); the remains of Volume II cover the second third (Tôbi to Pashons), but no remains of the presumed third volume have been found. Manuscripts of the *Difnâr* are rare, and the four extant copies⁴ date only from the eighteenth century: our fragments, such as they are, therefore represent by far the earliest known copy of this work.⁵ The ample recognition in these pages of Saints of Scetis possibly indicates that there was a local ‘Use’: indeed there is some evidence to show that the ms. once belonged to the Monastery of Saint John the Little.⁶

To every saint and festival commemorated two hymns were assigned, set to the modes or melodies ‘Batos’ and ‘Adam.’ It is noteworthy that in this, unlike the Rylands *Difnâr*,⁷ the ‘Batos’ odes usually precede those set to the melody of ‘Adam.’ The first of each pair of hymns has a heading in red ink, stating the date, the festival or saint commemorated, and the melody, and accompanied by an Arabic translation.

The second hymn is headed merely $\pi\theta\omicron\varsigma$ (or $\pi\theta\omicron\varsigma$) $\omicron\iota$, ‘the same (person) again,’ with the appropriate melody. The individual hymns are in stanzas (written as paragraphs) of four lines each, the lines being distinguished by stops. The first hymn usually concludes $\tau\omega\delta\epsilon\ \bar{\alpha}\pi\omicron\tau\epsilon$. . . $\epsilon\bar{\rho}\eta\eta\ \epsilon\bar{\chi}\omega\pi\ \bar{\eta}\tau\epsilon\chi\alpha$ ($\pi\epsilon\pi\eta\theta\iota\ \pi\alpha\pi\ \epsilon\theta\lambda$), but once (Tôbi 21, Death of the Virgin) the formula is varied by [$\bar{\eta}\tau\epsilon\chi$] $\epsilon\bar{\rho}\eta\mu\omicron\tau\ \bar{\eta}\pi\epsilon\pi\bar{\nu}\tau\chi\eta\ \bar{\alpha}\pi\chi\omega\ \epsilon\theta\lambda\ \bar{\eta}\tau\epsilon\ \pi\epsilon\pi\eta\theta\iota$, followed by $\bar{\alpha}\rho\iota\pi\epsilon\chi\epsilon\tau\iota\pi\ \epsilon\bar{\rho}\eta\eta\ \epsilon\bar{\chi}\omega\pi$: the second hymn ends $\epsilon\tau\epsilon\pi\ \pi\iota\epsilon\tau\chi\eta\ \bar{\eta}\tau\epsilon$. . . $\pi\bar{\omicron}\tau$ ($\bar{\alpha}\rho\iota\epsilon\mu\omicron\tau$? &c.). But both are commonly abbreviated to one or two words. Where neither formula was appropriate (as at Christmas) a variant, beginning $\tau\epsilon\bar{\nu}\tau\epsilon\omicron$, was substituted. Ordinarily the hymns show no sign of acrostic arrangement: the only exceptions are: (i) the second Ode on Dioscoros (Thôout 3), and (ii) the second Ode on the Nativity, wherein each stanza begins with a letter of the alphabet.⁸ In the latter Ode, moreover, a refrain,

¹ The first numeral surely indicates a page, the second perhaps a numbered volume in the Monastic Library. Cp. below on No. xxxviii G, Frag. 12 and note thereon.

² See Dillmann, *Cod. Eth. in Mus. Brit.*, no. xxvii (p. 30).

³ This is evident from the folio-numbers.

⁴ They are at Göttingen, Rome (Vatican, Borg.), Manchester (Rylands Library), and Cairo (Cathedral Church

of S. Mark); it is said that an edition (from the last-named ms.) is in preparation by a Coptic priest.

⁵ The date of the compilation of the *Difnâr* itself is quite obscure (see Crum, *Cat. of Copt. MSS. in the Rylands Lib.*, p. 213).

⁶ See No. xxiv, 2, $\overline{\text{PM}}$, ll. 5–6.

⁷ Crum, *op. cit.*, p. 211.

⁸ The text of this Ode is given above (No. 11).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

μαρηνως ερωχ πεμ πιαρρελος, follows each stanza: in the first Christmas Ode there is a refrain, εοθε φαι τεπερχωρετιν, after every second stanza. But this feature does not occur elsewhere.

Of the individual hymns preserved few are likely to be of much interest, but among the exceptions may be mentioned the narrative of the translation of a saint (almost certainly Ephraem Syrus) to the Monastery of Anba Bishoi (Tôbi 7), two hymns to Saint Macarius (Phamenoth 27), and the two imperfect hymns on John the Little (Paophi 20). The following is a summary of the contents:¹

(Vol. 1) *Thôout* 1: New Year's Day; 3, Dioscoros; 8, Moses the Prophet, Zacharias the Priest; 17, Holy Cross. *Paophi* 1, Paul of Tamwah, Sergius and Bacchus; 12, Matthew the Apostle; 20, John Colobos (the Little); 25, Abba Apollo; 26, Abba Makari of Tkoou. *Athor* 9, The cccxviii Fathers at Nicaea; 22, Cosmas; 23, Merinê (Marina); 27, James the Persian; 28, Abba Sarapamon; 29, Peter of Alexandria. *Khoiak* 1, Shenouti (*i.e.* Consecration of Church of); 1, Peter the Bishop (the Iberian); 3, Entry of the Virgin into the Temple; 8, Saint Barbara;² 15, Gregory of Armenia; 25, John Khamé; 27, Psoti and Callinicus; 29, The Nativity.

(Vol. 11) *Tôbi* 6, Basil of Caesarea; 7, Translation (of Ephraem) to Dêr Anba Bishoi; 11, John the Baptist and Feast of the Baptism; 12, Theodore the Eastern; 13, Marriage at Cana; 16, Saint Philotheos; 21, Death of the Virgin; 22, Saint Antony; 30, Martyrdom of Elpis, Pistis, and Agape. *Mechair* 2, Paul the Hermit; 6, Apa Kyri and John; 8, Entry of Christ into the Temple. *Phamenoth* 13, The xl Martyrs (of Sebaste); Macarius the Great. *Pharmouthi* 25, Saint George. *Pashons* 6, Isaac of Tiphre; 10, The Three Children; 14, Abba Pachom.

G. A Book of Hymns.

Parchment. Twelve leaves or fragments (Cairo, no. 91) from one ms. With these must be grouped (1) *Cod. Tisch.* xxix, 29–33 (perhaps also 34),³ and (2) C.U.L., *Add.* 1886, 17 (from Tischendorf's collection).

The ms. was paged on the *versos*; but how many leaves the quire contained is not clear, since the last leaf of quire 12 is paged —cālē, and the first in quire 13 is numbered cālō, cā. The intervening quire 12, however, certainly contained eight leaves or sixteen pages. The complete page measures 19.4 × 16.3 cm. Many leaves (see on Frags. 1–4, 10, 12) have been cut vertically down the center, no doubt to be used for binding purposes. Guide-lines are ruled for every alternate line and down the left side of the column. The hand is a good-sized, clear, but somewhat coarse uncial of the 'paper' type, which may be assigned to the thirteenth century (see Plate XIX A, B). Illuminated headings accompanied by a spray of marginal illumination marked the beginning of the group of hymns assigned to each month. Rubrics are normally in red; but if they are lengthy, alternate passages are in red and black. The stop - (black), inserted by the original scribe, has generally been superseded by + (red).

The book to which these fragments belonged was a collection of hymns appointed for use on various festivals throughout the year,⁴ beginning with the month Thôout. Whether more than one hymn was allotted to each does not appear. The 'melodies' indicated are usually the familiar 'Batos' and 'Adam,' the latter being markedly preferred for feasts falling late in the month.⁵ In one case, however (Frag. 8, Pharmouthi 23), an alternative melody called 'The Fifty' is sanctioned, and on Epep 20 (see Frag. 12) a melody distinguished as 'O mighty Cross' was used.

Frag. 1 (Cairo, no. 91), 19.3 × 15 cm., a single leaf cut vertically into two unequal parts,⁶ and paged on the *verso* ē. *Recto*: Hymn to Dioscoros (Thôout 7) "the confessor, [he who] rejected the Tome of Leo." Of his following was "Abba Theodosius the Archbishop of the city of Rakoti." *Verso*: same concluded. Then, each between *paragraphi*, the 'rubrics' ἀλληλοῦσια ἀπ . . . λες, and ις περυσέμῃ τῇ τῷ ἔπ | πῶμ κινπροφῆτης "Lo, all his ministry (?) is (written) in the Book of the Prophets."⁷ Lastly comes the heading (red):

¹ Most of the hymns are incomplete.

² One leaf (pμα) is in the possession of Dr. G. A. Auden of Birmingham, having been given to him in the Monastery in 1915 or 1916.

³ See Leipoldt, *loc. cit.*, pp. 423 f.

⁴ Other collections of hymns are in the Rylands Library, Manchester: see Crum, *Cat.*, nos. 433, 434 (pp. 208 ff.), and

references.

⁵ Cp. Crum, *op. cit.*, p. 211 (on the Rylands *Difnâr*).

⁶ The inner portion is much shrunk and faded, and the upper part (the first two ll.) has been cut off.

⁷ The *Plerophoriae*? If so, cp. Crum, *op. cit.*, no. 435 (p. 212).

LITURGICAL FRAGMENTS

"Second day of Thô[ut¹: John] the Baptist. Melody, 'Adam'" with the opening of the Hymn: πιδης
ἐταφροτωνι πε ιωαννης ππροδρομος πεου αψτ βατω.

Frag. 2 (C.U.L. *Add.*, 1885, 9), 18 × 14.5 cm., two leaves (one sheet) paged on the *versos* κβ, κγ. Folio 1 *recto*: text completely effaced; *verso*: text (in part) of Hymn for the Feast of the Cross (? Thôut 17). Folio 2 *recto*: the latter part of a Hymn on John the Little (Paopi 20);² *verso*: heading (red): "Twenty-second day of Paopi: Luke the Evangelist. Say (the) *psali* for the twelfth day of Paopi" (in the margin is the reference or correction κβ οηης).³ Then follows a second heading: "Twenty-second day of Paopi: Abba Apollo. *Psali*. Melody, 'Batos.'" The short Hymn following is complete. Lastly (after a *paragraphus*) the direction αλληλοτ[ια] προδος ευγεν.⁴

Frag. 3 (Cairo, no. 91), 19.5 × 5.7 cm., is the outer half of a leaf, paged —α, which has been cut vertically down the center. *Recto*: conclusion of an unidentified Hymn. Then follows the heading (red): "[Twenty-seventh day of Paopi, Abb]a Makari [the Bishop. Let them] say, 'Let [. . .]'⁵ Melody, 'Adam.'" The endings of seven lines of the Hymn follow. *Verso*: after the conclusion of the foregoing Hymn is the heading (red): "The. . . Sunday [of Pao]pi. *Psali*. Melody, . . ." The beginnings of ten lines of the Hymn follow.

Frag. 4 (Cairo, no. 91), 17 × 7.2 cm., is the outer half of a leaf paged —α and cut vertically down the center. *Recto*: after one line of text is the direction (black, between *paragraphi*)]εν θεο[τοκια? αλληλοτ]ια προδος. Then comes the heading (red): "[Eighth day of Athor. The Four] Beasts. . . *Psali*. Melody, 'Batos.'" The endings of twelve lines of text follow. *Verso*: the same continued. Next is the heading (red): "Athor 9. [Abba Isaac the Archbis]hop. Let them wor[ship in Abba Be]nopher.⁶ *Ps*[ali. Melody. . .]." The beginnings of four lines follow. (*Cod. Tisch.* xxix, 31, a leaf paged —μα, 15 × 13 cm., and dealing with Athor 15 and 18, should come next in the sequence.)

Frag. 5 (Cairo, no. 41), 19 × 16 cm., comprises two leaves (one sheet). No page-numbers are distinguishable. Folio 1 *recto*: text wholly effaced; *verso*: text of Hymn for Khoiak 29 (?) beginning ιης ης πλορος εταφσι-
сарз аψωпи ѿнте(и). Folio 2 *recto*: text of Hymn beginning κςας ππροφητης ωψ εβολ; *verso*: text wholly effaced.

Frag. 6 (Cairo, no. 91), 16 × 14 cm., comprises two leaves (one sheet) of which the lower and outer margins are cropped.⁷ The first leaf is paged —δ; the outer edge with the page-number of the second has been cut off. Folio 1 *recto*: text wholly illegible; *verso*: part of Hymn for the Nativity narrating the Visit of the Magi. Folio 2 *recto*: after two lines of text is the heading (red) ςωκ ετην οτω[. . . | ηςος εατος ηε[. . .

Frag. 7 (*id.*), 13.2 × 16 cm., is the lower portion of a leaf. *Recto*. Heading: "Second day of Mechir, Abba Longinus. *Psali*. Melody, 'Adam.' αικη εςητη (? an *incipit*)]εν αλκε ηχοιακ"⁸ (the last two words are canceled and a later hand has substituted πχωμ κονη, 'the little book'). Second heading (red): "Fifteenth day of Mechir, Symon (*sic*) the Priest. Let them veil the throne.⁹ *Psali*. Melody, 'Adam.'" Five lines of the Hymn follow, beginning εταμωρ εβολ ηε περοον. *Verso*. The same concluded, ending ακω ѿμωп.

Frag. 8 (*id.*), 18.7 × 16 cm., is a complete but faded leaf, paged —κβ. *Recto*. "'Renew unto me' (an *incipit*). Take it from the first day of Thôout. Alleluia. Virgin."¹⁰ Then follows a second heading (red): "The Second Sunday of the Fifty (Days);"¹¹ and in black, "See (?) on the Second Sunday of the Forty Days"¹² (ις των¹³]εν ημαз ε ηκτριδκη ητε πια). A third heading (red) comes next: "The [Second] Sunday of the

¹ That Thôout 2 should follow Thôout 7 is strange. Perhaps the arrangement was intended to give special prominence to Dioscoros.

² The outer portion of this leaf was found in 1921. For the text of the Hymn on John see above No. xxiv, Ode 2.

³ I cannot explain οηης.

⁴ I cannot explain προδος (which occurs elsewhere): ευγεν may be an *incipit*.

⁵ An *incipit*.

⁶ εψωμ]ηπ]εν αββα εε]νοφερ, *i.e.* in the Sanctuary of Benopher, on which see *A.A.C.M.* 1, i, § 4.

⁷ Possibly Frag. 6 should be placed between the leaves of Frag. 5. The former has been used to hold a hot iron bar and is therefore scorched.

⁸ "At the end of Khoiak" (for αλκε see *Auct. ad Peyronis Lexicon*): *i.e.* the Hymn indicated was to be found there. In the margin is the page-number π giving a more definite reference.

⁹ ετρωε ηηκαεερα: if this is a liturgical direction (and not an *incipit*) does it refer to some ceremony of veiling the Patriarchal Throne in the Sanctuary of Benjamin at the Monastery of S. Macarius?

¹⁰ αριερει εαροι ταρος]εν σοτ α ηοοτωτ + αλληλοτια παρ.

¹¹ *sc.* the Second Sunday in the period between Easter and Pentecost.

¹² *sc.* in Lent.

¹³ Obscure.

LITURGICAL FRAGMENTS

Martyrs. *Psali*. Melody, 'Adam.'" Folio 2. *Recto*: "Mesôrê 16. The holy Assumption of the Theotokos [...] (red). Let them say 'This is the Gate' [and] '*Piakabôn*.'¹ *Psali*. Melody, 'Batos.' Take from Khoiak 3 (the *psali*) 'The [righteous] shine.' $\text{COT } \overline{\text{IC}} \text{ } \overline{\text{M}}\text{EC}\omega\text{PH } \text{f}\alpha[\text{N}\alpha\text{L}\text{TM}]\Psi\text{IC } \overline{\text{ITE}} \text{ f}\overline{\text{EO}}\overline{\text{D}}\omega\text{K}[\text{OC } \text{EO}\overline{\text{TA}}\text{H}] \text{ET}\omega \text{OAI TE } \text{f}\overline{\text{IT}}[\text{ANEM}] \text{PI}\overline{\text{AKA}}\overline{\text{Q}}\omega\text{N} + \Psi\overline{\text{A}}\overline{\text{L}}[\text{I } \text{N}\overline{\text{X}}\text{OC}] \text{HATOC} + \text{TATOC } \text{H}[\text{EP } \text{COT}] \overline{\text{E}} \text{N}\overline{\text{X}}\text{OIAK} + \text{ETE} + [\text{.....}] \text{ATEPOT}\omega\text{INI } \overline{\text{N}}\text{XE } \text{H}[\text{IOMNI}]. \text{Alleluia—Virgin.}$ Then follows the heading: "Mesôrê 19. The Coming-in (Translation) of the body of our Father Abba Makari (red) to Shiêt. Let them say 'Let them exalt him,' and '*Piakabôn*' (black). *Psali*. Melody, 'Batos'" ($\text{COT } \overline{\text{IC}} \text{ } \overline{\text{M}}\text{EC}\omega\text{PH} - \text{N}\overline{\text{X}}\text{INI } \overline{\text{E}}\text{HOTN } \overline{\text{ITE}} \text{ N}\overline{\text{L}}\text{TM}\Psi\overline{\text{A}}\text{NOP } \overline{\text{M}}\text{ENI}\omega\text{T } \text{AHH}\overline{\text{A}} \text{MAKAP} - \text{(red), } \overline{\text{E}}\text{HOTN } \overline{\text{E}} \text{SHINT} + \text{ET}\omega \text{MAPOT}\overline{\text{SAC}}\psi + \text{S } \text{PI}\overline{\text{AKA}}\overline{\text{Q}}\omega\text{N} \text{ (black) } \Psi\overline{\text{A}}\text{LI } \text{N}\overline{\text{X}}^{\text{O}} \text{HATOC (red))}$). For the text of the Hymn which follows and is continued throughout the *verso* see No. XXIII A, Ode iv.

The fragmentary sheet (*Cod. Tisch.* xxix, 30, 30a) relating to festivals in the 'Little Month' should follow next in the sequence.

Frag. 13 (*id.*), 11.3×12.5 cm., is the lower part of the last leaf in the volume, containing references for finding Homilies, &c., appropriate for various occasions. Since the numerals are usually grouped in pairs, the smaller following the larger, it may be conjectured that the former refer to pages (or folios), the latter to volumes in the Library of the Monastery which must be assumed to have been numbered: cp. No. xxxviii E, 3, and note thereon.² In the right margin other numerals have been added in red. If these are by a later hand, they may be revised references made necessary by a renumbering of the volumes in the Library, or they may be original and indicate the number of the chest in which the volume was to be found.³

At the foot of the *verso* is an Arabic note in a bold hand—perhaps that of the scribe who wrote the ms. Unfortunately no notice of its contents can be supplied.

The text of this fragment is given in full.⁴

[illegible]

* *
 Пѣт ѿроот ѿте к(и)етн
 zacharias cwoot eo-
 he kпetн pze + пѣ pгe¹
 Пхрисостомос + eo-
 he iwna + кт
 +—————+

¹ Added by a later hand.

232 ✕ And the Sacrifice of Isaac 54.22.

On the Nativity, 49^b:

Chrysostom *On the Nativity*

91.1.93

The Little Month.

Saint Andrianos, 153.22⁶.

Theophilus *On the Archangel* (?).

The three Days of Nineveh—Zacharias of Schôou
On Nineveh 165.82 (119 added by a later hand).

Chrysostom *On Jonah* 23.

1 The meaning of ΠΑΚΑΘΩΝ (apparently an *incipit* or popular name for some hymn) is quite obscure.

2 See also Introduction, p. xlv.

3 This is made more probable by the fact that no one of these numerals in the margin is higher than 20.

4 The right edge of the *recto* has been cropped: any unit-ciphers following **x** (twenty) have therefore been destroyed. These marginal numbers are ignored in the version.

5 The reference is doubtless to the page of the volume from which our fragments come.

6 *sc.* Adrianus, commemorated (with his wife) on the third or fifth of the 'Little Month.' Of the two numerals, the second may indicate the volume, the first certainly the page to which reference was to be made.

H. *Psalmody for Festal Days.*

Parchment. Seven fragments (Cairo, no. 97) from a single ms. The script, a smallish, thick, and very regular uncial-hand, is probably to be assigned to the eleventh century. Headings to the various sections are in thin informal uncials.

The plan of the work to which these fragments belonged is as follows. A heading sets forth the day of the month, the name of the festival, and the appropriate Psalm-number. Then (in formal uncials) follows the text of one, two, or three verses of the Psalm preceding the reading of the Gospel. A noteworthy feature is the introduction of the word $\lambda\epsilon\zeta\iota\varsigma$ "Lection" between two verses of the selected Psalm-passage or even in the middle of a verse.¹

Further fragments of this ms. were recovered by Tischendorf and are now at Leipzig (*Cod. Tisch.* xxix, 1-10^A).²

Before the first of our fragments should be placed *Cod. Tisch.* xxix, 1, containing directions for the Third Sabbath and Sunday of Paopi, and for Paopi 23 and 25; and *id.* xxix, 2 (Paopi 27—Athôr 8).

Frag. 1 comprises the lower halves (each 9×18.5 cm.) of two successive sheets (four leaves) from a quire. Folio 1, *recto*, begins with the heading, "The First Sunday of Athôr. *Psalm* xxiv." Verses 6-7 (= xxv, 6)³ are cited, followed by the direction $\lambda\epsilon\zeta\iota\varsigma$. *Verso*. The heading is lost. *Psalm* xcvi, 8 ($\lambda\epsilon\zeta\iota\varsigma$) and 6 (= xcvi, 7-8, 6)⁴ are cited. Folio 2, *recto*. The heading is lost. *Psalm* ciii (civ) 4-5 are quoted. *Verso*. After the close of a citation, "The Second Sunday of Athôr. *Psalm* lxiv (lxv)," verse 10 is cited. Folio 3, *recto*. The heading is lost. *Psalm* lxv (lxvi) 11 ($\lambda\epsilon\zeta\iota\varsigma$) and 12 then follow. *Verso*. "[Athôr 22.] Day of the holy Cosma and Damianos and their Brethren. *Psalm* xcvi (xcvii)." Verse 11 is quoted and followed by $\lambda\epsilon\zeta\iota\varsigma$. Folio 4, *recto*. The heading is lost. *Psalm* xlv (xlv) 5 ($\lambda\epsilon\zeta\iota\varsigma$), 6 are quoted. *Verso*. "Athôr 27. The Day of Iacobos (James) the Persian. *Psalm* cxxxiv (cxxxv)." Verse 4 is quoted.

Frag. 2 is a sheet of two leaves, each 17×16.5 cm., the second being numbered on the *verso* $\overline{\kappa\eta}$. The lower part has been cut off and the text of the remainder is very dim. Folio 1, *recto*. After an illegible citation is the heading: "The Third Sabbath of Athôr. *Psalm* iv." Verses 3-4 ($\lambda\epsilon\zeta\iota\varsigma$), 1 (*sic*) are cited. *Verso*. After an illegible citation is the heading: "Athôr 9. The Assembling of the cccxviii of the holy Synod of Nicaea. *Psalm* ci (cii)." The cited passage is illegible. Folio 2, *recto*. Illegible quotation. "[Athôr 24.] The Day of the xxiv Elders. *Psalm* lxxxviii (lxxxix)." The passage quoted is illegible, as is also a heading which follows. *Verso*. Illegible heading and citation followed by "The Third Sunday of Athôr. *Psalm* xlv (xlvi)." The verse quoted is illegible.

Frag. 3 is a single leaf, 25.2×18.7 cm., paged on the *verso* $\overline{\kappa\theta}$. The text is much bleached owing to exposure to weather. *Recto*. Citation from Psalms, followed by the heading: "[Athôr 28.] Abba Sarap[am]on, the holy Bishop. *Psalm* . . ." The quotation is illegible. *Verso*. "[Athôr 29.] The Day of Abba Peter the Martyr. *Psalm* . . ." The citation which follows is unidentified. Next comes "[The Fourth Sabbath of Athôr.] *Psalm* xxxix" and "The Fourth Sunday of Athôr. *Psalm* xxxvi" (in both cases the passages cited are too dim to be identified).

Next in the series should come: *Cod. Tisch.* xxix, 3, containing mention of Peter the Iberian (Khoiak 1) and citations from *Psalms* xxi, xxiv, lxxxvii; and *Cod. Tisch.* xxix, 8, the upper half of a leaf numbered $\overline{\lambda\epsilon}$, and dealing with Khoiak 15, the Third Sabbath and Sunday of the month, and Khoiak 22.

Frag. 4 is a sheet of two leaves numbered on the *versos* $\overline{\lambda\eta}$,⁵ $\overline{\mu\alpha}$ and measuring 18×17.7 cm. (the lower part is torn off). Folio 1, *recto*, opens with a citation of *Psalm* ciii, 23 (= civ, 24), followed by the heading: "The Fourth Sabbath of Khoiak. *Psalm* lxxix (lxxx)." Verses 2 ($\lambda\epsilon\zeta\iota\varsigma$), 2 continued,⁶ and 3, are quoted. Then comes "The Fourth Sunday of Khoiak. *Psalm* xcv (xcvi)." *Verso*. Verse 1 (= 1-2) is cited. Next is "Khoiak 2[7. The Day ?] of our Lord the Christ. . . The Day of Abba Psoti the Bishop.⁷ *Psalm* xlix (l)." passages quoted.

1 For the use of the direction $\lambda\epsilon\zeta\iota\varsigma$ see Junker, *Koptische Poesie des Zebnten Jabrbunderts*, 1. Teil, pp. 57 f.

2 See Leipoldt, *loc. cit.*, pp. 420 f.

3 The Psalm- and verse-numbers are those of the Coptic Psalter (Cairo, 1897). The numeration of the English Psalter is added in brackets.

4 Very noticeable is the occasional inversion of the

passages quoted.

5 If, as is probable, this leaf immediately followed *Cod. Tisch.* xxix, 8, the numeration is by pages, not folios.

6 This breaking of a verse is not unusual.

7 In the *Synaxarium* Psoti is commemorated on Khoiak 27, and the Nativity on the 27-28.

LITURGICAL FRAGMENTS

Verses 2 (Λεζιϛ), 5–6 are quoted [*Cod. Tisch.* xxix, 4, commemorating John the Hegumen (Khoiak 30) with *Psalm* cxxxī, and Kallinikos (Tōbi 2) with *Psalm* lxxxvii, must have formed part of leaf, — $\overline{\alpha\zeta}$ immediately following — $\overline{\lambda\eta}$]. Folio 2, *recto*. Λεζιϛ, followed by *Psalm* lxxvi, 11–12. Then follows the heading: “Tōbi 8. The consecration of the Church of our Father Abba Makari. *Psalm* lxvii (lxviii),” verses 25–27 being quoted. Next, “Tōbi 9. The Day of our Father Abraham [of Shiêt]. *Psalm* . . .” (citation illegible). [*Cod. Tisch.* xxix, 8^a, commemorating the Feast of the Baptism (Tōbi 11) and the Third Day of the Baptism, evidently completes the foot of the page with which we are dealing].¹ *Verso*. “The [Second] Sabbath of Tōbi. . . *Psalm* viii,” verses 1 (Λεζιϛ), 1 continued, being quoted. “The Second Sunday of Tōbi. *Psalm* xxviii.” Verses 1–2 (Λεζιϛ) and 3 being quoted (= *Ps.* xxix, 1–3).

Frag. 5 is the upper half, 17 × 19.5 cm., of the first leaf in a quire headed $\overline{\alpha}$ πατ (Ornament) ηηη [$\overline{\alpha\omega}$?]. *Recto*: “The Third Sabbath of Tōbi. *Psalm* iv (?)” (citation illegible). “The Third Sunday of Tōbi, *Psalm* xcii (xciii).” *Verso*. “Tōbi 21. The Day of Our Lady the Theotokos. *Psalm* xlv (xlv). . . [The Day of the holy] Hilaria (ΗΛΛΑΡΙΑ) *Psalm* . . .” [To the following page doubtless belonged *Cod. Tisch.* xxix, 7^a, relating to the Fourth Sabbath and Sunday and to the last day of Tōbi, and to Mechir 2. Succeeding pages are represented by *Cod. Tisch.* xxix, 9 (Mechir 10, 13), and 7 (Fourth Sabbath and Sunday of Mechir and the Sabbath of πμοσρ εἵσση).]

Frag. 6 is a single leaf, 26.8 × 15 cm., numbered — $\overline{\rho\alpha}$.² The inner edge has been torn away, but the upper part of the missing fragment is extant at Leipzig (*Cod. Tisch.* xxix, 5).³ *Recto*: “Epep 20. The Day of the holy Theodoros the General. *Psalm* xc,” verses 10, 11 (Λεζιϛ), 11 continued —13 (= xci, 13–16), being quoted. “Epep 21. The Theotokos. *Psalm* xlvii (xlviii).” Verses 1 (Λεζιϛ) and 2 are quoted. “Epep 25. The Day of the holy Thecla. *Psalm* lxvii.” Verse 33 (Λεζιϛ), followed (*verso*) by two verses from another *Psalm*, is quoted. “Epep 26. The Day of my Father Joseph. *Psalm* lxxix.” Verses 1 (Λεζιϛ) and 17 (= lxxx, 1, 19) are cited. “Epep 27. Ap(a) Amoun the man of Terenouti. *Psalm* [xxxvi].” Verses 28, first half (Λεζιϛ), and 28 (second half) cited. “Epep 2[.] The Day of Our Lord Jesus the Christ.” [*Cod. Tisch.* xxix, 5^a, paged $\overline{\rho\epsilon}$ ⁴, followed Frag. 6 immediately, forming with it (since *Cod. Tisch.* xxix, 5, 5^a are connected) a single sheet. It indicates the Psalmody for the Fourth Sunday of Epep, for the feasts of Apa Apoli (*Psalm* xxxvi) on Mesôrê 1, and for Simeon Stylites (*Psalm* lx) on Mesôrê 3.⁵]

Frag. 7 is a sheet of two leaves, each 26 × 19.2 cm. The second is paged — $\overline{\rho\kappa\alpha}$. Folio 1, *recto*. Citation (unidentified) from the Psalms. Then follows the direction, “The second time of reading for him (the saint previously commemorated). *Psalm* cv,” verses 3 (Λεζιϛ) and part of 4 (= cvi, 4–5) being quoted. “The first place of reading for the end of the holy Theodosius, the Archbishop of Rakoti.⁶ *Psalm* civ.” Verses 8 (Λεζιϛ) and 8 (second part) are cited. *Verso*. “Again (at) the second time of reading. . . *Psalm* cxviii.” Verses 33 (Λεζιϛ), 29, 31 (= cxix, 46, 42, 44) are quoted. Folio 2, *recto*. *Psalm* citation (unidentified). “If they read on (the Day of ?) the Prodigal Son, *Psalm* xxxi.” Verses 1 (Λεζιϛ) and 2 (= xxxii, 1–2) are quoted. “If they read on (the Day of) Lazarus the Poor, *Psalm* xl.” Verses 1 (Λεζιϛ) and 2 (first half) are added. *Verso*. “If they read on . . . concerning the man who [went down to] Jericho, *Psalm* [lxxxvii].” Verses 1 (Λεζιϛ) and 2 (first half) are quoted. “The first place of reading for Abba Sever[ian]us the Bishop, *Psalm* xlii (xliii).” Verses 3 (Λεζιϛ), and parts of 4–6, are quoted. “The second time of reading for him, *Psalm* lxvii.” Verse 23 (= lxvi, 25) is quoted.

1 How *Cod. Tisch.* xxix, 10, 10^a (on the Second Day of the Baptism) is to be fitted to 8^a and to Frag. 4, fo. — $\overline{\alpha\zeta}$ is by no means clear.

2 The numeration of Frag. 6 and of *Cod. Tisch.* xxix, 5^a indicates that by whatever accident the month Epep was placed before Παῶνι.

3 See Leipoldt, *loc. cit.*, p. 421 (the two fragments are here

treated as one).

4 This instance leaves no doubt that the numeration is by pages.

5 *Cod. Tisch.* xxix, 29, which has reference to the same dates, belongs to another ms., as the page-numbers clearly show.

6 Commemorated on Παῶνι 27.

XXXIX. COPTO-ARABIC VOCABULARIES

Paper. Fragments from ten vocabularies (Cairo, no. 100, i-x) giving the Arabic equivalents for Coptic (and Greek) words selected from the Scriptures and liturgical books.

(1) Twenty-two leaves, 17×13.1 cm., from a Sahidic-Arabic vocabulary, foliated as follows: $\overline{\mu\alpha}$, $\overline{\xi\epsilon}$, $\overline{\xi\alpha}$, $\overline{\xi\zeta}$, $\overline{\xi\eta}$, $\overline{\delta\epsilon}$, $\overline{\delta\theta}$, $\overline{\eta\zeta}$, — (a fragment), $\overline{\rho\lambda\alpha}$, $\overline{\rho\lambda\tau}$, $\overline{\rho\lambda\alpha}$, $\overline{\rho\lambda\zeta}$, $\overline{\rho\lambda\eta}$, $\overline{\rho\pi\tau}$, $\overline{\rho\pi\alpha}$, $\overline{\rho\pi\zeta}$, $\overline{\rho\pi\eta}$, $\overline{\rho\pi\theta}$, $\overline{\rho\zeta}$, $\overline{\rho\zeta\epsilon}$, $\overline{\rho\zeta\tau}$. The hand is a plain, clear, slightly sloping uncial (see Plate XXII B 1), probably of the fourteenth century:¹ headings and stops (large, circular points) are red. Twelve leaves of the same ms. were recovered by Tattam and are now in the John Rylands Library at Manchester.²

As the headings³ show, the work was divided into a number of sections first containing words from the Gospels and Epistles in order; then classified groups of words under such headings as $\overline{\eta\tau\kappa\tau\eta\rho\iota\alpha\kappa\eta}$, $\overline{\tau\alpha\pi\alpha\phi\omicron\rho\alpha}$ $\overline{\delta\alpha\varsigma\lambda\iota\omicron\varsigma}$ (*sic*); next (with Arabic headings) lists of Church Orders, buildings &c.; the Greek and Coptic numerals and so forth. The group corresponds more or less closely with a Sahidic vocabulary at Paris.⁴

(2) Two leaves (one sheet), 15×11.7 cm., unnumbered, from a Bohairic-Arabic vocabulary. The hand is the same as that of the Anaphora fragments above noticed (No. xxxviii B = Plate XXII A).

(3) Eight leaves (four sheets), 14.3×10.5 cm., foliated (on the *rectos*) $\overline{\lambda\epsilon}$, $[\overline{\lambda\tau}]$, $\overline{\delta\tau}$, $\overline{\delta\eta}$, $\overline{\eta\epsilon}$, $\overline{\eta\tau}$, $\overline{\rho\kappa\alpha}$, —. These leaves mostly belong to the Biblical section of the Vocabulary, the headings (red) indicating *Timothy* 1, *Philemon*, and *James* as the sources of the lists.

(4) Three leaves, 17.8×15.5 cm., numbered on the *versos* $\overline{\delta\epsilon}$, $\overline{\pi\alpha}$, $\overline{\eta}$, the second and third being the first and last leaves of quire $\overline{\theta}$ (there were therefore ten leaves in the quire, and the numeration is probably by folios). The heading of folio 90 is $\overline{\eta}$ $\overline{\tau\theta}$ (Ornament) $\overline{\xi\tau\epsilon}$ $\overline{\theta}$. Late thirteenth century hand; stops \div (red). Red numerals added in the margins appear to indicate page-numbers in a text rather than section-numbers. Since folio 90 partly duplicates folio $\overline{\eta\tau}$ of no. (3) both groups belonged to copies of the same work.

(5) Eleven leaves, 13×8.5 cm., unnumbered, from a Grammar and Biblical Vocabulary. Greek equivalents are often added below the Coptic. Clear but rather rough hand of the late thirteenth (?) century.

(6) One leaf, 18×13 cm., numbered on the *verso* $\overline{\rho\pi\tau}$. The list of words is drawn from *Revelation* (e.g. XIII, 2, XVI, 1, 12, XVIII, 12, XXI, 19 f.). Late thirteenth century hand.

(7) Fragmentary leaf numbered $\overline{\kappa\alpha}$, and three leaves, 17.3×13.2 cm., numbered $\overline{\kappa\theta}$, $\overline{\pi\epsilon}$, — (the first two forming the outer sheet of a quire of ten leaves). The quire-heading is $[\overline{\epsilon}]$ $\overline{\eta\tau\epsilon}$ (Ornament) $\overline{\eta\tau\epsilon}$ $\overline{\kappa\alpha}$. Red stops \div and \div are used.

(8) Single leaf, 17.5×13 cm., headed $\overline{\tau}$ $\overline{\tau\epsilon\tau}$ ^(sic) (Ornament) $\overline{\xi\tau\epsilon}$ $\overline{\lambda[\alpha]}$. Late thirteenth century hand (see Plate XXII B 2, right). The words (mostly Greek) are drawn from the *Anaphora* of Saint Basil.⁵

(9) Two leaves, 17.5×12.4 cm., unnumbered. Thick, earlier thirteenth century hand identical with that of (2). The words (mostly Greek) are drawn from liturgical sources, the list contained in the first leaf being drawn from the Basilian *Anaphora*,⁶ while the second includes such words as $\overline{\sigma\tau\eta\theta\omicron\rho\omicron\varsigma}$, $\overline{\tau\eta\rho\iota\tau\iota\varsigma}$, etc. (Plate XXII B).

(10) Single leaf, 17.5×13 cm., headed on the *verso* $\overline{\rho\kappa}$ $\overline{\tau\epsilon}$ (Ornament) $\overline{\theta\tau}$ $\overline{\lambda\epsilon}$. Late thirteenth century hand: headings, capitals, and stops (\div) are red. The words listed seem to be drawn from the *Theotokia*.

¹ The paper is the same as that of the Greek Liturgies (No. xxxviii A).

² See Crum, *Cat.*, no. 114 (p. 62), where the folio numbers are given. Other fragments from the same mss. to which our groups 2-10 belonged are also in the Rylands Library (Crum, *Cat.* 459), but I have had no opportunity to equate my groups with the groups distinguished by Crum, *loc. cit.*,

and by him attributed to the vocabulary of Es Sammanûdi.

³ Biblical headings are in Coptic, the remainder in Arabic.

⁴ Bibl. Nat., *Copt.* 44 (as Crum informs me).

⁵ From pp. 312-337 of the Cairo *Euchologion* (1907).

⁶ From pp. 325-343 of *ed. cit.*

SUPPLEMENTARY TEXTS

SUPPLEMENTARY TEXTS

A. PSEUDO-LINUS

The Martyrdom of Saint Paul.

Parchment. The upper half of a leaf (Cairo, no. 17^{Add}),¹ measuring 16 × 23 cm., and foliated on the *verso* 7². The outer margin of the fragment, which has apparently been used for book-binding, has been folded over and pasted down. The script, a small, regular uncial, is perhaps identical with the script of No. XXI, Frags. 2-4 (with which the fragment is erroneously grouped). The stops used are, = (black ink) and + (red ink).

The fragments of the text preserved are from the *Martyrdom of S. Paul* by pseudo-Linus,³ and answer to parts of folios 13^b, 14^a of the Arabic version.⁴ They should have been grouped with No. VI.

Cairo, no. 17^{Add}.

мѣсѣапоѣ пѡѡт аѡѣтѡт ѣ пѣ-
шѣко
Ѣтаѡшѡпѣ ѡе ѡеп ѡтпѡшѣ пѣ-
шѡпѣ + пем ѡтмѣѡп аѡѣѡтѡ-
5 кѡѣ пѣа ѡѡп пѣеп ѣѡпѡѡѡ
ѡе ѡпоѡ ѡтмѡтѡ пѣе пѡѡѡ-
пѣѡ пѡѡѡ ѣтем-
мѡѡ=
Ѣѡѡѡ ѣтаѡсемпѣ пѡѡѡп мѡпѣ
10 рѣѣ ѣѡѡ мѡѡѡ ѡе ѡѡп
пѣеп ѣѡѡпѡ[ѡ]ѣмѡѡ ѣѡ[ѡ] мѡ-
мѡтѡ пѣпѣ пѡѡѡ [мѡ]ѡѡѣ [. . .]ѡ
тѣѡѡ
Ѣтаѡшѡпѣ ѡе пѣ[ѡѡ] пѡп ѡѡп аѡ-
15 ѡѡп ѣѡѡ пѣѡ пѣѣ[ѡѡѡѡѡ
тѣѡѡ ѡ[ѡп] ѣѡѡѣ[ѡ
* * *

Ѣ
ѡѡѡ пѣѡѡѡ пѡѡ ѡе пѣѡѡп[ѡ
пѣе пѣпѡшѣ пѡѡ[ѡ ѣ]ѡѡѡпѣ. [
пѡѡ ѣѡѡѡѡ + ѡѡѡ пѣпѣ ѡе
ѡѡ пѣѡѡшѡпѣ мѡѡѡ + ѡѡ ѡ[ѡ-
5 ѣѡѡѡмѡп ѡѡ ѣѡѡѡ ѣ ѡѡѡп
ѡѡѡ ѣ ѡѡѡ мѡѡѡ мѡѡѡѡѡѡ[ѡ
ѣѡѡѡѡѡ ѡп ѣѡѡ [ѡ]ѡп пѣпѡ[ѡ-
ѡѡѡ=
Пѡѡѡѡ ѡе пѣѡѡѡ мѡѡѡѡѡ [ѡѡѡ-
10 ѡп пѣеп ѡе ѡѡѡѡѡ ѡѡ мѡѡ-
пѡп ѡп ѣѡѡ ѡ ѣѡѡѡѡѡ ѡѡ мѡ-
мѡ]ѡѡѡѡ тѣ[ѡп]пѡѡѡѡ мѡѡѡѡ ѣѡ-
ѡѡ пѡѡѡѡѡ [ѡѡ]ѡѡѡѡѡѡѡѡ [. .]ѡ [
]ѡѡѡ
]ѡѡѡ
.. пѡѡѡѡ пѣпѡѡѡ.

[Nero inflicted great] *torments on them and cast them into the prison. And since he was in a great rage and fury, he caused search to be made for every one who should say, "I am a soldier of that eternal King." And he established a decree after this manner, saying: "All who shall be found being soldiers of Jesus the Christ let them be . . . , one and all." Now when this decree was made, the whole army scattered throughout the city. . .

* Recto ?

*And he (Nero) said unto him: "O man of the great king who art delivered bound into my hands, tell me what hath happened unto thee that thou hast ventured to come into Rome and to raise soldiers for thy king from mine own realm ?" But Paul said in the presence of every one: "Caesar, not only from thine own realm will we raise soldiers; (for our King) hath commanded. . ."

* Verso

¹ This number was assigned before the fragment was identified.

² The numeral is doubtful: if correct it must be a folio number.

³ For a discussion of the origin, history, and character of this work see C. Schmidt, *Acta Pauli*, §§ VI-IX.

⁴ Lewis, *Myth. Acts of the Apostles*, pp. 218ff. The passage is extant in Sahidic and has been published by Guidi in *Atti della Accad. dei Lincei*, III, II, p. 67. For a Latin version see Lipsius-Bonnet, *Acta Apost. Apost.*, I, pp. 28-30.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

B. Ode on the Four and Twenty Elders.

Paper. Leaf from the *Theotokia* (Cairo, no. 92 i), 27 × 17.5 cm., foliated on the *verso* ٤٢. The script, a large, loose, irregular uncial, is probably later than the fourteenth century.

The text is an Ode on the Four and Twenty Elders, partly extant also in Cairo, no. 93, Group B, but hitherto unpublished. For other Coptic matter relating to the Four and Twenty see S. Gaselee, *De xxiv Senioribus*. The most remarkable feature in the Ode is the alleged recital of the Elders' names by the Lamb (see ll. 29–32).

	ⲡⲓⲕⲁ ⲙⲡⲣⲉⲥⲥⲧⲉⲣⲟⲥ ¹		Ⲅⲁ
	Ш ⲡⲓⲙ ⲡⲉ ⲉⲟⲡⲁⲥⲁⲭⲓ ² •	25	Ⲉⲧⲣⲉⲙⲉⲓ ⲉⲭⲱⲟⲧ •
	ⲙⲡⲱⲟⲧ ⲡⲉⲙ ⲡⲧⲁⲓⲟ •		ⲡⲓⲭⲉ ⲗⲁⲡⲡⲣⲉⲥⲥⲧⲉⲣⲟⲥ •
	ⲡⲓⲧⲉ ⲡⲓⲕⲁ •		ⲙⲙⲟⲡ ⲥⲱⲭⲟⲙ ⲡⲓⲗⲁⲥ ⲡⲥⲁⲣⲗ •
	ⲙⲡⲣⲉⲥⲥⲧⲉⲣⲟⲥ •		ⲡⲁⲥⲁⲭⲓ ⲉ ⲡⲟⲧⲧⲁⲓⲟ •
5	Ⲭⲁⲓ ⲉⲧⲉⲣⲑⲟⲣⲓⲡ •		ⲙⲓⲱⲧⲉⲙ ⲉ ⲡⲓⲗⲓⲛⲉ •
	ⲡⲗⲁⲡⲧⲟⲗⲓ ⲡⲟⲧⲱⲡⲓ •	30	ⲉⲩⲧⲁⲟⲧⲟ ⲡⲡⲟⲧⲣⲁⲡ •
	ⲉⲣⲉ ⲗⲁⲡⲭⲗⲟⲙ ⲡⲱⲟⲧ •		ⲓⲥⲭⲉⲡ ⲧⲁⲣⲭⲓ ⲙⲡⲓⲗⲁⲑⲁ •
	ⲗⲓⲭⲉⲡ ⲡⲟⲧⲁⲑⲓⲟⲧⲓ •		ⲥⲱ ⲡⲭⲱⲕ ⲙⲡⲱ •
	Ⲉⲣⲉ ⲕⲁ ⲙⲑⲓⲗⲁⲛ •		Ⲉⲣⲉⲛⲧ ⲉⲃⲟⲧⲓ ⲉ ⲑⲧ •
10	ⲡⲡⲟⲧⲉ ⲗⲉⲡ ⲡⲟⲧⲭⲓⲭ •		ⲡⲓⲭⲉ Ⲭⲁⲓ ⲟⲧⲓⲛⲉ ⲉⲧⲟⲥⲓ •
	ⲉⲧⲙⲉⲗ ⲡⲥⲟⲟⲓⲡⲟⲧⲩ •	35	ⲉⲣⲟⲧⲉ ⲡⲓⲧⲁⲥⲙⲁ ⲧⲓⲣⲟⲧ •
	ⲉⲩⲥⲟⲧⲓ ⲉⲙⲁⲥⲱ •		ⲡⲉⲡⲟⲧⲣⲁⲡⲓⲟⲡ •
	Ⲉⲧⲉ ⲡⲓⲡⲣⲟⲥⲉⲧⲭⲓ •		Ⲉⲧⲧⲗⲟ ⲡⲥⲛⲟⲧ ⲡⲓⲛⲉⲡ •
	ⲡⲓⲧⲉ ⲡⲓⲗⲧⲓⲟⲥ •		ⲉ ⲧⲧⲣⲓⲁⲥ ⲉⲟ(ⲟⲧⲁⲛ) •
15	ⲉⲧⲟⲧⲱⲣⲓ ⲙⲙⲱⲟⲧ ⲉ ⲡⲥⲱⲓ •		ⲭⲉ ⲙⲁⲣⲉ ⲡⲉⲕⲙⲉⲧⲥⲉⲛⲣⲓⲛⲧ •
	ⲗⲁ ⲧⲧⲣⲓⲁⲥ ⲉⲟ(ⲟⲧⲁⲛ) •	40	ⲧⲁⲗⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲓⲣⲩ •
	Ⲭⲁⲓ ⲡⲉ ⲡⲓ ⲉⲧ ⲁⲩⲥⲁⲭⲓ •		ⲡⲓⲧⲉⲕⲡⲁⲓ ⲗⲁ ⲡⲓⲣⲱⲙⲓ •
	ⲙⲡⲱⲟⲧ ⲡⲓⲧⲉ ⲧⲟⲧⲙⲉⲧⲡⲓⲥⲧ •		ⲡⲓⲧⲉⲕⲥⲱⲉ ⲡⲣⲓⲛⲧ ⲗⲁ ⲡⲓⲧⲉⲛⲡⲱⲟⲧⲓ •
	ⲡⲓⲭⲉ ⲑⲓ ⲉⲟ(ⲟⲧⲁⲛ) ⲓⲱ(ⲁⲡⲡⲓⲥ) •		ⲡⲓⲧⲉⲕⲥⲙⲟⲧ ⲉ ⲡⲓⲗⲁⲣⲱⲟⲧ ⲙⲙⲱⲟⲧ •
20	ⲡⲓⲉⲧⲁⲩⲧⲉⲗⲓⲥⲧⲓⲥ •		ⲡⲓⲧⲉⲕⲓⲟⲧ ³ ⲉ ⲡⲥⲱⲓ ⲡⲓⲕⲁⲗⲱⲥ •
	ⲙⲓⲛⲁⲧ ⲧⲁⲣ ⲡⲉⲭⲁⲩ •	45	Ⲉⲓⲧⲉⲡ ⲡⲓⲡⲣⲉⲥⲥⲧⲁ •
	ⲉ ⲕⲁ ⲡⲓⲣⲟⲡⲟⲥ •		ⲡⲓⲧⲉ ⲡⲁⲓ
	ⲉⲧⲕⲱⲧ ⲉ ⲡⲓⲣⲟⲡⲟⲥ •		<i>sic exit</i>
	ⲡⲓⲧⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ •		

¹ Red ink. The last two syllables are added in black by a later hand.

² The letter *ϣ* is added in red by the rubricator.

³ = ⲡⲧⲉⲕⲉⲡⲟⲧ.

The Four and Twenty Elders.

O who can tell the glory and the honor of Four and Twenty Elders—they who are clad in robes of light and have crowns of glory upon their heads? Four and twenty vials of gold are in their hands, filled with perfume exceeding precious, even the prayers of the saints which they send up on high unto the Holy Trinity.

These are they of the glory of whose greatness the holy John the Evangelist spake: "For I saw," said he, "four and twenty thrones round about the throne of the Almighty; and upon them sat Elders." No tongue of flesh might express their glory. I heard the Lamb declaring their names from the beginning with *alpha* unto the end with *omega*.

Nearer unto God are these exalted priests than all the heavenly hosts, as they beseech the Holy Trinity at all times, saying: "Let Thy compassion encompass the whole earth, that Thou mayest have mercy upon men, that Thou mayest have compassion upon cattle, that Thou mayest bless the rivers of water, that Thou mayest make them to rise duly."

Through the intercessions of these...

SUPPLEMENTARY TEXTS

C. *Acrostic Hymn on the Finding of the Cross.*

Paper. Two leaves, foliated on the *versos* $\overline{\text{KE}}$, $\overline{\text{KE}}$, from the first volume of the *Difnâr* (see above, No. xxxviii f). The text is the opening of an acrostic ode on the Finding of the Cross by the Empress Helena.¹ Each alphabetic stanza (containing four verses) is followed by a subsidiary, non-alphabetic stanza: in the fourth and fifth sections these subsidiary stanzas are doubled.

* <i>ke recto</i>	*COT 17 ἡπιᾱδοτ	السابع عشر من شهر ثوت عيد الصليب	*хе ῥλεпн ҥотрw + хе матамоi ē пѣѣ + пише ет а҃ашу пао҃с ероу А҃тер отѡ ḡхе ппото҃аи + етсахи пѡωот нем потѣрно҃т + хе ис писахи ḡте пепио҃ҥ + а҃ѡхк е҃һо҃л е҃ррнi е҃хωп + А ппио҃ҥ отем шедшнiлi + а ппa҃хрi ḡте потшнри слнхi + пгiωтмос ета҃ҥта҃рωот + а҃ҥi е҃ррнi е҃хеп потшнри + Ет а ḡлепн ҥотрw + а҃мопi пппото҃аи тирот + хе ис фмо҃т нем пшпḡ мпетепm҃ѡ + матамоi ē пѣѣ + А҃ҥҥ ппото҃ас пас е҃һот(п) *хе отшнри мпрофнтис пе + егсωотп мпиномос пкалωс + пте҃ҥтамос ē пѣѣ + А҃ҥер отѡ ḡхе ют҃аас + отор пexа҃ҥ пппото҃аи + хе ас҃хωк е҃һо҃л мфoот + пхi писахи ḡте пепио҃ҥ + Закхео҃с фiωт мпaиωт + а҃ҥсахи нем сiмωп пaиωт + хе зωҥ пе пто҃ткωҥ + пса пише ḡте пѣѣ + Ешωп пто҃ткωҥ псω҃ҥ + отопр҃ҥ е҃һо҃л мпaптекмо҃т + хе ҳеп птепeос ḡте пгe҃һреос + ммоп злi ҥпаер отро aп хе + Нзео҃с а҃ҥсахи пeмaс +	* <i>ke recto</i>
	θωοττ πшαι	شهر ثوت عيد الصليب		
	ἡπιѣ еθота҃һ	لحن		
	ḡхос һато҃с	واطس	30	
	Асерепио҃ҥмпi е па҃т + ḡхе ῥлепн ҥотрw + ē пише еθота҃һ ḡте пѣѣ + пише ет а҃ашу пао҃с еро҃с +		35	
5	Ппес҃ха то҃тс е҃һо҃л е птир҃ҥ + ескωҥ псω҃ҥ ҳеп отсiшшωот + шaтес҃хем҃ҥ ҳеп отспотaн + ео҃һе пeспа҃рҥҥ е҃һотп ероу +			
* <i>ke verso</i>	*Воп отрашш шоп мфoот + ҳеп т҃ҥе нем зiхеп пика҃ри + е҃ррнi е҃хеп ппото҃пр е҃һо҃л + ḡте пѣѣ пpегтапḡо + Пѣѣ тепо҃тшшт mмоу + пише ḡте ҥметaтмо҃т + пише ет а҃ашу пао҃с ероу + шaпте҃ҥсоттеп ҳеп пеппо҃һi + Ҥе гaр ас҃тωпс ḡхе ῥлепн + ассi пḡ пшo мма҃тоi + асш҃е пaс ē ḡлнм + ескωҥ пса пѣѣ + А҃тер отсo҃пнi ḡхе ппото҃аи + нем потѣрно҃т етхω mмо҃с + хе асшaпфoр птепметoтpо + теппaотωпp ¹ мпѣѣ е҃һо҃л aп + Ди҃кeос ассахи пемωот +		40	
10	ҳеп т҃ҥе нем зiхеп пика҃ри + е҃ррнi е҃хеп ппото҃пр е҃һо҃л + ḡте пѣѣ пpегтапḡо + Пѣѣ тепо҃тшшт mмоу + пише ḡте ҥметaтмо҃т + пише ет а҃ашу пао҃с ероу + шaпте҃ҥсоттеп ҳеп пеппо҃һi + Ҥе гaр ас҃тωпс ḡхе ῥлепн + ассi пḡ пшo мма҃тоi + асш҃е пaс ē ḡлнм + ескωҥ пса пѣѣ + А҃тер отсo҃пнi ḡхе ппото҃аи + нем потѣрно҃т етхω mмо҃с + хе асшaпфoр птепметoтpо + теппaотωпp ¹ мпѣѣ е҃һо҃л aп + Ди҃кeос ассахи пемωот +		45	
15	ҳеп т҃ҥе нем зiхеп пика҃ри + е҃ррнi е҃хеп ппото҃пр е҃һо҃л + ḡте пѣѣ пpегтапḡо + Пѣѣ тепо҃тшшт mмоу + пише ḡте ҥметaтмо҃т + пише ет а҃ашу пао҃с ероу + шaпте҃ҥсоттеп ҳеп пеппо҃һi + Ҥе гaр ас҃тωпс ḡхе ῥлепн + ассi пḡ пшo мма҃тоi + асш҃е пaс ē ḡлнм + ескωҥ пса пѣѣ + А҃тер отсo҃пнi ḡхе ппото҃аи + нем потѣрно҃т етхω mмо҃с + хе асшaпфoр птепметoтpо + теппaотωпp ¹ мпѣѣ е҃һо҃л aп + Ди҃кeос ассахи пемωот +		50	
20	ҳеп т҃ҥе нем зiхеп пика҃ри + е҃ррнi е҃хеп ппото҃пр е҃һо҃л + ḡте пѣѣ пpегтапḡо + Пѣѣ тепо҃тшшт mмоу + пише ḡте ҥметaтмо҃т + пише ет а҃ашу пао҃с ероу + шaпте҃ҥсоттеп ҳеп пеппо҃һi + Ҥе гaр ас҃тωпс ḡхе ῥлепн + ассi пḡ пшo мма҃тоi + асш҃е пaс ē ḡлнм + ескωҥ пса пѣѣ + А҃тер отсo҃пнi ḡхе ппото҃аи + нем потѣрно҃т етхω mмо҃с + хе асшaпфoр птепметoтpо + теппaотωпp ¹ мпѣѣ е҃һо҃л aп + Ди҃кeос ассахи пемωот +		55	
25	ҳеп т҃ҥе нем зiхеп пика҃ри + е҃ррнi е҃хеп ппото҃пр е҃һо҃л + ḡте пѣѣ пpегтапḡо + Пѣѣ тепо҃тшшт mмоу + пише ḡте ҥметaтмо҃т + пише ет а҃ашу пао҃с ероу + шaпте҃ҥсоттеп ҳеп пеппо҃һi + Ҥе гaр ас҃тωпс ḡхе ῥлепн + ассi пḡ пшo мма҃тоi + асш҃е пaс ē ḡлнм + ескωҥ пса пѣѣ + А҃тер отсo҃пнi ḡхе ппото҃аи + нем потѣрно҃т етхω mмо҃с + хе асшaпфoр птепметoтpо + теппaотωпp ¹ мпѣѣ е҃һо҃л aп + Ди҃кeос ассахи пемωот +			* * *

¹ Grouped in the ms. with the preceding line.

^x*The seventeenth day of the Month Thôout. The Feast of the Holy Cross.*

Melody, 'Batos.'

Helen the queen desired to behold the holy wood of the Cross, the wood whereon my Lord was crucified. She stayed not her hand at all in seeking for it earnestly, until she found it with joy because of her faith therein. *There was joy on that day in heaven and upon earth at the revealing of the life-giving Cross. The Cross do we worship, the wood of immortality, the wood whereon my Lord was crucified that He might save us from our sins.

Helen arose and took three thousand soldiers and went to Jerusalem, seeking for the Cross. The Jews took counsel together, saying: "If she come unto our kingdom, we will not reveal the Cross." Justly spake *Helen the queen unto them: "Show me the Cross, the wood whereon my Lord was crucified." The Jews answered, speaking among themselves: "Lo, the words of our fathers are come to pass upon us, 'The fathers have eaten sour grapes, and the teeth of the children are set on edge.'¹ The persecution which overtook them is come upon their children."

When Helen the queen had seized all the Jews (saying): "Lo death and life are before you: show me the Cross," they delivered unto her Judas, ^xbecause he was the son of a prophet and knew well the Law,

1 Jer. xxxi (xxxviii) 29. Cp. *Synax.*, Tût 17, ed. Basset, pp. 61 f.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

that he might show her the Cross. Judas answered and said to the Jews: "Fulfilled today are the words of our fathers. Zacchaeus, the father of my father, spake unto Simon my father, saying, 'Needs must that they will seek after the wood of the Cross. If they seek after it, reveal it, that thou mayest not die; for in the race of the Hebrews there is none shall reign again.'"

Readily spake he unto her . . .

APPENDICES

APPENDIX I

FRAGMENTS OF AN ARABIC MS. IN COPTIC SCRIPT

EDITED BY

DR. G. P. G. SOBHY

[Paper. Thirty-three leaves nearly complete, six mutilated leaves, and one small fragment¹ (Cairo, no. 45). The leaves, 19.8 × 13.5 cm. when complete, are unnumbered; though the first and last leaves of each quire are duly signed. Examples of these headings are — $\overline{\text{I} \overline{\text{E}}} \overline{\text{I} \overline{\text{E}}}$ (Ornament) $\overline{\text{X} \overline{\text{T}}} | \overline{\text{K} \overline{\text{E}}}$ (Ornament) $\overline{\text{O} \overline{\text{E}}} \overline{\text{I} \overline{\text{E}}}$. The hand (see Plate XXIV B) is a thick black uncial, probably of the late thirteenth or fourteenth century. New sections open with an enlarged initial and with their first two lines in red ink: ordinary paragraphs have the usual enlarged capital. The stops -, : and · are regularly used to distinguish every word. In certain cases Arabic consonants are written above their Coptic equivalents, red ink being used. To the same ms. belonged two leaves recovered by Tischendorf which are now at Cambridge (C.U.L., *Add.* 1886, 17).² The work to which these fragments belonged was apparently designed for the instruction of novices (see fo. 15^{vo}), drawing mainly upon the *Sayings of the Fathers*³ and the *Orations* of Esaias Abbas, of Scete.—H. G. E. W.]

The importance of these leaves is paramount. They teach us first of all how Arabic was pronounced in the period when the ms. was written. It is, of course, not the classical Arabic, but a type of the vernacular which was not so degenerate as at the present time. Secondly, they show us that the Arabic dialect used was that of Lower Egypt because it shows all its characteristics,⁴ which, though not yet all formed, were in the process of formation. The ق for example had not yet degenerated into the *hamza* of nowadays. I agree with Casanova's opinion that the subject-matter was written at dictation from the way the words were cut into syllables. They also teach us that until the period at which the ms. was written Coptic was still the language spoken by the Monks and the Coptic Church, at least in the Monasteries. Last of all, the most important result of studying these leaves is the knowledge we gain of the values of the different letters in the Coptic alphabet and their equivalents in Arabic. My opinion on this matter differs in many respects from that of Casanova. It however corresponds most closely with the actual pronunciation of Coptic in the Church which I detailed in two articles published some time ago.⁵ For lack of space I cannot, unfortunately, study this most important document with the necessary detail and I must defer this examination to some other occasion. It must suffice to give a general table of the equivalents of the alphabets in Coptic and Arabic, and to give the necessary explanatory notes. In the translation I have tried to be as literal as possible, even at the sacrifice of good English phraseology. In the Arabic transliteration I have sometimes replaced suppressed marks in Coptic such as the *tanwin*, which is represented in the Coptic text by two oblique red lines at the end of the word, thus \nearrow . The nominative and objective *tanwin* need no additional letters, but the dative *tanwin* always, or almost always, calls for a preceding *alef* in Arabic. This I have always represented, when it does not appear in the Coptic texts. Thus $\rho\alpha\sigma\sigma\omicron\lambda\nearrow$ is represented in Arabic as رجل (nominative), but رجلاً (dative) and رجل (objective): so also with the suppressed final $\dot{\tau}$ in Coptic $\kappa\omicron\tau\lambda\lambda\omicron\tau = \text{قل له}$. There are other minor points which will be easily grasped by the reader.⁶ I must draw attention here to the curious transliteration of the Arabic letter ض by the Coptic ζ. The letter ض is never pronounced as ζ in Arabic of the present time, whether classical or vulgar. It is always pronounced as a guttural *d*; sometimes even in hurried pronunciation it becomes indistinguishable from the *d* = د. The ض however is pronounced like a ظ which is a guttural *ṭh* = ظ and which is also represented by a ز, in Turkish. Was the influence of Turkish already acting in Egypt at the date when the ms. was written? If so, we might suspect that the & represented a v or Turkish و.

1 Four or five of the fragments have been omitted by Dr. Sobhy as too small to deserve publication.

2 Published by P. le Page Renouf in *P.S.B.A.* xi, 112, 155, and later studied by Amélineau and by Casanova (*Bull. de l'Inst. Franç. d'Arch. Or.* i, pp. 1 ff.). For convenience these leaves are now republished at the end of the new-found group of fragments. To the Rev. De Lacy O'Leary, D.D., I am deeply indebted for reading a proof of the following pages.

3 See the footnotes. The references are to the Greek *Apophthegmata* as found in the editions of Cotelier and Migne, and to the Coptic edited by Amélineau in *Annales du Musée Guimet (A.M.G.)* xxv.

4 Cp. *Ancient Egypt*, 1921, pt. III, pp. 70 ff.

5 Cp. *Journal of Egyptian Archaeology*, vol. II, 1915, pt. I, p. 15; and *Bull. de l'Inst. Franç. d'Arch. Or.* xiv, p. 51.

6 Underlined words are rubrics written in red in the ms.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

CONCORDANCE OF COPTIC AND ARABIC ALPHABETS

Coptic	Arabic	Remarks	Arabic	Coptic	Remarks
ⲁ	ا, ه	The ه when not pronounced as ح	ا	ⲁ, ⲉ, Ⲏ	The Ⲏ before ا is invariably used with no difference whatever for ا. Casanova's theory of Emala does not hold good at all
Ⲃ	و	This may have been pronounced like V and represented the Turkish و	ب	ⲡ	
Ⲅ	غ	Invariably used for the Ⲅ	ت	Ⲅ, Ⲅ̣, Ⲅ̤	The Ⲅ̣ always, marked above it Ⲅ̣ with three dots instead of two Ⲅ̣ although it represents ṭ. The actual spoken Arabic has lost entirely the Ⲅ̣ th
Ⲇ	ذ, د		ث	Ⲅ̥	In Ⲅ̥ⲁⲗⲉⲑⲉⲧ ثلاثة
Ⲉ	ا, ٲ, ٳ	Invariably used for either ا or ٲ	ج	Ⲅ̥̣	There is no doubt whatever that the Ⲅ̥̣ and the ج here represent ḍj and not the g hard. The Classical Arabic knows no g hard, and the sound g hard in Upper or Lower Egypt, except in Cairo, nowadays always means ق
Ⲋ	ز, ض, ظ	Only once for ز. The ض = Ⲋ only in Turkish ??	ح	Ⲋ̣	Always the Ⲋ̣ marked with the Arabic ح above it
Ⲏ alone	..	Not represented	خ	Ⲋ̣̣	Which is variable in its form, Ⲋ̣̣, Ⲋ̣̣̣ being used
Ⲍ	ث, ط, ت	Once for ث	د	Ⲇ	
Ⲑ	ى, ٲ	Sometimes for a short ٲ, in Ⲋ̣ⲁⲗⲉⲑⲉⲧ	ذ	Ⲇ̣	ذ̣ in the spoken Arabic is lost, always pronounced د
Ⲓ	ق, ك	Always marked with the respective Arabic letter it represents	ر	Ⲑ	
Ⲕ	ل		ز	Ⲋ̣̣̣, Ⲋ̣̣̣̣	Twice in the same word ⲙⲁⲥⲉⲛⲧ the ذ̣̣̣ ought to be ذ̣̣̣̣ = Ⲇ̣̣̣̣; معاذ ان //
Ⲗ	م		س	Ⲋ̣̣̣̣̣	
Ⲙ	ن		ش	Ⲋ̣̣̣̣̣̣	Once Ⲋ̣̣̣̣̣̣ thus, never Ⲋ̣̣̣̣̣̣̣, which however does not occur at all ¹
Ⲛ	ب	Appears in one fragment without my being able to assign its value	ص	Ⲋ̣̣̣̣̣̣̣	

¹ See the monumental work of M. Chassinat where he attacks my dictum that the Ⲋ̣̣̣̣̣̣̣ is always pronounced like English ch. *Un Papyrus Médical Copte*, p. 33.

APPENDIX I

Coptic	Arabic	Remarks	Arabic	Coptic	Remarks
ⲟ	ﺉ, ﺋ, ﺋ	Is oddly used for ﺉ in ϣⲟⲩⲟⲗ etc.	ض	ϥ	Was the ض then pronounced as ظ as in Turkish? Or was it the influence of Turkish??
ⲡ	ب		ط	ⲡ ⲡ ⲧ, Ⲙ	Always with the Arabic equivalents above them
Ⲣ	ر		ظ	ϥ	The Copts could not catch exactly the right pronunciation of this letter
Ⲅ	ز, ص, س	Faultily used for ز which ought to be ذ	ع	ⲉ ⲉ ⲁ	The Arabic ع above is never written in full and might pass for ⲉ hamzah, once or twice ⲁ
Ⲧ	ث, ط, ت		غ	Ⲧ	
Ⲧ alone	..	Always + ⲟ(Ⲧ)	ف	ϥ	
ⲁⲦ	أ, و		ق	ⲕ ⲕ	
ⲟⲦ	ه, و	As in ⲕⲟⲩⲗⲗⲟⲩ ⲕⲗⲗ	ك	ⲕ ⲕ, ⲗ	
Ⲥ	....	Not represented	ل	ⲗ	
ⲗ	ك		م	ⲙ	
ⲱ	...		ن	ⲡ	
ⲱ	...		ه	ⲉ, ⲟⲦ, ⲁ	According to its position
ⲱ	ش		ة	ⲉⲉ, ⲉⲧ, ⲉⲘ, ⲉ, ⲁ	” ” ”
ϥ	ف		و, و	ⲉ, ⲟⲦ, ⲟ, ⲁⲦ	
ⲕ	خ		ي	ⲗⲉ, ⲗⲁ	
ⲉ	ع, ح, ه		ي, ي	ⲗ, ⲙ	
ⲁ	ج		ي, ي	ⲙⲗ, ⲉⲗ	
ⲉ	...	Never used, never represents ج or ش	ـ	ⲁ, ⲉ	Not represented when final
ⲧ	...		ـ	//, ⲉⲡ	Two oblique red lines, once or twice ⲉⲡ
			ـ	ⲉ, ⲗ	
			ـ	ⲟ, ⲟⲦ	Not represented at end
			ـ	// =	Two oblique red lines
			ـ	//	Two oblique red lines
			ـ	ⲁⲁ	Once or twice

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Cairo, no. 45.

Fo. 1 recto

^ق *πεκασεθε • καλπ • ^قηλ
^ح λει • θαρ • ιεχοτη • πε
^ع μεσχεπεθεπ ^قεαζιμερ
^ع εαπμο • εμειενκα :
 λον : μελχε : εεδαλας
^ح ιλλε : εαρεπορ ^عηει
^ح ει • πεσαθ ^عεαζιμ
^ع ιαρεμ ^حεαρεπορ : ^عηειε
^عεμαρ : εαρεπορ ^عιθ
^حεαππεν ^عεαληιρ ^عε...
 εειεθλοπ ^عηαλας...
 εειεηαλλεσορ :...
 ηεσεα ^عελεκ...
 ερραι • ^عηειε...
^حεπ ^عεε...
 ...

بقساوة قلب
 فالذى تحت يكون
 بمسكنة عظيمه
 عنده وما يبقى
 له ملجا وخلاص
 الا صاحبه فيصبح
 بصوت عظيم
 يعرف صاحبه فاذا
 سمع صاحبه
 يتحنن عليه س[ريعا]
 ويطلب خلاص...
 وخلاصه...
 فسد ذلك...
 الردى . فاذا...
 حبّ هذا...
 ...

Fo. 1 verso

^عεαληιρ • ^عεεερεα : ^عεα
 λα ^عηαλασορ • ^عμεπει
 εαρη ^عερραι : ^عεμε
 εαε ^عεν ^عιεχοτη • ^عλεπε
 παρη ^عεληερεμ • ^عεν
^قπτακαρ • ^عελλεοι • ^عλε
 καοι • ^عελμεσι • ^عιε
 πορη • ^عεεεεεεε
 [α]ληιρ • ^عηελε ^عιοηα
 .. λ • ^عεααο • ^عεν • ^عιε
 ... πε : ^عλεχεν ^عιερ
 ^عμελεχο • ^عλεπε
 ^عηαλας • ^عμεπ
 ^عταπ ^عιεπο
 ^عο • ^عεληο
 ...
 ...
 ...

عليه وجاهد على
 خلاصه من
 الوحش الردى
 ومعاذ ان يكون لنا
 نحن الخراف
 الناطقه التى
 لقطيع المسيح اذا
 نحن توكلنا
 عليه فلا يفسح
 ... لعدو ان
 [يعز]نا لكن
 ير[سل] ملاكه لنا
 ... خلاصنا من
 [الشيم]طان...
 ...
 ...

Fo. 1 recto

...and cruelty of heart.¹ He who is underneath will be in great meekness and shall have no refuge or salvation except his master. He then crieth with a loud voice which his master knoweth, and when his master heareth... he shall have pity on him and demand salvation... and save him... he spoiled this... harmful. If... liked this... on him and strove to save him from the ferocious beast.² Refuge!—that if we the rational sheep of Christ's flock depend on Him, He will not let... an enemy do us harm but send His angel... to save us from Satan...

Fo. 1 verso

* * * * *

¹ = *Virtues of S. Macarius* (A.M.G. xxv, 131).

² *loc. cit.*

APPENDIX I

*λε • θακ ραλε ελμε
 ق ق
 кам • ρεροπε : γεκαλ
 ελχεπυρ : μενρομ • ιδε

ق
 λем • пакѣ : ραλε : ελμε
 кам : ρεροπε : μεζαπѣ

ιλε : ματζαρ : αηαρ :
 ق ق
 кал : γε : κοτ'λθ : ληис

ελ : ραξε : ιλε επ • αα
 роαροме : γεיעщхι
 хе : γεεθροκροме :

γεїαε θεεipe • γεροме
 ق

гадрапеп : γεκοτ'λθ ∴

λεροме • θεεαλ'от επ

пот • λεχομ[ε ма]τζ[α]ρ

еп хоп • θом
 ق

γεκαλ'от
 ق

кѣ [o θ]ѣ ѡ

*εεπαρ • π ρε • γεαε
 ж

γαρτ • λερομ • γεс • ѣ

торге • ѣεεαλ'ис ρопз -
 ж

ѣεμελ'р • ѣεεααηιѣε

ром • ιλε саηра • ιεπε
 ق

се • ѣεколт • λερομ
 ж

αρχерот ρεροпе ρογ "

ραρ • ѣεηпот λεχομ
 ق

касап • мен ελѣααι •
 ق

ѣε • ραθ'οοορρε • ѣεακ
 ж

ροαот .. ѣεχοпт

ιζει εππερομ ιαρ

рап γι ελχεπελ
 ق

..... ρап ∴ ѣεεε

..... ш ιοχοпн
 ت ق

..... γεколт

لا على المقام

هاهنا فقال

الكبير منهم اذا

لننقوى على المقام

هاهنا مضينا

الى موضع اخر

قال فقلت ليس

الحاجة الى ان

اطردهما فيشكيكما

فاتركهما

ناذا تعبنا فهما

يهربان فقلت

لهما تعالوا

ابنوا لكما [موضعا]

.....

فقالوا

.....

فدفعت لهم فاس و

طورية وتلّيس خبز

وملح ووديتهم

الى صخرة يابسة

وقلت لهم

احفروا هاهنا

حفرة واجنوا لكم

قصب من الوادى

وحطوها واقعدوا

وكنتم

اظن انهم

يهرب فى الجبل

.....

..... يكون

..... فقلت

* Fo. 2 recto

* Fo. 2 verso

* Fo. 2 recto

* Fo. 2 verso

* ...to stay here.¹ The elder² amongst them said, "If we cannot stay in this place we shall depart to another." He³ said, "I said (that) there is no need to send them away lest they complain of you. So leave them and if they are tired they will run away." I said to them, "Come, build you [a place]... they said...

* ...and I gave them an axe and a hatchet⁴ and a sack of bread and salt, and I brought them to a dry rock and said to them, "Dig here a hole and bring reeds from the valley and put them down and sit... then that... run away... in the desert... I said...

* * * * *

1 = *Apophth. Patr.*, Macarius, xxxiii; and *A.M.G.* xxv, 207 ff.

3 sc. Macarius.

2 i.e. of the two 'Little Strangers' (Maximus and Domitius).

4 Notice that Arabic طورية = τωρι] "hatchet."

Fo. 3 recto	<p> *ἐπ.μεσσορ ἰδε λεμ . ιεθεμεσεκ . . . ελεπεν . πεεθεζαζ^{ع ض} ζαζιμ . ϣικαλπορ = हे^ق χεσεζορ . हे εζο^ع πεγσορ . ϣι ϣι . हे^ق ιεκπελ . χολ . ελχελεμ^ك हेतेζलेम पेगसो . ϣि^ظ χολ : ϣι . हे ιεχो^و माठो . कपि = मेण . . ιαμεπ . पेζα^ق . हे ιεχρα^ك . χολ ελ λιε^ق . हेεχρα^ك εζλ . हेχολ . ε </p>	<p> ومشوره إذا لم يتمسك الانسان باتضاع عظيم في قلبه وجسده و يعود نفسه في شي ويقبل كل الكلام ويظلم نفسه في كل شي ويكون موته قريبا منه يوما بيوم و يجحد كل الا ويجحد اهل وكل </p>
Fo. 3 verso	<p> ιλε επορ^ق макар . हेकाλλορ को^ق λι χελεμ . χει^ق . ιε^ك χο^ق . ϣαλα^ظ . καλ λο^وρ . ε^قϣ^ظει^ق . εμ^قζι ιλε . ελκοπορ . हे^قϣ^ظ ο^ق . ελμα^قτο^ظε . हे^قο^ظ χο^قμο^ظο^ق . पे^قλ^ظζι^قχα^قρ ϣε^ظμε^قζα . ελα^ق . हे^قϣ^ظε θε^قμο^ظο^ق . हे^قρα^ظχε^قμο^قο^ظ [η]ε^قλ^ظζι^قχα^قρα^ظ . हे^قε^ظρα^ق . . . ε^قϣ^ظει^ق . ϣε^قκα^ظλ . . . ε^قϣ^ظει^ق . με^ق πο^قκ . ϣε^قκα^ظλ </p>	<p> الى ابو مقار وقال له قل لي كلام كيف يكون خلاصي قال له الشيخ امض الى القبور واشتم الموتى وارجمهم بالحجار فمضى الاخ وشتهم ورجمهم بالحجارة وعاد . . . الشيخ فقال . . . الشيخ . . . فقال </p>

Fo. 3 recto . . . *the counsel . . . If man do not hold great meekness in his heart and body and submit himself to everything and accept every saying and be harsh to himself in everything, his death shall be near him day by day and . . . exorciseth all . . . and exorciseth . . . and every . . .

Fo. 3 verso '[A brother came] to Abba Makari¹ and said to him, "Say to me words how I can gain my salvation." The Sheikh told him, "Go to the cemetery and revile the dead and throw stones at them." The brother went, and reviled them, and stoned them and returned . . . the Sheikh. And he said . . . the Sheikh . . . And he said . . .

* * * * *

1 = *Aphophth. Patr.*, Macarius, xxiii; *A.M.G.* xxv, 126.

APPENDIX I

*ερρα^جμε • κο^ق.....
 μελε^كκ ελμεσι^ر • ιε^خχ....
 λε^رρε λε^لλ .. ρα^زζιμ •
 κο^ق..... ο^وζ • ηειε^يπε^هπει
 χο επ • ιε^مμπα^رρ^زα •
 Σε^لε^لο^ز • ρε^رδε • ε^لλα^لη ε^لλ
 ηε^رρα^ز • ρα^لπ • ε^لλ^قα^قα^ل • επ
 ψε^يπε^هπα^كκ • ιε^ثθε^عπε^دδε^زα
 με^ثο^لλ • επ • πε^قερ • κα^لλ λο^زρ
 μ^قπα μα^كκα^رρι • χε^مμε^ثο^لλ •
 ε^دδε^رρε^يπ ι^زδε με^وζο ..
 ... ι . πε^يπα^رρ • ϣ
 ... ρ . πε^دδε^زα
 .. πε^قερ • ι^زδε ...
 θ ... ε^ثθ
 ηε
 *..... ε^ثθε ηε^خχολ

ρ^زα • ζι^زρε^يθε θ^ثε^لχον^ل
 πε^دδε^رρε • ηε α^زα
 ι^لλε • ε^لλ^وζο^ل
 Σε^لε^لο^ز ε^لλα^لη με
 ρο^لτ ε^لε^لο^زο^زα • ι^لλε
 ϣα^قτη • ιε • επ^قι • κα^قλλο^ل
 μ^قπα μα^كκα^رρι • χε^مμε^ثο^لλ •
 επ^طπε^رερ • ι^زδε θ^لαρ • ϣι
 ε^لλ^خα^ث • ϣε^وζο^لτ ιε^ثθα^لλ
 λα^لς • με^يπ • ϣα^لη • ε^لε^لα^لι
 ε • ι^زδε • ρα^زα • ι^لλε
 ϣε^يτε^خχο^لτ
 α^زε θ ... ε^يψ ...
 ε^دδε

الرحمة
 ملاك المسيح
 لها عظيم
 قو ويجاوب
 يمنعها
 سأله هذا الاخ
 الواحد عن الفصل
 ان شبابك يتجدد
 مثل النسر قال له
 انبا مقاري كمثل
 الذهب اذا مد[ص]؟
 .. بالنار
 جدد
 نفس اذ

 و ها وكل

حاج ضعفة تكون
 جديده
 الى الع[ل]و
 ساله الاخ ... ما
 هو الصعود الى
 فوق يا ابي قال له
 انبا مكاري كمثل
 النسر اذا طار
 في الجو فهو يتخلص
 من فخ الصياد؟
 ... اذا عاد الى
 فيكون

* Fo. 4 recto

* Fo. 4 verso

... *mercy... The Angel of Christ... to her... great... and answered... prevented her.
 This same brother asked¹ concerning the passage that "Thy youth shall be renewed like the eagle."²
 Abba Makari said to him: "Like gold when tried in the fire... renewed...
 *...and everything that shineth shall become new...to...
 The brother asked him... "What is the 'going upwards,' O my father?" Abba Makari said to him: "Like
 unto the eagle when he mounteth upwards in the sky which is to save himself from the hunter's trap... if
 he returned.....

* Fo. 4 recto

* Fo. 4 verso

1 = A.M.G. xxv, 145 f.

2 = Psalm ciii, 5.

* Fo. 5 recto

*caβ • ελλεα^ει ρ^εαλη^ειρ •
 λε^εχε^εππε^ερε : θε^εο^ερε^επα^εππ^ε ρ^εα
 λ^εη^ειρ • θε^εο^εε^ελ^εη^ειρ • ϣα^ετκ^ε
 σε^εα^ερε^ερε • πε^εε^εα^ερ • ϣε^ερε^ερ^ε
 θε^εχ^εο^ελ • ϣ^εει • λο^ετ • ρ^εε^ελο^ετ^ε
 ρ^εα^επ^εε^ερε • ϣ^εει^εα^εε^ε ϣε^επε^εθ^ε
 ρε^εα^ειρ • με^εσπο^ετ^ετα^ερ • ρ^εα
 λε • ρ^εο^επ^ε • θε^ελε^εα^ερε • ϣε •
 με^ερ^εα^εσε επ^ε τε^εχ^εο^ετ^επ • με^επ
 με^ερ^εα^εππε^εθ • ε^εσ^εα^επα^ερ • ϣ^ει
 πε • σε^επε^εα^επε • τε^εσο^ερ • ε^ελ
 με^εσι^ερ •
 α^εβ : σε^ελ : ι^επα μα^εκα^ερι :
 κο^ετ^ελ • λι • ε^εσ^ελ • ε^εθ^εα^ετ^ε
 πε • κα^ελλο^ερ ι^επα μα^εκα^ερι
 ε^επε^εθ^εα^ετ^επε^ερ • λ^εη^εις
 *α^εε^επ^ελο^ετ • πε^ελ^εμε^ετα^επο^ετ^ε
 θε • ϣε^εμε^εο^ελ • ε^ελ^ερα^εϣ^εε
 πε • ε^ελλε^εο^ει • λε^ελ • ϣα^εθ^ε
 θα^ερα • με^εο^ερ • ε^ελ^εη^ες •
 λε^εχε^επ • με^εο^ελ • σα^επα^ερ •
 ρα^εχι^εμ • α^ερα^εα • επ • ρα^ερ^ε
 με^ελ • σε^ελ^εσε^ελε • ρα^ελα^εκα
 α^ερε^επ • θε^ερα^ελα^εκα • ϣα^ερ^ε
 ρα • θε^εμε^επ ε^ελ^ερα^εα^ει^εα •
 θε^ερ^ερε^εα^ες • ι^ελε επ • τε
 κ^ειμ • ε^εσ^εσε^ελ^εσε^ελε • θε^ει^εε
 ϣε^εμ^εμε^ελ^ερε • ρε^εα^εε με^ε
 θε^ελ • ε^εθ^εα^ετ^επε • θε^εα^εθε^ε
 με^ερ • ε^ελα^ερ^εμε^ελ • ϣο^ελ •
 λε^ερο^εμ • θε^ει^εε^εθ • α^ελα^εκο
 πε^ερε

* Fo. 5 verso

... ساخ؟ الذي عليه
 لكنها تتحنن عليه
 وتلقيه فوق
 صدرها بوجه فرح
 وكل شى له حلو
 عندها فاذا كانت
 هذه مسبوغه على
 حبّ ولدها
 فمعاذ ان يكون من
 محبة الصانع
 فينا سيدنا يسوع
 المسيح
 اخصال انبا مقارى
 قل لى اصل التوبة
 قال له انبا مقارى
 ان التوبة ليس
 تبلى بالمطانوه
 كمثلى الخشب
 التى للخطاره متاع الهاء
 لكن مثلى صنع
 حكيم اراد ان
 يعمل سلسلة حلقه
 ذهب وحلقة فضه
 ومن الحديد
 والرصاص الى ان
 يقيم السلسلة
 ويكملها هذا
 مثل التوبة تجتمع
 الاعمال كلهم
 ويتعلقوا بها

* Fo. 5 recto

...[dirt] on him,¹ but she hath pity on him and taketh him to her bosom gladly and every sweet thing she hath is his. So if she is thus created to love her child, how much more is the love of our Maker and Master Jesus Christ for us ?

* Fo. 5 verso

The Virtues of Abba Makari. "Say to me the nature of repentance."² Abba Makari said to him, "Repentance is not 'to be procured by kneeling like the wood which is for drawing water, but (is) like the work of the skilful man who desires to make a chain of rings of gold, and rings of silver, and iron, and lead, until he complete the chain and make it perfect. So (is) repentance by the joining together of deeds, and thereby they become connected."

* * * * *
 1 = A.M.G. xxv, 143. 2 ib.

ق
 *qe : καλ λογ : ἰλε εἰπ
 θεμζι : εμμε ροτ : qe
 ق
 καλ . λογ : εριζ : επ : εγ
 ق
 θεκαζ : ελ : αηε : qe
 ق
 λεμμε : αζ : καλλορ
 εψψειθ . ελκαζαζις
 ك
 χνιγ : ραλ : ελ : αηε =
 ق
 καλ - ραλ : επ - ραζι -
 ق
 qe - καλλορ - εψψειθ
 μεπ - εχλ - εγψ - εμμε
 ق
 ροτ - qeκαλ = λογ = επ
 περομ = εοραζα . . . ρα
 ληι = χεμιαρομ = . . .
 ك
 εψαρη - μεχεπ = ρα . .
 ق
 επ = εσσαζικ = ελλ . .
 ك
 λι : ροπακ : χεπ = ιε[c]
 *μαρ = μεππι . λεμαρ
 ك
 λεμ . χνιγ : θεγαπαρ =
 ط
 θελες = ροτ : ταεπ : ελ
 ق
 καλπ : μερι : λεχεππορ
 ك
 ραρ : αραε : μεπ : ελχολ
 ح
 θεραλεφθ : λε : εοι - πε
 ρεχληι : ρεαε : ελμε
 ك
 χεπ : ἰλε : παρζ : ζεμεπ
 ق
 qe : λεμμε : καλ - ρατ
 ع
 ληι : μεζα ραπ - εψ
 ψειθ : θεμμε = εψ
 ق
 ψειθ : ελκαζαζις
 ق
 qeαεβαλ : ἰλε μεγαρε
 θορ θελ : μεχχεα : λελ
 ح
 εππ . θελεππ - θερατ
 ελκοαζ α_____μππ

فقال له الى اين

* Fo. 6 recto

تمضى اما هو

فقال له اريد ان

افتقد الاخوة

فلما عاد قال له

الشيخ القديس

كيف حال الاخوة

قال حال ردئ

فقال له الشيخ

من اجل اى شى اما

هو فقال له انهم

ا على

جميعهم

الشّر ما كان على [ى] . . .

ان الصديق [اذى]

. . . هناك كان

يسمع منى لم اعلم

* Fo. 6 verso

كيف تغير

وليس هو طيب

القلب معى لكنه

صار ارداء من الكل

وحلفت لا اأتى

برجلى هذا المكان

الا بعد زمان

فلما قال هولاء

مضى عن الشيخ

وامّا

الشيخ القديس

فدخل الى مغارته

والمجد للاب و الابن

والروح القدس امين

*And he said to him:¹ "Whither art thou going?" and he said to him, "I am going to visit the brethren." And when he returned the holy Elder said to him, "What is the condition of the brethren?" He said, "The condition (is) bad." And the Elder said to him, "In what way?" He said to him that they . . . all against me . . . the evil (in) (the) place . . . the righteous . . . there was there . . .

* Fo. 6 recto

* . . . (with) . . . from me, I did not know why he changed: he is not good of heart with me, but he has become the worst of all. And I swore not to return to this place on foot save after a time. And when he had said these things, he left the Elder. The holy Elder however entered into his cave. Glory be to the Father, and to the Son, and to the Holy Spirit. Amen.

* Fo. 6 verso

1 = *Apophth. Patr.*, Macarius, III; *A.M.G.* xxv, 233 f. (Macarius is speaking to the Devil).

* Fo. 7 recto

*εμπα ιωραππης λε =

λεχεν : δεδελι : μεθ[λ]

ηαρεσι :

Βεκαλ : επον ιωραππης =

ελ • κασιρ • λεολεμιζορ

πεμεααεα • ελ = εερεα . .

εεχολ • αεαα = ιεμεα

αεαπε : εειαε : πεααζ

πε : ελεερεα = ελεαα

ροσ αλλα • στερ[γ]οζ

πε ελ = χολ εεπε . . .

ιλε : ελεγιεκ

Βεαε : αη : ιλε : ε[μπα ιω-]

ραππης αεα

ελεαεε : εε

ραε λε

. انبا يوحانس لا

لكن داخلي مثل

خارجي

وقال ابو يوحانس

القصير لتلاميذه

نمجد الواحد

وكل احد يمجّدنا

واذا رفضنا

الواحد الذي

هو الله سير فضنا

الكل ون[ذهّب]

الى الهلاك

وجاء اخ الى انبا

يوحانس دفعه

المساء و

.

* Fo. 7 verso

* χελλεμορ λεεαλ

. λεααεαεα : εεααα

ελεχελεμ : ιλε : επ : αε

παροσ : εε : λεμ ιαε

λεμοσ • εεαρεα • ιε

εεααεροσ • γε : αεχεα

λεμ : μεροσ : ειζα ιλε

εααεαα : εε αεαα

ποσ : εε εχεα μεροσ

ηοηζ : εεμεα

εεκ]αλ επον ιωραππης

[αλκα]σιρ = λεεηιζ : ελ

. εριζ επ εκοηπ

. ερεεμεμ : μεαλ

. εχε λεεπε

. Ρ ερεεμεμ

. كلمه لاجل

. حسنات واطال

الكلام : الى ان

اصبحوا ولم يعلموا

وخرج يودعه

فتكلّم معه ايضا الى

التاسعة و دخل

به وأكل معه

خبزا ومضى

[وقال ابو يوحانس

[القصير لآخيه

. اريد ان اكون

. اهتمام مثل

لان

اهتمام

* Fo. 7 recto

*Abba Johannes:¹ "Do not . . . but what is within me is as what is outside."

And said Abba Johannes the Short to his disciples:² "If we praise the One, every one praises us; but if we ignore the One Who is God, everyone will ignore us and we shall go to perdition." . . . A brother came to Abba Johannes³ . . . the evening, and, . . . *talked with him for . . . charities, and he continued the conversation until the morning and did not notice it, and he went out to see him off, but talked with him again until the ninth (hour), and he came in with him and ate bread with him, and went away.

Abba Johannes the Short said to his brother⁴ . . . "I wish to be [free from] occupation, as [the Angels],—because—[they have no] occupation"

* * * * *

1 = *A.M.G.* xxv, 338.2 = *Apophth. Patr.*, Ioh. Colob., xxiv.3 = *A.M.G.* xxv, 367 f.4 = *Apophth. Patr.*, Ioh. Colob., ii; *A.M.G.* xxv, 354.

APPENDIX I

*ἐελε = ἡγοῦν = εἰλε .[καλε] . .

ت الله
μεθ : ἀλλὰ = εἰεμε ε

ق ء
καλαρ = θαυπορ = ἡ[εῖα]

ραx • ἰλε = ελπερ

ق
ἡε = ακαμ = xom =

ح
εἰδε = ἡερεxα

εἰε = γελεμ

ελπερ = λεμ

ق
λορ = καλ

ت
επτ . . . εμ

καλ επε . . .

γε = εxe[π]

λορ ιω[αππης] . . .

μεπ

λεις

ελ

ق
*[α]μμεροτ : γεκαλ = λοτ =

ط
... εροτ • ἡεταλεπ = ἰληιρ

ح
..... εγ • θαρ • λορ • γελεμ

و
... αλ • πελ θερεxορ

ط
... οταπ = ἰλε = ποκρα

ق
... ερλοτ = ἡεκαλ

ح
... επσεπ = θαρ

ء
..... θαρμελ • λεθε

ك
..... ساκ • γετε

ط
..... λμεταποτ

... λορ = επγερ

..... μπα ιωαπ-

..... εψ • εοτ

..... οτ = γε

..... οτ

ولا شغلٍ الا كلمة

* Fo. 8 recto

الله دائما

قلع ثوبه وخرج

الى البرّ [يه] . . .

واقام جمعه

..... ورجع

اخيه فلم

الباب لم

له قال

انت

قال انا

فاجاب

له يو

من

ليس

اما هو فقال له

* Fo. 8 verso

..... وطلب اليه

..... تفتح ؟ له فلم

يفعل ؟ بل تركه

.... الى بكره

..... وقال

..... انسان . . .

..... تعمل

.....

[تعمل] المطانوه ؟

..... له اغفر

انبا يوا

نش ؟

.....

.....

*and no work except the word of God always He took off his clothes and went out to the desert and stayed a week . . . and returned his brother and not the door not to him said Thou said, "I answered to him who is not

* Fo. 8 recto

* . . . But he said to him and asked him [that he] open to him, and [he did ?] not, but left him until the morrow and said : ["Thou art] a man [and must] do [work.] Thou [kneelest ?] to him. Forgive Abba Jo[hannes]

* Fo. 8 verso

* * * * *

Fo. 9 recto

*επ : ιεοραπ : ϣι ϣολ : ϣει
 εεκαλ : εμπα ιωραππης
 ραειτ : ϣειτ = εεροτ πε
 ρεο = εεοελεοεο = ρορ
 πεπ = κιεμ = ραλε = ϣα
 τι = ελπαρρ = ϣερερομ
 ρατθ // = μεπ = ελπεπεπ
 ελαρραρ • καιελ // ϣο
 ροτ = λεχουμ = εχπε
 ρα = παρ = εεοεαλοτ : ι
 λε = ραπατ = ϣεεοπεπ
 μερρομ = αραρροτ
 εχπερα = παρ = εετα
 ροτ : ιλε = ελπαρρ = ελ
 αραρ = εεεμμε = ελα
 ραρ ϣεπεκτ = καιεμ // =
 *ιενχτ : εειεσιρ : εειτ :
 ελ : εβιρ : αραρρ ρε
 περαπ • ληις ρομ παρ
 λεχεπερε : ραριρεπ
 πελε : κοτθε : εεχεποτ
 ιεοιροτ : ιλε ϣατκ
 εειλε : εερελ : ϣεπε
 ροροτπεοεπ // : ραριμε
 ρε ιλε : ελπαρρ : ρε
 ϣιρδε : ρερε : ελχιλ :
 ιερορροτ : εχπερα
 εελεχεπ • ληις ρι παρ
 εεπελαρε : ιερορ
 εχπερα : ραπαρ : ρα
 ραρε : πελε : κοτθερ
 Καλ εποτ ιωραππης

ان يتعب في كل شي
 وقال انبا يوحانس
 رايت شيخ وهو بهت
 وثلاثه رهبان
 قياما على شاطي
 البحر فجاهم
 صوت من الجانب
 الاخر قائلا
 خذوا لكم اجنحه
 نار وتعالوا
 الى عندي فاثنان
 منهم اخذوا
 اجنحه نار وطاروا
 الى البر الاخر
 واما الاخر فبقى قائما
 يبكي ويصيح وفي
 الاخر اعطوه
 جناحين ليس هم نار
 لكنها ضعيفان
 بلا قوة وكانوا
 يطيروا الى فوق
 والى اسفل فبصعوبة
 عظيمة
 جاء الى البر
 هكذا هذا الجيل
 يأخذوا اجنحه
 ولكن ليس هي نار
 وبالاخرى يأخذ
 اجنحه صغار
 ضعفة بلا قوه
 قال ابو يحنس

Fo. 9 verso

Fo. 9 recto

Fo. 9 verso

... that he suffereth in everything.

And said Abba Johannes:¹ "I saw an elder in ecstasy and three monks standing on the sea-shore. There came to them a voice from the other side, saying: 'Take wings of fire and come to me.' And two of them took wings of fire and flew to the other side; and the other remained standing crying and weeping. And at last they gave him two wings that were not of fire, but they were weak, without strength, and flew up and down with great difficulty, but he came to the shore. Thus this generation taketh wings, but not of fire, and furthermore they take wings that are small and weak and without strength."

Abba Johannes said²

¹ = *Apophth. Patr., Ioh. Colob., xiv; A.M.G. xxv, 344.*

² = *Apophth. Patr., Ioh. Colob., iv.*

APPENDIX I

*μεν : ιεμλε : πατποτ	من يملأ بطنه	* Fo. 10 recto
ⲕⲉⲗⲉⲙ̅ : μαρ : σαπ̅ : ϣε	كلاما مع صبي	
καα : ϣερατ : μεμμε :	فقد فرغ مما	
ιεζπι μεροτ : πεκαλ	يؤنى معه بقلبه	
ποτ		
ⲕⲉⲕⲓⲗ : λⲉⲉⲭⲗⲟτ : ⲉⲛⲛⲟⲣ	وقيل لاجله انه	
ιδε : ϣερατ : μεν : ⲉλϱι	اذا فرغ من الحصاد	
ⲉⲁⲁ : ιⲉⲧⲟⲩϣ : ϱαλε	يطوف على	
ⲉϣϣⲉⲓⲟⲩⲧⲃ : ⲃⲉⲓⲉⲑⲉ	الشيوخ ويتفرغ	
ϣαρρατ : λⲉⲥⲥαλεϱ	للصلاة وسماع المزامير	
ⲃⲉⲥⲉⲙⲁϱ : ⲉλⲙⲉⲗⲉⲙⲓⲣ	والملاذى حتى	
ⲃⲉλⲙⲉλⲉⲗⲓ : ϱαϑⲑⲉ	يستقيم فكره	
ⲓⲉⲥⲑⲉⲕⲓⲙ : ϣⲉⲕⲣⲟⲣ	على قضيته	
ϱαλε : καⲗⲓⲉⲑⲟⲣ : ⲉλ	الأولى	
αⲩⲃⲉλε		
ⲕαλ̅ ⲓⲛⲁ ⲓⲱϱαⲛⲛⲓⲥ	قال انبا يوحانس	
*ⲉⲛⲛⲟⲣ : ⲉϣⲛⲉⲣ : ⲛⲉ	انه اشبه برجل	* Fo. 10 verso
ⲭⲟλ : ⲭⲉλⲉⲥ : ϑαϱϑ	جالس تحت	
ϣⲉⲭⲉⲣαϱ : ϱαⲗⲓⲙⲉϱ	شجره عظيمه	
ⲃⲉⲣⲟτ : ⲓⲉⲛ : ϱⲟⲣ : ⲃⲉ	وهو ينظر	
ϱⲟⲩϣ̅ = ⲭⲉⲑⲓⲣⲉϱ : ⲃⲉ	وحوش كثيرة	
ⲗⲉⲛⲓⲛ : ⲃⲉⲣⲓ : ⲭⲛⲓⲣⲉϱ	ودبيب وهى جايه	
ⲓλⲛⲓϱ : ϣⲉ : ιδε : λⲉⲙ	اليه فاذا لم	
ⲓαⲕⲗⲉⲣ = ⲉⲛ : ⲓⲉⲕⲉϣ	يقدر ان يقف	
ⲭⲉⲣα = ⲃⲉⲑαⲗαϱ ⲓλⲉ	جرى وطلع الى	
ⲉϣϣⲉⲭⲉⲣα : ⲃⲉⲑⲉⲃαλ	الشجرة وتخلص	
ⲗαⲥ : ⲃⲉⲣⲉⲭⲓⲗⲉ : ⲉⲛⲉ	وهكذا انا	
ⲭⲉλⲉⲥ : ϣⲓ : ⲕⲉλⲗⲉⲓⲉ	جالس فى قلايتى	
ⲑⲓ : ⲃⲉⲉⲛⲗⲟⲣ ⲉϣϣαⲣ	وانظر افكار الشياطين	
ⲉϣϣⲓⲉⲧⲓⲛ : ϑⲉⲭⲓ	تجى على فاذا لم	
ϱαλⲓ : ϣⲉⲓⲗⲉ : λⲉⲙ	اقدر عليها	
ⲁⲕⲗⲉⲣ : ϱαλⲛⲓϱⲉ :		

*He who filleth his belly in converse with a youth hath already committed fornication with him in his heart. *It was said of him¹ that* when he had finished the harvest he went round amongst the elders and devoted himself to prayers, and listening to psalms and melodies until his mind was at harmony with his original quest.

* Fo. 10 recto

*Abba Johannes said:*² * "He is like a man sitting under a great tree and seeing many beasts and reptiles coming to him. If he cannot make a stand he escapes and ascends the tree and saves himself. So, when I am sitting in my cell I can see diabolical imaginings worrying me. If I am not able to resist them. . .

* Fo. 10 verso

*
1 = id. xxxv.

*
2 = id. xii; A.M.G. xxv, 339.

* Fo. 11 recto	<p> [*]λε • εχλορ • εππορ • λε ιευχερ • επσеп • ιε ^ⲥ ϕεϣελεμ • ϣιρ • πελ μεϑλ • ερρερεп • ελ ^ⲥ ^ⲥβαλες • ελμερρарр πελμιζеп • ^ⲥερερε ^ⲥ ^ⲥιπα ϣεϣοι • ϣеп μοτζοτпеп • βεληις ϣιρ • ϣεσελ • ^ⲥελε με ιευπερ • ρερε • <u>Βεσεελ</u> • ^ⲥⲁⲃ • ^ⲥιπα ϣεϣ ^ⲥ ^ⲥⲟⲩ • ^ⲥεκαλ [λ]ορ ... ^ⲥ μερε • ^ⲥερεκ ^ⲥ ^ⲥⲱⲓⲛⲧ • ^ⲥεϣⲁ ^ⲥ ^ⲥεⲡⲁ • ^ⲥεⲡⲟⲩ ⲙⲁⲕⲁ[ⲣⲓ] ^ⲥεεϑⲏⲓϑ • ^ⲥιλε ρε ^ⲥ [*]ϣεκαλ : ^ⲥεϣϣεⲓⲃ • ^ⲥλεμ ^ⲥ ^ⲥμε • ^ⲥπερε ^ⲥεϣϣⲓⲣⲏⲧ ^ⲥ ^ⲥεⲓⲧⲁⲃⲟⲣ • ^ⲥεⲙⲁⲣⲧ ^ⲥ ^ⲥεⲓⲧⲁⲃⲟⲣⲡⲏⲓ • ^ⲥⲁⲓⲧⲱ ^ⲥ ^ⲥⲡⲓⲟς • ^ⲥⲣⲁⲕⲁⲃ • ^ⲥϣεⲕⲟⲙⲧ ^ⲥ ^ⲥεϣⲏⲓⲱ • ^ⲥιλε ρεϣⲟⲡⲏ ^ⲥ ^ⲥϣεσεⲡⲟ • ^ⲥϣⲓ - ρερε • ^ⲥελ ^ⲥ ^ⲥϣεⲡελ • ^ⲥιεϣⲓⲣ • ^ⲥεⲓⲣⲓ ^ⲥ ^ⲥⲣεⲃ • ^ⲥεⲕⲁⲁⲃⲁϑ • ^ⲥρε ^ⲥ ^ⲥⲁⲓⲣ • ^ⲥελⲙⲟⲃⲁⲃⲁϑ • ^ⲥελ ^ⲥ ^ⲥ[ⲕⲁ]ϣⲓⲣⲏⲣ • ^ⲥϣεκαλ ^ⲥ ^ⲥ.... ⲁⲃ • ^ⲥϣεμ ⲁⲃⲕ ^ⲥ ^ⲥ.... ⲓε ⲓⲡⲓ • ^ⲥϣεκαλ ^ⲥ ^ⲥ..... ⲓⲡ • ^ⲥεσεⲓⲡⲓ ^ⲥ ^ⲥ..... ^ⲥ ^ⲥ.... ⲁⲟⲩ ⲓⲡⲁ ϣεϣⲁⲟ </p>	<p> لاجله انه لا يوجد انسان يتكلم فيه بل مثل الذهب الخالص المحرر بالميزان وهذا انبا باجيجوی كان مضني؟ وليس فيه كسل ولا ما يشابه هذا وسأل اخ انبا با جيجوی وقال له... ..ماذا ترك.... شبهات وكا[نك] عند ابو مقا[ري] واتيت الى ها فقال الشيخ لها بدا الشبهات ان يكثّر سمعت ان الطوباني انطونيوس وقد فقيمت وجئت الى هاهنا فاصبت؟ في هذا الجبل يسير انفراد؟ وقعدت هذه المدة القصيره فقال اخ كمرلك يا ابي فقال وسنين له انبا جيجوی </p>
* Fo. 11 verso		

* Fo. 11 recto *... that there is no man who can speak against him¹ but he is like pure gold which is weighed in the balance; and this Abba Djidjoi² was sickly (?): there was in him no laziness nor its like.

* Fo. 11 verso And a brother asked Abba Djidjoi³ and said to him "... why did you leave Shiēt (ϣⲱⲓⲛⲧ), being with Abba Makari, and come hither. . . . ?" The Sheikh said, "When Shihēt (ϣⲱⲓⲣⲏⲧ) began to be populous I heard that the blessed Antonios had fallen asleep, so I left and came hither, and (arrived) in this desert walking alone. . . . and I stayed this short time." He said. . . . a brother, "How long. . . . O my father?" He said: ". . . . and years"

...to him Abba Djidjoi. . .

* * *

¹ ? = *Apophth. Patr.*, Poemen, CLXXXVII (in extended form).

² = Copt. ⲁⲓⲃⲟⲓ, Gk. Σισόης.

³ = *Apophth. Patr.*, Sisoës, xxviii.

APPENDIX I

*ϣ • ^ⲉⲉⲛⲡⲁ ^ⲕⲭⲉⲭⲟⲓ
^ⲉⲙⲉⲣⲉⲫ ^ⲕⲁⲣⲉⲫⲁ ^ⲕⲉⲭⲉⲛ
^ⲉⲁⲩⲗⲟⲩ ⲱⲉⲓⲱⲧ • ϣⲉ
^ⲉⲣⲁⲁⲩⲣ : ⲓⲉ ⲱⲉⲭⲉⲗⲗⲉⲙ
^ⲉⲩⲉⲕⲁⲗⲟⲩ ⲗⲟⲩ ⲙⲉⲩⲉ
^ⲉⲱⲉⲛⲫⲟⲣ : ⲓⲉ ⲉⲛⲉⲛⲉ - ϣⲉ
^ⲉⲕⲁⲗ : ⲕⲁⲩⲙⲉⲛⲓ ⲭⲉⲟⲩ
 .. ⲁⲗⲣⲓ .. ⲓⲉⲃⲱⲁⲟⲩ

[The lower half of the page is lost.]

^ⲉⲩⲉⲕⲁⲗ : ⲉⲱⲱⲱⲉⲓⲧ ⲓⲁⲉ
^ⲉⲭⲟⲛⲧ : ⲗⲉ : ⲁⲕⲉⲉ ⲉⲛ
^ⲉⲩⲁⲗ : ϣⲉⲉⲛⲉ : ⲉⲱⲛⲉⲣ
^ⲉⲩⲉⲩ : ⲕⲁⲗⲓⲗ : ⲩⲁⲗⲉ
^ⲉⲛⲉⲩⲉⲓ ⲉⲣⲉⲩⲉⲩⲉ ⲁⲩⲓⲙⲓ
 ⲗⲓ
 ⲭⲉ ⲓⲗⲛⲓⲩⲩ ⲁⲣⲉⲩⲣⲁ

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*ⲉⲥⲙⲁⲣ • ⲙⲉⲛⲣⲟⲙ ^ⲕⲭⲉⲗ
^ⲉⲙⲉⲩ : ϣⲉⲕⲁⲗⲟⲩ ⲗⲓ :
^ⲉⲗⲁⲕ ϣⲓⲛⲉ • ⲉⲙⲉⲛⲉ : ⲉⲩⲉ
^ⲉⲛⲧ ⲱⲉⲓⲱⲧ • ⲕⲟⲗⲧ
^ⲉⲛⲉⲁⲙ - ⲓⲉ ⲉⲛⲛⲉⲣⲉⲱⲓ
^ⲉⲩⲉⲕⲁⲗⲟⲩ ⲗⲓ : ⲉⲙⲩⲓ
 ... ⲗⲓ .. ⲱⲉⲛⲣⲟⲛⲛⲓ
 ⲱ ⲱ

[The lower half of the page is lost.]

*ⲉⲱⲱⲱⲉⲓⲧ : ϣⲉⲕⲁⲗ ⲗⲉ
^ⲉⲣⲟⲙ • ⲣⲁⲥ = ⲭⲟⲗ : ϣⲉⲓ
^ⲉⲣⲟⲩ : ⲣⲉⲩⲉ : ⲉⲛ ⲗⲉ : ⲓⲉ
^ⲉⲟⲩⲁ - ⲉⲗⲉⲛⲥⲉⲛ : ⲛⲉⲩ
^ⲉⲥⲟⲩ ϣⲉⲓ ⲉⲗⲛⲉⲱⲉ
^ⲉⲉⲥⲉⲙⲁⲣⲧ : ⲉⲛ : ⲁⲛ
 .. ⲱ : ⲉⲛⲡⲁ ⲭⲉ...

[The lower half of the page is lost.]

... وانبا جيجوى
 مرض دفعه وكان
 حوله شيوخ
 فروح يتكلم
 فقالوا له ماذا
 تنظر يا ابانا
 فقال قوما جاؤا
 خلفي ... يأخذوا

* Fo. 12 recto

فقال الشيخ اذا
 كنت لا اقوى ان
 افعل فانا
 اتنهد قليلا على
 نفسي وهذا عظيم
 لي
 جاء اليه دفعه

* Fo. 12 verso

اسمع منهر كلمه
 فقالوا لي
 لك فينا امانه
 وانت تطيع قلت
 نعم: يا ابهاتي
 فقالوا لي امض
 تبصرنى

* Fo. 13 recto

الشيخ فقال
 لهم راس كل شي
 هو هذا ان لا
 يعود الانسان
 نفسه شي البته
 وسمعت ان
 ابنا جيجوى

* Fo. 13 verso

*And Abba Djidjoi once fell ill.¹ He had elders sitting round him: he ceased talking. They said to him, "What dost thou see, O (our) father?" And he said: "Some people who came for me . . . to take [my soul . . .]".

* Fo. 12 recto

*And the Sheikh said: "If I cannot do it, I sigh a little for myself, and this is enough for me" . . . Came to him once . . .

* Fo. 12 verso

* . . . hear from them a word. They said to me: "Thou hast faith in us and thou dost obey." And I said: "Yes, O my fathers." They said to me: "Go . . . thou seest me . . .

* Fo. 13 recto

* . . . the elder. And he said to them, "The chief of all things is that one does not ever accustom oneself to anything. And I heard that . . . Abba Djidjoi . . .

* Fo. 13 verso

¹ =id. XLIX.

* Fo. 14 recto

*ζεπονη : ἐελ
μαρραπ : ἐελε με
ἐλλε επτ : ηεβαλλας
ни : ie ραп мен : ехλ : ραζ
μεθακ ^{sic} ηειοηζοη :
ἐλλεαηп : ie : κοημοηп :
εαληп : ηειατλοποηп
пeйci λιεηλεχορε
λεεппак επт : ie ραп
κοηηε : θι ηι χοηλ
εαλ : ηελακ : εοοεσπερα
ile : αεep : εααερερηп
α
Πηα ιοησηφ σεελ м[ηα
ποημεп : ηε
κοηλ λι

يحيى زنونى ولا [يس لى]
مهرب ولا [ملجا]
الا انت فخلصنى
يا رب من اجل
رحمتك ويخزون
الذين يقومون
على ويطلبون
نفسى ليهلكوها
لانك انت يا رب
قوتى فى كل
حال ولك التسبحه
الى دهر الداهرين
امين
انبا يوسف سأل [انبا]
بيمن و[قال له]
قل لى

* Fo. 14 verso

* ηεεχепор еш
εηχοηпт οερηα
ηοα ηιαζ . ηι εααοп
ie . ηελεηερεη η
χοηп . οεκοηλ . ηι
χοηλ . αμр // επε мен -
епе . ηελε : οεαηп αααα
καλ παρζ ελαηηε
λεαααα : ελμεше
iaη ei шei еснар
лееппi ακpa : ηι : με
ζεμipи : ηεληic ηι
pтkkaθ kaλп . λεен
пi ме αρεηη κοηηεθ
καλλοη
λε οεη

. فاجابه [الشيخ]
. ان كنت تريد
[تا]خذ نياح فى الدنيا
والاخره فتكون
تقول فى
كل امر انا من
انا ولا تدين احد
قال بعض الاخوة
لاحد المشايخ
اى شى اصنع
لانى اقراء فى
منز اميرى وليس لى
رقه قلب لانى
ما اعرف قوة
. قال له
. لا تفهم

* Fo. 14 recto

* . . . grieve me and . . . place of refuge nor save Thee. O Lord, save me in Thy mercy, and let them be ashamed who rise up against me and seek after my soul to destroy it: for Thou, Lord, art my support in all circumstances; and to Thee be praise for ever and ever. Amen.

* Fo. 14 verso

Abba Joseph asked Abba Poemen¹ and . . . say to me *the Elder answered him " . . . if thou desire repose in this world and in the other, say in everything, 'I am what I am,' and do not judge any one."

A certain one of the brothers said to one of the elders: "What must I do ? because when I read in my Psalms I do not feel my heart melt, because I do not know [the] power . . ." Said to him . . . thou dost not . . .

* * * * *

1 ? = *Apophth. Patr.*, Poemen, xxxi.

APPENDIX I

* ^ء ια ^ء η : ιε ^ء χεν : ^ء ε . . . . .	. . . . . يجب
ρα ^ء ρεν • επ : ια ^ء ρ ^ء α	راهب ان يحفظ
με ^ء λο ^ء ρ • η ^ء λε : ιε ^ء θ ^ء λ . . . . .	. . . . . مله ولا
qe : επ : χ ^ء εν : επ ^ء σεν . . . . .	. . . . . ان كان انسان
με ^ء λ : χ ^ء ε ^ء θ ^ء ι ^ء ρ : η ^ء λε . . . . .	. . . . . كثير ولا
qe ^ء ζο ^ء ρ : qe : λ ^ء ηις . . . . .	. . . . . فظه فليس
θε ^ء ρα ^ء ρ : πε ^ء ρ ^ء ε ^ء λε ^ء κ	طفح ؟ . بذلك
<u>ρ^ءο^ءχ^ءο^ءλ^ء επ κα^ءρ^ءα^ءις : επ</u>	رجل قدیس
σα ^ء ρ : επ ^ء σεν ^ء κα ^ء ρ • α[η] τα	ابصر انسانا قد اخطاء
qe ^ء πε ^ء ρ ^ء χε ^ء • πο ^ء ρ ^ء χε ^ء επ • ε ^ء α	فبكاء بكا [شديدا]
α ^ء η ^ء α // η ^ء κα ^ء λ .. λ .. ε	وقال
α ^ء η ^ء α : ε ^ء λ ^ء ια	اخطا الى
α ^ء η ^ء οι : α ^ء ρ ^ء α ^ء τε	اخطىء
*. ε ^ء α ^ء πο ^ء ρ η ^ء λε	ادينه ولا
. ζ ^ء ε ^ء πο ^ء ρ • πε ^ء λ • πε	. . . . . بل
. τ ^ء λ • q ^ء ι • πε ^ء ρ ^ء σεν ^ء • επ	. . . . . في نفسنا ان
. πε • α ^ء η ^ء α .. με ^ء ρ	. . . . . انا اخطأ منه
. ε ^ء ζ ^ء α ^ء μ • α ^ء ε ^ء π ^ء π ^ء με ^ء ρ =	. . . . . اعظم ذنب منه
<u>Βε^ءκα^ءλ : ιε^ءχεν • λ^ءε^ءρ^ءα</u>	وقال يجب للراهب
ρε ^ء π • επ • α ^ء η ^ء α • ε ^ء α ^ء λ ^ء η ^ء ι ^ء ρ	ان اخطاء عليه
α ^ء η ^ء ο ^ء ρ λ ^ء ε • ια ^ء ρ ^ء κα ^ء α	اخوه لا يحقد
η ^ء λε : ιε ^ء χε ^ء α : ε ^ء α ^ء λ ^ء η ^ء ι ^ء ρ	ولا يجد عليه
. σε ^ء ε ^ء α ^ء ο ^ء ρ : πε ^ء λ	. . . . . ساعته بل
. χ ^ء ο ^ء ρ • ε ^ء α ^ء θ ^ء ο ^ء ε - ιε ^ء ρ	. . . . . حتى
. τ ^ء α ^ء ζ ^ء α ^ء πο ^ء ρ	. . . . . غضبه
. σε ^ء ρα = θο ^ء μ	. . . . . ساعة ثم

* Fo. 15 recto

* Fo. 15 verso

*¹. . . (it) must . . . monk . . . and not . . . if a man . . . much, and not . . . (?) and not . . . (?) with this. *A holy man* saw a man commit sin, and he wept a great deal . . . and he said . . . sinned against (me) . . . commit sin . . .

* Fo. 15 recto

* judge him, and not but in ourselves, that I am more sinful than he fault greater than his.

* Fo. 15 verso

And he said (when (?)) it happens to the monk that his brother sin against him he must not harbor ill feelings and not repeat immediately but even his rage an hour, then

* * * * *

1 Apophthegmata.

Fo. 16 recto

^τ
 *οερ • επτ = μεπ
 ρεα • ϣι μεζεμ
 λε • εππι • σεμαρτ • παρζ
 ελεππερεθ • ιεσεελοτ
^ϛ
 ραπ • ρερερ • ελμεσελερ
^ϛ
 ϣε • ερεποτρ • κεκα
 λοτ • επ • ελρδαϣι • με
^ϛ
 ιαρρεϣ • κοτθεθ • ελ
^ϛ
 χελεμ • ελλεαι • ιε
^ϛ
 κοτλορ • λελ • ρανερ
^ϛ
 λερχεν • ελρδανερ • θαρ
^ϛ
 ρεϣ • κοτθεθ • ελχελεμ
^ϛ
 ιλλεαι • ιεκοτλορ • ελ
^ϛ
 ρδαϣι • κεθερελ • ιεσεε
^ϛ
 μαρ εθορ • κεθαδρζαρ
^ϛ
 κερχιελεκ πορπ
^ϛ
 * χονπε μεπεϣ
^ϛ
 κοθεθ • μεπεκολ
^ϛ
 ρεεν • εϣϣειταν • κε
^ϛ
 πεποτρδορ • ιε σε με
^ϛ
 ροτ • χελεμ αλλα ρα
^ϛ
 ρεϣορ • κερεζεροτ μεπερ
^ϛ
 κετδαραϣοτ μεπερ =
^ϛ
 Καλ : παρζ • ελμεϣε
^ϛ
 ιαϣ • λε ει ϣειθερ
^ϛ
 ζεν • ελλεαι ιεζλε
^ϛ
 μακ • κεθεπποζ • ελλε
^ϛ
 αι ιερζεπακ • ϣε =
^ϛ
 ληις ροτ • ελλεαι
^ϛ
 ζαλεμακ • κελερχεν
^ϛ
 εϣϣειταν • ϣειε πεπ
^ϛ
 επ θεπποζ ελμεραζ

. انت من
 فى
 لا نى سمعت بعض
 الابهات يسألوا
 عن هذه المسألة
 فا جابوا وقالوا
 ان الحاوى ما
 يعرف قوة
 الكلام الذى
 يقوله للحية
 لكن الحية تعرف
 قوة الكلام
 الذى يقوله
 الحاوى وتذل اذا
 سمعته وتخضع
 وكذلك نحن
 كنا مانفهم؟
 قوة مانقول
 فان الشيطان
 وجنوده اذا سمعوا
 كلام الله عرفوا
 وفزعوا منه
 وضعفوا منه
 قال بعض المشايخ
 لاي شى تحزن
 الذى يظلمك
 وتبغض الذى
 يحزنك
 فليس هو الذى
 ظلمك ولكن
 الشيطان فيجب
 ان تبغض المرض

Fo. 16 recto

*1 . . . thou in because I heard that some of the Fathers asked about this question, and they answered that the charmer doth not know the power of the words he uttereth to the snake, but the snake knoweth the power of the words said by the charmer, and it becometh weak when it heareth and obeyeth: and so we . . .

Fo. 16 verso

* . . . so we do not understand . . . the force of what we say. And Satan and his armies when they hear the word of God recognize it and become afraid at it and are made weak.

One of the elders said, "Wherefore dost thou grieve at him who is unjust to thee and hatest him who maketh thee grieve? It is not he who is unjust to thee, but Satan is. Therefore thou must hate the sickness. . .

* * * * *

APPENDIX I

*περσοῦ ἑπειλόμενε

ϣι εἰσεραπ : ἑλε ιεμαρ
μαρ ιερὰ ϣειεχεν : εν

θαρρεσοῦ : ιε ἀρῆθι

δαλε ρεϣζ : ρεαε : λιελ

λε : θεχοῦν : ραιεθεχομ

πελε θεμαραρ : ἑεπ θε

χοῦποῦ : μεσθεραραπ

λεχοῦλ : χελμερ : θεσμε

ροῦπερε : θεκοῦλοῦ

ενϣερ : λεπε : λεπε λ

εἰσεζαρ : ιερζεμ : χοῦλ

ϣνι : μεν : εμορ ελρααο

ἑλε : θεροα περκακ

ειπορε : ελεϣ : λεϣει

μεν αρμελακ

*ἑπειχοῦν : ἑερακ : με

ραππεσ : επερε ιλλε

εν : ιεθοῦκ : ἀρῆεζ : το

ροπε : θεχοῦν : πεϣ :

μαρροῦ : ἑεθεραρ

περομ : λεχι : ιεσχοῦν

ϣικ : ῥαϣ αλλα

εν . αερεπ : μαρ : ἀρῆε

ϣ . ταρικ . θεπερεα

ραπρομ : καλιλ / λεχι

θεχοῦν : αμεο . ἑειρε

χοῦπ : θεμϣι : ϣελε

θελ : θερετ : ιεμπε

ἑε : ϣιμελε / : πελ : ακρα

ϣι μεζεμπακ . ἑεαλλι

περεκρακ : ελε : αλλα

نفسه ويلزمها

في التعب ولا يبرمر

احدا فيجب ان

تحرصوا يا اخوتي

على حفظ هذا لئلا

تكون حياتكم

بلا ثمره وان

تكونوا مستعدين

لكل كلمه تسمعونها

تقولوا

اغفر لنا لان

الاتضاع يعزم كل

شئ من امور العدو

ولا تعد نفسك

ايها الاخ لشئ

من اعمالك

ويكون وجهك

معبس ابدا الا

ان ياتوك اخوه

غرباء تكون بش

معهم وتفرح

بهم لكي يسكن

فيك خوف الله

ان ذهبت مع اخوه

في طريق تباعد

عنهم قليلا لكي

تكون صامت واذا

كنت تمشي فلا

تلتفت يمينا

وشمالا بل اقراء

في مزاميرك وصل

بفكرك الى الله

* Fo. 17 recto

* Fo. 17 verso

¹... *himself and restrain himself and not persecute anybody. You must therefore, my brethren, try to learn this lest your life be without fruit, and be always ready, and for every word ye hear say, "Forgive me." Meekness putteth an end to everything belonging to the enemy. Do not, O brother, account thyself anything in thy deeds...

* Fo. 17 recto

... *and let not thy face ever be severe. If strange brethren come to see thee, be cheerful and pleasant with them, that the fear of God may dwell in thee. If thou walk with brethren in the road, separate thyself from them a little in order to be silent, and as thou walkest do not turn to the right or to the left, but read thy Psalms and pray to God in thy thought...

* Fo. 17 verso

¹ Esaias Abbas: Greek, *ed.* Jerusalem, 1911, p. 7; Latin, *P.G.* XL, col. 1108 D. The following pp. have been arranged in accordance with the sequence of the Greek edition,

although the Coptic version (*e.g.* Wessely, *Studien*, no. 276 a) shows that some arrangement entirely different existed. [W. E. C.]

Fo. 18 recto

̅ϥ̅ϥ̅ⲁⲗⲉ : ̅ϥ̅ : ̅ϫ̅ⲟⲗ : ̅ⲙⲁⲧ
 ̅ϫ̅ⲁⲣ : ̅ϥ̅ⲉⲃⲏⲃⲟⲗⲟⲣ : ̅ⲗⲉ
 ̅ⲓⲉϫ̅ⲟⲧⲏ : ̅ⲗⲁⲕ : ̅ⲃⲉⲗⲗⲁⲣ
 ̅ⲙⲁⲣ : ̅ⲉⲣⲗⲟⲧⲣⲓ : ̅ⲡⲉⲗ : ̅ϫ̅ⲟⲧⲏ
 ̅ϥ̅ : ̅ϫ̅ⲟⲗ : ̅ϣ̅ⲏⲓ̅ ⲙⲉⲡ : ̅ⲉⲙⲟ̅
 ̅ⲣⲁⲕ : ̅ⲙⲉⲥⲓⲣⲓ : ̅ⲗⲉⲣⲓ : ̅ϫ̅ⲟⲗ
 ̅ⲙⲁⲣϫ̅ⲁⲣ̅ ϥ̅ⲉⲉⲃ̅ⲃⲉⲡ
 ̅ⲙⲉⲣⲣⲉⲣⲉⲣ : ̅ⲗⲉⲣⲁⲓⲉⲣ .
 ̅ⲗⲉⲉⲡⲡⲫⲟⲛⲧ : ̅ϣ̅ⲉⲡⲡ̅ ϥ̅ⲉ
 ̅ⲗⲉ ϥ̅ⲉⲙⲟ̅ⲃ̅ : ̅ⲓⲉⲃⲁⲕ : ̅ⲡⲉ
 ̅ⲧⲁⲣⲁⲙ̅ ϥ̅ⲉⲣⲣⲟⲧ : ̅ϥ̅
 ̅ϥ̅ⲟⲙ : ̅ⲁⲣⲁⲃ̅ . ̅ⲗⲉⲉⲡ
 ̅ⲡⲉⲙⲧ̅ . ̅ϥ̅ ⲙⲁⲧϫ̅ⲁⲣ̅
 ̅ϥ̅ⲉⲗⲉ : ̅ϥ̅ⲉⲃⲏⲃⲁⲟⲧⲁ : ̅ⲉⲡⲟ̅
 ̅ⲗⲉ ⲁⲃⲁⲣ : ̅ϥ̅ ϫ̅ⲓⲥⲉⲉⲡ
 ̅ⲗⲉⲣⲉⲃ̅ ⲗⲉ : ̅ⲥⲁⲗⲗⲓ
 *̅ⲥⲁⲗⲉⲃⲉⲡ ϫ̅ⲉⲃ̅ⲓⲣⲉⲣ : ̅ⲕⲁⲡⲗ
 ̅ⲉⲡⲡⲁⲧⲙ̅ . ̅ⲗⲉⲉⲡⲡⲫⲟⲛⲧ
 ̅ⲕⲁⲃ̅ : ̅ϥ̅ⲉⲣⲉⲡⲟ̅ : ̅ϥ̅ ⲉⲃⲁⲧⲁⲣⲓⲕ̅ =
 ̅ⲗⲉⲉⲣⲉⲧⲧ̅ - ̅ϥ̅ⲉⲡⲃⲉⲣⲉⲡ
 ̅ⲡⲉⲕⲁⲗⲓⲗ̅ ϥ̅ⲓⲏⲓ̅ ϥ̅ⲗⲉⲥⲁ
 ̅ⲉⲃⲉⲣⲁⲡ : ̅ϥ̅ⲉⲗⲉ : ̅ϥ̅ⲉⲃⲁⲣⲟⲡ
 ̅ϣ̅ⲏⲓ̅ ϥ̅ⲙⲉⲡ ϫ̅ⲉⲥⲉⲃⲁⲕ : ̅ⲥⲉⲗⲉ
 ̅ⲣⲉϫ̅ⲗⲏⲓⲕ̅ . ̅ⲗⲉⲗⲉ ϥ̅ⲉⲙⲉⲣϫ̅
 ̅ϫ̅ⲉⲡ : ̅ⲁⲣⲁⲓⲁ̅ ϥ̅ⲉⲡ : ̅ⲓⲟⲃⲣⲉⲡ
 ̅ⲣⲉ : ̅ⲗⲁⲕ : ̅ⲉⲗⲗⲉ : ̅ⲙⲉⲡ - ̅ϣ̅ⲉⲃ̅
 ̅ⲃⲉⲣ̅ ϥ̅ⲙⲉⲣⲁϫ̅ ϥ̅ⲉⲓⲁⲉ
 ̅ϫ̅ⲉⲗⲉⲥⲧ̅ : ̅ϥ̅ ⲕⲉⲗⲗⲉⲓⲉ
 ̅ⲟⲁⲕ : ̅ⲗⲉⲥⲉ : ̅ⲓⲗⲉ ϥ̅ⲁⲡⲃⲁⲕ
 ̅ⲁⲃ̅ ϥ̅ⲁⲣⲓⲡ̅ ϥ̅ⲉⲉⲃⲁⲣⲟⲡ
 ̅ⲣⲉϫ̅ⲗⲏⲓⲣ : ̅ⲗⲉⲕⲟⲧⲗ̅ ⲗⲟⲣ
 ̅ⲉⲥⲡⲁⲣ̅ . ̅ⲙⲉⲣⲁⲡⲡⲉⲣ : ̅ⲗⲉ

تعالى في كل موضع
 تدخله لا
 يكون لك داله
 مع اهله بل كن
 في كل شيء من امورك
 مسيحي وفي كل
 موضع تأدب
 معرفه وحياء
 وان كنت شابا
 فلا تمد يدك
 بطعام تضعه في
 فم أحد وان
 نمت في موضع
 فلا تتغط انت
 وآخر في كيس
 واحد وصل
 صلاة كثيره قبل
 النوم وان كنت
 قد تعبت في الطريق
 واردت تدهن
 بقليل زيت لاجل
 التعب فلا تدهن
 شيئا من جسدك سوا
 رجلك ولا تمكّن
 احدا ان يدهنها
 لك الا من شده
 او مرض واذا
 جلست في قلايتك
 وجا الى عندك
 اخ غريب فادهن
 رجليه وقل له
 اصنع محبة

Fo. 18 recto

Fo. 18 verso

1. . . the Most High in every place where thou goest. Be not familiar with its people, but be thou a Christian in all thy affairs. In every place be polite and full of prudence and modesty. If thou art young do not put forth thy hand with food to put in the mouth of another, and in the place where thou sleepest do not be covered with the same covering as another person. And pray *a great deal before sleep. And if thou walk in a road and from fatigue need anointing with a little oil, do not anoint any part of thy body except thy feet, and do not allow any other to anoint them for thee, except on account of necessity or disease. And if thou sit in thy Cell and a strange brother visit thee, anoint his feet and say to him, "Be so kind and . . .

* * * * *

1 Esaias, Gr. 8, Lat. 1109 A.

APPENDIX I

*ψνι^ς μεν : ελε^ςμορ • γε
 λε = θε^ςχοομ • δε^ςλεκ =
 θε^ςοεκ^ςδεπ : θε^ςλε^ςχεπ
 ε^ςπαρ μεταπο^ςθε • θε^ς
 κερ • πε^ςδεπο^ςπακ • θε^ς
 ε^ςσα^ςγερ • λει^ςο^ςγερ •
 λακ • θε^ςεπ^{sic} κα^ςλλακ • επ^ς
 σεπ = // χ^ςε^ςλ^ςμε^ςθεπ // ψ^ςε
 δι^ςδε^ς γε^ςλε • θε^ςο^ςγερ^ς
 χερ • θε^ςε^ςο^ςεκ^ςπερ : κα^ςλ
 πακ - θε^ςλε^ς χερ • πε^ςτερ
 θε^ςα^ςζ^ςραπ • λο^ςρ • μετα
 πο^ςθε • θε^ςλε^ς θε^ςλο^ςτο^ςμο^ς
 χι^ς κα^ςλ^ςπακ • θε^ςε^ςλλ^ςε =
 γε^ςλ - πα^ςζ^ςραπ : γε^ςο^ςε^ςζ^ςαρ^ςρεκ
 ρα^ςλ^ςνικ - επ^ς χ^ςο^ςτεπ =
 *ρ^ςα^ςλ^ςνικ • πε^ςψ^ςνι - λε^ςμ
 θε^ςε^ςρ^ςα^ςλο^ςτ = γε^ςλε^ς θα^ςρ
 ζερ • θε^ςο^ςζ^ςα^ςρ • θε^ςλε^ς
 χ^ςε^ςλ : θε^ςε^ςε^ςζ^ςα^ςρ • θε^ςε^ςε^ςπα^ςρ
 μετα^ςπο^ςθε • επ^ς χ^ςο^ςπ^ςτ
 γε^ςρ^ςα^ςλο^ςρ • θε^ςε^ςε^ςπ^ςλε^ςμ
 θε^ςε^ςρ^ςα^ςλο^ςρ • θε^ςε^ςκο^ςν^ςλ
 λο^ςρ : επ^ςγερ^ς λι : γε^ςε^ςπ^ςνι
 λ^ςνι^ς : ε^ςρ^ςο^ςτ^ςα^ς ε^ςγ^ςρα^ςλ :
 ρε^ςα^ςι^ςρ ε^ςλ^ςθε^ςσα^ςλ • πε^ςγε
 ρα : λε^ςλα^ςρ^ςδε^ςο : χ^ςι
 ε^ςρ^ςρο^ςπ^ςε^ςπ^ςι^ςε = ι^ςδε
 χ^ςο^ςπ^ςτ : θα^ςρ^ςμε^ςλ : ρα^ςμε^ςλ
 γε^ςα^ςνικ - γε^ςλε : θε^ςο^ςε^ςθε^ς
 πε : ρα^ςπ^ςρ : θε^ςλε^ςχε^ςπ :
 ο^ςο^ςμ^ςμο^ςρ : πε^ςρ^ςα^ςν^ςγ

شي من الامور
 فلا تكتمر ذلك
 وتكذب ولكن
 اصنع مطانوه
 وقرّ بذنوبك و
 استغفر ليغفر
 لك وان قال لك
 انسان كلمة
 شديده فلا تتفكر
 ويستكبر
 قلبك ولكن بدر
 واضرب له
 مطانوه ولا تلومه
 في قلبك والا
 فالغضب يتحرك
 عليك ان كذب
 عليك بشي لم
 تفعله فلا تحزن
 وتجزع ولكن
 تواضع واصنع
 مطانوه ان كنت
 فعلته او ان لم
 تفعله وقل
 له اغفر لي فاني
 ليس اعود افعل :
 هذه الخصال
 نافعه للاحداث فم
 الرهبانيه اذا
 كنت تعمل عمل
 يدك فلا تتوان
 عنه ولكن
 تمّه بخوف

* Fo. 19 recto

* Fo. 19 verso

*1. . . anything: do not hide this and lie, but kneel down and confess thy sins and ask forgiveness, that thou mayest be forgiven. If anyone speak to thee a hard word, do not take note of it so as to harden thy heart, but hasten and kneel down to him. Do not blame him in thy heart lest resentment trouble thee. If he accuse thee *falsely of something thou hast not done, do not grieve and become troubled, but humble thyself and kneel down, whether thou hast done it or not done it, and say to him, "Forgive me, I will not do it again." These commandments are good for those young in the monastic life. If thou undertake manual labor do not neglect it but perform it with fear.²

* Fo. 19 recto

* Fo. 19 verso

1 Esaias, Gr. 9, Lat. 1109 D.

2 Or "carefulness."

Fo. 20 recto

ʾαλλα . λιελλε . θεητι
 πελε μερερε . δεχολ
 ραμελ // . θαρμελοτ . γε
 αρμελοτ / . δελε θεροε
 шем . επ θεσελ = . ελλε
 ρι ιεραλλεμακ . ρειε
 με // δεθεκοτλ λορ
 εσσαρ . μεραππε : δεατ
 ριπυ . δεεπορ . επ χεν
 ρερε . χηιερ // ем λε
 δεεπ ρερακ . εραρ // μεπ
 ελαρε . δεεπ
 χελες : ραλε ραμελ : ιε
 ρηικ . γεεθορ ρα
 μελακ . δεεσπαρ επτ
 ιερου
 κε ος ιε

الله لئلا تخطي
 بلا معرفه وكل
 عملٍ تعمله
 فا عمله ولا تحتشم
 ان تسال الذي
 يعلمك دائماً
 وتقول له
 اصنع محبة و
 اوريني وابصر ان كان
 هذا جيداً ام لا
 وان دعاك احد من
 الاخوه وانت
 جالس على عمل
 يدريك فاترك
 عملك واصنع انت
 نياحه

* Fo. 20 verso

* ιαε : ραρεχο . μεπ ματ
 ραρ . ελμνιερ . γεε
 ρολ . κελλειεθακ δε
 θεελες . θεθεραρρεο
 μαρ μεπ . λε . επρερακ .
 δε . εμμε επ χεποτ .
 шейот // . ιεθεχελλεμοτ
 χελεμ . αλλα . γεεσοε
 ρεπ . μεραλλεμακ . γε
 επ . ερεπ λακ . επ . θεε
 λες . θεεμαρ . χελεμε
 ρομ . δεχεμε . ιεμαρακ
 γεεσπαρ . επ ερεα
 λακ . μεραλλεμακ
 ιλε . πορπερ . γι . ραρε
 γεκοτλ λοτ . εππ :

اذا خرجت من
 موضع المائده
 فادخل قلايتك
 وتجلس تتحدث
 مع من لا ؟ ينفعك
 واما ان كانوا
 شيوخا يتكلموا
 كلام الله فاستاذن
 معلمك .
 فان اذن لك ان
 تجلس تسمع كلامهم
 وكما يأمرك
 فاصنع ان ارسلك
 معلمك
 الى غربه في حاجه
 فقل له اني

* Fo. 20 recto

1x . . . of God, lest thou sin without knowing. Every work that thou doest, do it and be not ashamed to ask thy master always and say to him, "Be kind and direct me: Thou seest whether it be good or not." If any one of the brethren call thee when thou art sitting doing thy handiwork, leave thy work and do for him what he desires. . .

* Fo. 20 verso

x . . when thou comest out of the Refectory go into thy Cell and sit (not) and talk with one who is not of use to thee. If there are elders talking about the words of God, ask permission of thy instructor: if he permit thee to sit and listen to their conversation, do as he directs thee. If thy instructor send thee to a far place for some errand, say to him, "I am

* * * * *

APPENDIX I

*hesmar • me ieroutlor
 lak • lielle • θαρzen
 rom • heierzen • essolaz
 men pinperhom • en
 xont cerxen • maz • ahr
 qekal lak : etpor
 lepe xei • qeesezenor
 mede : iexen : qeen
 xezal • lak • essoltan
 qemerme • hexett
 qeecalaz : peratq
 heiraazeth • alla • he
 xol : zamel // iazmelor
 qesherechor qiz : helle
 ieroti • ezaxom : le
 xeseror • lielle
 *iazzen : kalp = ehiz
 izet komt : pelgate
 qi xol : iatm // qemen
 kapl : en themoss : za
 mel : ieznik • qeepat
 pemonezet • alla
 heccalaz • hemen
 paz • zelek • en xen
 lak zamel // qi : elkel
 leier • qiazmelor
 pelde xesel = en xont
 qeriz : θazmel • amr -
 qiz • axp // heeehen //
 qesherek - ahar : qiz -
 helle θazseror - qeen
 xen : amr // catir // he

واسمع ما يقولوه
 لك لئلا تحزنهم
 ويذهب الصلح
 من بينكم ان
 كنت ساكنا مع اخ
 فقال لك اطبخ
 لنا شيئا فاستأذنه
 ماذا يجب فان
 جعل لك السلطان
 فمهما وجدت
 فاصلح بخوف
 وارادة الله
 وكل عمل يعمل
 فاشركه فيه ولا
 يرثي احدكم
 لجسده لئلا
 يحزن قلب اخيه
 اذا قمت بالغذا
 في كل يوم فمن
 قبل ان تمس
 عمل يديك فابدى
 بمناجاة الله
 والصلاة ومن
 بعد ذلك ان كان
 لك عمل فى القلايه
 فاعمله
 بلا كسل ان كنت
 تريد تعمل امرا
 فيه اجر وثواب
 فشارك اخر فيه
 ولا تحسده فان
 كان امرا صغيرا و

* Fo. 21 recto

* Fo. 21 verso

*¹and listen to what they tell thee lest thou grieve them and peace be lost amongst you. If thou live with a brother and he ask thee to cook him something, get his permission for what he wants: if he give thee liberty, whatever thou findest carry out, in the fear and favor of God. Take part with him in anything he doeth. Do not let anyone be tender towards his body lest (he) *grieve the heart of his brother. If thou rise early every day, before thou touchest anything to do with thy hands, begin by calling on God and praying to Him, and afterwards if thou hast anything to do in thy Cell, do it without reluctance. If thou desire to do a thing wherein is wage and reward, let another participate in it and do not envy him. If it be a small thing. . .

* Fo. 21 recto

* Fo. 21 verso

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

* Fo. 22 recto

ق
*ⲁⲓⲕⲟⲗ ⲗⲟⲩ ⲉⲡⲉⲣ ⲗⲓ
ⲓⲉ ⲉⲃⲓ • ⲡⲉⲣⲛⲓ ⲕⲁⲓⲩ
ⲁⲓⲗⲛⲓⲥ : ⲉⲣⲑⲉⲙⲉⲗ : ⲉⲥ
ⲙⲁⲩ • ⲩⲉⲗⲉ ⲉⲗⲭⲉⲗⲉⲙ
ⲁⲓⲉⲡ • ⲭⲉⲡ : ⲕⲁⲩⲓⲩ : ⲁⲓⲉ
ⲑⲓⲉⲡⲟⲩ : ⲁⲓⲉⲥⲉⲃⲁ : ⲡⲉ
ⲉⲃⲓⲕⲟⲗⲉ • ⲗⲟⲩ ⲁⲓⲉⲃⲓ
ⲓⲁⲧⲩⲁ ⲁⲓⲉⲡ ⲭⲉⲡ : ⲩⲟⲩ
ⲣⲁⲩⲉⲡ : ⲧⲁⲩⲁⲣ // ...
ⲓⲉⲭⲟⲩⲡ • ⲩⲁⲡⲩⲁ
ⲉⲡⲥⲉⲡ : ⲕⲁⲩⲁⲓⲥ • ⲡⲉ
ⲑⲉⲗⲁⲃⲟⲗ : ⲡⲟⲩ ⲩⲁⲗ
ⲁⲓⲉⲗⲉⲭⲉⲡ : ⲉ : ⲡⲁ . . .
ⲩⲟⲩ • ⲣⲁⲩⲙⲉⲓ ⲡⲉⲩ
ⲁⲓⲉⲃⲁⲗⲓ ⲥⲉⲡ
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وقول له اغفر لي
يا اخي فاني ضعيف
وليس احتمل
اسمع هذا الكلام
وان كان ضعيف
وثيابه وسخه
فاغسلها له
وخطبها وان كان هو
راهب دولر
يكون عندك [ك]
انسان قديس
تدخل به على [مهم]
ولكن
هو رحمة . . .
وخل
.

* Fo. 22 verso

الله
*ⲙⲉⲡ : ⲉⲭⲗ • ⲁⲗⲗⲁ ⲁⲓⲉⲥⲉ
ⲉⲗⲛⲓⲕ : ⲑⲉⲡⲛⲓⲩⲟⲩ • ⲡⲉ
ⲗⲉ ⲑⲉⲥⲣⲉⲩ ⲁⲓⲉⲭⲁⲕ
ⲩⲁⲡⲩ • ⲁⲓⲉⲗⲉⲭⲉⲡ ⲉⲕⲡⲉ
ⲗⲟⲩ • ⲡⲉⲩⲉⲣⲁⲩ // ⲙⲁⲩ ⲉⲗ
ⲙⲟⲩⲙⲉⲡⲓ • ⲉⲗⲗⲉⲗⲓⲡ
ⲓⲉⲑⲟⲩⲕ • ⲁⲓⲉⲡ ⲭⲉⲡ ⲙⲉⲥ
ⲭⲓⲡ // ⲡⲉⲗⲉ ⲑⲉⲃⲁⲗⲓⲩⲩ •
ⲙⲉⲡⲉⲡⲁⲕ ⲩⲁⲓⲉⲡ =
[ⲁⲓⲉⲗⲉⲭⲉⲡ = ⲁⲩⲧⲓⲩ = ⲙⲉⲙ
(ⲁ) ⲁⲩⲧⲁⲕ ⲁⲗⲗⲁ = ⲙⲉⲡ
[ⲉⲗⲓⲡⲟⲩⲭⲉ = ⲁⲓⲉⲑⲉⲩⲉⲡ
ⲁⲩⲗⲉⲙ ⲉⲡ ⲭⲟⲗ =
ⲩⲟⲩⲗⲁⲕ • ⲁⲓⲉⲡⲩⲁⲕ
ⲁⲧⲓⲉⲩ • ⲙⲉⲡ ⲁⲗⲗⲁ =
.

من اجل الله وجا
اليك تنيحه فلا
تصرف وجهك
عنه ولكن اقبله
بفرح مع
المؤمنين الذين
يأتوك وان كان
مسكين فلا تخليه
من عندك خائبا
ولكن اعطه مما
اعطاك الله من
البركه وتحب
... اعلم انه كل
حولك وبدك
عطيه من الله
.

* Fo. 22 recto

*1 and say to him, "Forgive me, my brother, for I am weak and cannot endure this talk." And if he should be weak and his clothes dirty, wash them for him and sew them, and if he should be a wandering monk, (and) thou hast with thee a holy manbring him inbuthim mercy . . .and leave . . .*for the sake of God comfort (?) him and do not turn thy face from him but receive him with gladness with all the faithful who come to thee, and if he be poor do not let him go away from thee empty-handed but give him of what God hath given thee in blessings. Thou lovest . . .know that all . . .round thee . . .gift from God.

* Fo. 22 verso

* * * * *

1 Esaias, Gr. 11, 12, Lat. 1110 D.

APPENDIX I

١١
 *αλλα : ηεεπ : ατδερακ
 αη // ηεαia • ηεεπακ =
 επ θεεθαδερα = λεθαδε
 παγ : με ηιρε : ελλη πε
 ١٢
 2020202' = λειπ : 202
 μεθ εληεαia : ηεριηε
 ١٣
 ηεαε : ηεεπ επ
 2ερεπθ : iλε : 202πε
 ηεεηηεα : 2αηα : επ
 ١٤
 σεπ^١ ηι κελλειεεοτ =
 ηεηαρεα • 202 : ηι2αηε
 ηεεερεκακ • ηι • ελληα
 λειεε : ηα2ακ : ηε
 ١٥
 επακ επ • θαρηαε : πα
 ١٦
 αακ : ηεεεηεκαα
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الله وان اودعك
 اخ وديعه فايك
 ان تفتحها لتعرف
 ما فيها الا بحضوره
 لان حرمة
 الوديعة شريفة
 جدا وان انت
 ذهبت الى غربة
 قتنزل عند
 انسان في قلايته
 وخرج هو في حاجة
 وتركك في القلاية
 وحدك فايك
 ان ترفع راسك
 وتفتقد
 شيئا مما فيها
 او تلمس شيئا مما
 فيها ولكن قل
 له عند خروجه
 اعطني شيئا اعمله
 وكل شئ يوصيك
 فاعمله بلا
 كسل . اذا ذهبت
 تهرق الباء ودخلت
 بيت الراحة في
 حاجتك فلا تتوان
 ولكن اذكر ان
 الله عز وجل
 ينظر اليك واذا
 قمت تصلى في
 قلايتك ساعتك
 فايك ان تصل

* Fo. 23 recto

* Fo. 23 verso

*¹God." And if a brother confide a trust to thee, do not open it to know what it contains except in his presence, because the respect due to a trust is very sacred. If thou go abroad and live with another in his Cell and he go out for some business and leave thee alone in the Cell, do not lift up thy head to observe anything in it *or touch any object in it, but say to him before he goeth out: "Give me something to do." Everything he adviseth thee to do, do it without laziness. If thou go to pass water and enter the latrine to do thy need, do not linger but remember that God (praise and majesty to Him) observeth thee. If thou stand to pray at the time appointed, do not pray

* Fo. 23 recto

* Fo. 23 verso

* Fo. 24 recto

*πεθερεθεν = ατ μεχα
 ρα : ηελεχεν - κεγ = πε
 ηεζαζ // ηεραζδε : λε
 θεθεχί = εαλε ελζαιτ =
 ηεθερηι = αζαζ = πεχ
 ληικ : ηεθεκοτμ = εαλε
 ελθερεδε : ηεθερηαζ
 ελθηρε = χεμε • ιεγδα
 λος = ελχορρελ : πελ
 καθερ = εγχαπακ : ηε
 θεθορκε : θερμελ =
 ηι = ελμοτρ = ελλεθι
 ηιρε : εθερεθεν • λε
 χιμε • ιεκπελ = αλλα
 αλεθακ : επ χον
 ομ = μεθεμεριπ
 *θακρατ : ηι : αλεθε
 χομ : ηε : ιεχοτπ : χολ
 λε ηερεζ // μεν : χομ
 εσαρ : αλεθορ : ηεπ
 χεν : μεραλλμεν τα
 ριπ // εθλοποτ ελνιζ •
 επ • ιεαλλι πεχομ
 πεμεραππε : ηελε θε
 λεχχοτ εαλαιζ • σεθε
 δεγδαθνιπ • ατ θελεθε
 ιδε : χοντ : ηεκεγ
 ηι : ελκοδεσ : ηεπε
 σεπ : εγχαπακ : ηεπ
 θεχοτπ : εαεσακ = ηε
 κεγερ : πεμεραγεθ
 αλλα : λεχιμε : θεθε

بتهاون او مجهره
 ولكن قف
 بفرع ورعدة لا
 تتكى على الحائط
 وترخ احدى [ى] رجلك
 وتقوم على
 الواحدة وترفع
 الاخرى كما يفعلوا
 الجبال بل
 كثر؟ افكارك
 وتتركها تعمل
 فى الامور التى
 فيها التهاون
 لكيما يقبل الله
 صلاتك ان
 كنتم مجتمعين
 تقراوا فى صلاتكم
 فيكون كل
 واحد منكم
 يصنع صلاته وان
 كان معلما
 غريبا اطلبوا اليه
 ان يصلى بكم
 بمحبة ولا
 تلجوا عليه سوى
 دفعتين او ثلاثه
 اذا كنت واقفا
 فى القداس فناسب
 افكارك وان
 تكون حواسك
 واقفة بمخافه
 الله لكيما تسه (حق)

* Fo. 24 recto

*¹negligently or with a loud voice, but stand in awe and trembling. Do not lean against the wall, nor relax one leg and stand on the other as the ignorant do, but collect thy thoughts and allow them to control every negligence, so that God accept thy prayers. If you are assembled together * (and) reciting your prayers, let every one recite his own prayer. If there be a teacher who is a stranger, ask him to pray for you in love, but do not press him more than twice or thrice. If thou stand during Mass, collect thy thoughts and let all thy feelings be filled with the fear of God, in order that it (*sic*) may be worthy of. . .

* Fo. 24 verso

* * * * *

1 Esaias, Gr. 12, 13, Lat. 1111 B.

APPENDIX I

*χηλ • επωρεο^τ • ελκο^ρ
 πεπ • xεce^α • erraπ
 ιερο^ς • ελμεσι^ς • ηειε^ψ
 χι-erraπ xερα^ςα^ς
 πε^ςσακ • επι^ςακ επ=
 θεο^ςροκ • χι xεce^αακ
 ηεσα^ς • ιε^ςζα^ςρ=λιελλε
 ιε^ςχο^ςπ • σο^ςπ • ελ^ςπε
 τε^ςλ=ιερ^ςα^ςακ • γε^ςεμ
 με • ε^ςψ^ςπεν • γε^ςθε
 χ^ςο^ςπ • ε^ςxce^ςα^ςε^ςρομ=
 πε^ςχο^ςλ=σε^ςμε^ςχε^ςρ • γε
 επ^ς α^ςε^ςλεκ • ιε^ςπ^ςα^ςρ^ςρομ
 xε^ςα^ςε=ηε^ςλε ιε^ςλ^ςπε
 σο^ςτ=θα^ςπ=xη^ςπ^ςε^ςα^ς
 επε^ςα^ς • α^ςα^ςθε ιε^ςα^ςρ^ςα^ςλο^ς
 *χ[α^ςλα] ελ^ςα^ςα^ςπα^ςρ ηειε^ςα^ςρ^ςα^ς
 πο^ςτ • χι • ε^ςce^ςπ • ει^ςα^ςε
 χ^ςο^ςπ^ς θε^ςμ^ςψι^ς μα^ςρ^ς
 α^ςβ^ς ρ^ςο^ςτ α^ςχ^ςπα^ςρ με^ςπ^ςα^ςκ
 γε^ςλε • θε^ςα^ςκα^ςα^ςε^ςμο^ςρ^ς
 ελ^ςπε^ςα^ςθε • ηε^ςε^ςπ χ^ςε^ςπ
 επ^ςce^ςπ • ε^ςχ^ςπα^ςρ με^ςπ^ςα^ςκ
 ιε^ςχ^ςε^ςλλε^ςμ ο^ςβ^ςρι^ςπ γε^ς
 επι^ςα^ςκ : επ • α^ςα^ςρ^ςκα^ςρο^ςρ^ς
 ηε^ςθε^ςα^ςλε^ς • ηε^ςλε^ςχε^ςπ
 κε^ςψ • α^ςα^ςθε ιε^ςμε^ςρα^ςκ
 πε^ςρα^ςι^ςο^ςτ=ι^ςα^ςε α^ςε^ςρε^ςπ^ςα^ς
 ι^ςλε με^ςα^ςπ^ςε • α^ςτ κε^ςρι^ςε •
 γε^ςθε^ςχ^ςο^ςπ • α^ςα^ςπ^ςα^ςκ
 πε^ςζε^ςρε^ςπ // ι^ςλε ε^ςλα^ςρ^ςζ
 ε^ςα^ςε^ςλ • λιε^ςλλε

حال . ان تاخذ القربان
 جسد الرب
 يسوع المسيح ويشفي
 الرب جراحات
 نفسك اياك ان
 تترك في جسدك
 وسخ يظهر لثلا
 يكون سبح الباطل
 يسرقك فاما
 الشباب فتكون
 اجسادهم
 بكل سماحه فان
 ذلك ينفعهم
 جدا ولا يلبسوا
 ثوبا جيدا
 ابدا حتى يدخلوا
 على الكبر ويظعنوا
 في السن اذا
 كنت تمشي مع
 اخ هو اكبر منك
 فلا تتقدمه
 البته وان كان
 انسان اكبر منك
 يكلم آخرين
 فاياك ان تحقره
 وتجلس ولكن
 قف حتى يأمرك
 برأيه اذا ذهب
 الى مدينه او قرية
 فتكون عيناك
 ناظرتين الى الارض
 اسفل لثلا

* Fo. 25 recto

* Fo. 25 verso

*¹condition (?) to partake of the oblation, the Body of the Lord Jesus Christ, and the Lord will heal the wounds of thy soul. Let it not be that uncleanness appear in thy body, lest vain glory seize thee. The young, however, must have their bodies left in all roughness because it will be good for them, and they must not put on a good robe at any time before they approach *towards seniority and advance in years. If thou walk with a brother who is older than thou (art), do not walk before him, and if there be a man who is thy senior and he talk to others, do not despise him and sit down, but stand until he biddeth thee at his discretion. If thou go to a town or to a village, let thy eyes look down on the ground. . .

* Fo. 25 recto

* Fo. 25 verso

* * * * *

1 Esaias, Gr. 13, 14, Lat. 1111 c.

* Fo. 26 recto

*ελ · ζερα^طτακα · περαιρ
 μερρε^ءμε^ق · μεν · ελεμε
 πεθ : ελ^قμε^حε^ءο^حε^ءκ^حι^حμε^ح · γε
 λε : θα^حρ^حκα^حρο^حρ^ح : ρα^حπ^حα
 ρο^حχο^حρ^حο^حρ^حο^ح · ε^حε^حο^حρ^ح - γε^حζ
 πε^حγ^حσα^حκ : επ^ح ο^حε^حρε^حδε^حλ
 ε^حλ^حρε^حρα^حτα^حκα : ε^حλ^حμο^حρ^ح
 ρα^حλε^حγ^حη^حπ · λε^حο^حε^حρ^حι^حα : πε
 δε^حλε^حκ : επ^ح : ο^حε^حκ^حι^حμ : ε^حλ : ε
 με^حρε^حρ : λι^حε^حλλ^حε : ι^حε^حρ^حο^حλ^ح
 σε^حμ · χ^حε^حλε^حμε^حρο^حμ : γε^ح...
 γε^حο^حε^حρ^حλε^حκ · ε^حε^حε^حπ ...
 κ^حι^حο^حε^حπ : με^حν · χ^حο^حο^حπ ...
 γε^حλε · θα^حκ^حρα : γε^حρ ...
 λε : ι^حε^حμ^حλε : γε^حη^حκ^ح σε^حμ : ε^حλ
 μα^حτ^حο : ε^حε^حλε^حχ^حε^حπ : ε^حμ^حσε^حκ
 *ε^حμε^حν^حι^حο^حα^حκ · ε^حε^حχ^حο^حτ^حη^ح ρα
 λε : ρα^حδα^حρ // με^حν : ε^حλ^حρ^حο^حλ^حμ =
 ε^حλ^حχ^حε^حα^حπ · ε^حλ^حλε^حα^حι : ι^حε^حζα
 α^حε^حα · θα^حρ^حλι^حμ = ε^حλ^حρ^حα^حκκ =
 χ^حε^حμε : κα^حλ : μα^حρ^حι^ح πα^حτ^حλο^ح
 ε^حρ^حρ^حο^حσ^حτ^حλ : ε^حς^حε^حμε^حε^حη^حι ...
 επ^ح χ^حο^حι^حτ · ε^حλε^حπ · γε^حε^حπ //
 γε · ι^حε^حχ^حε^حπ · επ^ح - ο^حε^حψ^حκ^حι
 πε^حγ^حσα^حκ · ε^حε^حε^حς^حε^حα^حκ
 .. ε^حο^حο^حε^حρ^حα^حπ : ε^حλ^حλε^حα^حι
 ... η^حι^حκ = χ^حε^حμε = σε^حμα^حρ^حτ
 ... ε^حλε^حπε : ε^حε^حο^حα^حρ^حλι
 [μ]ρο^حμ : ε^حε^حα^حρ^حμε^حλε^حρο^حμ
 ... γε^حρ^حι^حγε^ح ε^حλ^حμο^حζ^حι^حε^ح
 ε^حε^حο^حε^حο^حμα^حρ : επ^ح ο^حε^حπε^حλε
 ρο^حμ : πε^حραι^حρ : ο^حε^حρ^حα^حπ :

* Fo. 26 verso

الهراطقه بغير
 معرفه من الامانات
 المستقيمه
 فلا تحقره عند
 رجوعه واحفظ
 نفسك ان تجادل
 الهراطقه المخالفين
 لتريد
 بذلك ان تقيم
 الايمانه لئلا يدخل
 سم كلامهم فيك
 فتهلك وان
 كتاب من كتب
 فلا تقرأ فيه
 لئلا يملأ فيك سم
 الموت ولكن امسك
 امانتك وكن على
 حذر من العلم
 الكاذب الذي
 يضاد تعليم الحق
 كما قال مار بولص
 الرسول السماوي ..
 ان كنت الان شابا
 فيجب ان تشقى
 نفسك وجسدك
 التعب الذي
 كما سمعت
 الآباء وتعاليمهم
 واعمالهم
 الشريفة المضيئه
 وتطمع ان تنالهم^{sic}
 بغير تعب

* Fo. 26 recto

¹the heretics without knowledge of the orthodox faith. Do not repel him if he come back. Keep thyself from any controversy with the heretics (and) schismatics to uphold the faith, lest the poison of their argument enter into thee and thou go to perdition: and if . . . any of their books, do not read it . . . lest it fill thee with deadly poison, but uphold thy faith. Beware of the false knowledge that contradicts the true teaching, according to the saying of Mar Paulos the heavenly Apostle. . . If thou art still young thou must exercise thy soul and body . . . the fatigue that . . . as thou hast heard . . . the fathers and their teaching and their noble and distinguished deeds, and presume to gain them without fatigue. . .

* Fo. 26 verso

* * * * *

I Esaias, Gr. 22, 23, Lat. 1116 A.

^ⲉⲕⲉⲗⲉ : ^ⲉⲓⲉⲥⲉⲗ ^ⲗⲗⲁⲕ : ^ⲉⲗⲁⲑⲑⲉ
^ⲉⲑⲁⲗⲙⲉⲗ : ^ⲉⲁⲗⲙⲉⲗⲉⲣⲉ : ^ⲉⲡⲉ
^ⲁⲡⲓⲉⲥⲉⲙ . . ⲑ : ^ⲉⲑⲉⲗⲁⲡ
^ⲉⲣⲉ : ^ⲉⲭⲉⲑⲁⲕ : ^ⲉⲙⲉⲡ : ^ⲉⲕⲉⲡⲉⲗ
^ⲉⲡⲉⲥⲉⲣⲉ. ^ⲁⲗⲗⲉⲗⲉⲗ ^ⲉⲡⲉⲥ
^ⲉⲁⲕ ^ⲉⲙⲉⲡ : ^ⲉⲗⲙⲉⲗⲉⲗ
^ⲉⲣⲉ : ^ⲉⲡⲡⲟⲗ : ^ⲉⲗⲟⲩ : ^ⲉⲗⲗⲉⲗⲁ
^ⲉⲗⲉⲗⲉⲣⲉ : ^ⲉⲑⲁⲙⲁⲣⲉⲑ : ^ⲉⲣⲣⲁ
^ⲉⲣⲉⲡ : ^ⲉⲭⲟⲗⲗⲉⲣⲉ :
^ⲉⲡⲓⲉⲥⲉⲙ : ^ⲉⲙⲉⲭⲉⲣⲉⲗ
^ⲉⲙⲉⲡ : ^ⲉⲭⲗ = ^ⲉⲕⲉⲣ : ^ⲁⲩ
^ⲉⲕⲉⲭⲁⲗ ^ⲉⲣⲉⲗⲉ ^ⲉⲑⲉⲙⲉ . .
^ⲉⲕⲉⲗⲉⲭⲉⲡ : ^ⲉⲗⲕⲓ ^ⲉⲡⲉⲥⲁⲕ
^ⲉⲡⲓⲉⲥⲉⲙ ^ⲉⲗⲗⲁⲗⲁ = ^ⲉⲕⲉ
^ⲉⲕⲟⲩⲗ : ^ⲉⲣⲁⲡ : ^ⲉⲗⲓⲡⲉⲡⲓ
^ⲉⲡⲉ ^ⲉⲣⲣⲓⲭⲉⲕⲓ
^ⲉⲣⲉⲡ : ^ⲉⲗⲓⲕ : ^ⲉⲁⲕⲉ ^ⲉⲗⲁⲗⲉ
^ⲉⲣⲉⲗⲉ . ^ⲉⲗⲕⲉⲭⲁⲗ : ^ⲉⲣⲉⲗⲟⲩ
^ⲉⲗⲉⲣⲓⲡⲁⲕ ^ⲉⲥⲉⲣⲓⲗⲁ : ^ⲉⲕⲉⲡⲉⲡ
^ⲉⲭⲉⲡⲉⲑ : ^ⲉⲑⲁⲗⲉⲡⲉⲑⲁⲕ : ^ⲉⲡⲉ
^ⲉⲕⲁⲗⲡ . . ^ⲉⲙⲉⲥⲑⲉⲕⲓⲙ . . ^ⲉⲕⲉ
^ⲉⲡⲓⲉⲥⲉⲙ : ^ⲉⲣⲓⲭⲉⲗ . . ^ⲉⲙⲉⲡ
^ⲉⲑⲉⲗⲁⲡ ^ⲉⲣⲣⲟⲗⲡⲉⲡⲓⲉⲗ
^ⲉⲡⲉⲕⲓⲑⲉⲗ ^ⲉⲣⲣⲓⲭⲉⲗⲉⲣⲓⲡⲓ
^ⲉⲣⲉⲗⲉ ^ⲉⲑⲉⲕⲟⲩⲗ . ^ⲉⲣⲓ ^ⲉⲡⲉⲥ
^ⲉⲁⲕ . ^ⲉⲡⲡⲉⲣⲟⲙ : ^ⲉⲕⲁⲗ
^ⲉⲡⲣⲉⲗⲉⲙⲟⲩ . ^ⲉⲕⲉⲡⲟⲗⲟⲩ
^ⲉⲗⲟⲩ . ^ⲉⲓⲗⲉ : ^ⲉⲕⲁⲣⲁⲗⲟⲙ .
^ⲉⲕⲉⲓⲉⲣⲁⲗ . ^ⲉⲕⲁⲗⲡⲁⲕ
^ⲉⲕⲉⲁⲗⲉⲙ ^ⲉⲡⲓⲭⲁⲣⲣⲁ
^ⲉⲗⲟⲙ ^ⲉⲗⲓⲡⲓⲉⲗ ^ⲉⲣⲉⲥⲁ
^ⲉⲁⲕ . ^ⲉⲣⲉⲗⲉⲑⲙⲉⲡ

ولا يصح لك حتى
 تعمل أعمالها
 بديته وثمرة؟ تحبها
 جاتك من قبل
 نفسها احفظ
 نفسك من الملل
 فانه هو الذي
 يتلف ثمره
 الراهب كلها
 ان كنت مجاهدًا
 من اجل فكر او
 وجع فلا تم؟؟
 ولكن ألق نفسك
 بين يدي الله و
 قل يا رب عيني
 انا الشقي

* Fo. 27 recto

فان ليس اقوى على
 هذا الوجع فهو
 يعينك سريعاً وان
 كانت طلبتك
 بقلب مستقيم
 وان كنت في شئ من
 تعب الرهبانيه
 بقتال الشياطين
 فلا تقل في
 نفسك انه قد
 انهزموا وبعثوا
 الى وراهم
 ويفرح قلبك
 واعلم ان شرهم
 حينئذ يراصدك
 فيطمئن

* Fo. 27 verso

*1. . . and it is not meet for thee even to do its deeds for a reward, or to gain what thou desirest and which cometh to thee by itself. Keep thyself from grumbling, because it destroyeth all the fruits of a monk.

* Fo. 27 recto

If thou suffer from a thought or from a pain do not . . . but put thyself in the hands of God and say, "O Lord, help me, I am the miserable one . . . *for I cannot stand this pain;" and He will help thee quickly and if thy prayer be with a righteous heart and if thou wert troubled by any of the worries of the monastic life in fighting with devils, do not say to thyself that they are conquered and driven back and thy heart become satisfied: but know that their evil is then lying in wait for thee and trust . . .

* Fo. 27 verso

* * * * *

* Fo. 28 recto

ق ڪ ڪ ء
 ڪاλ : πακ : βερχον : εαλε
 ح
 εααρ // ۽εεπ • περομ •
 ق ڪ
 ۽εεπوت λاک : κιονλ
 ۽ϣαρρ : μεπ : ελατβηλ
 ڪ
 βεεκμεپوت • περ μεπ
 βαρα ελμεα۽پε : βεεπ
 ت
 επт : πεсепοερομ •
 ق
 επρεεμوت : κοααε
 ڪ ڪ
 μακ : πεμακρ : λεχι
 ق ت ڪ
 ме • ۽εсεεχпер : βεεεεκ
 ق ڪ
 πεкотβεεακ : βεεεε
 ڪ
 ροκ : ελμεα۽پη : βεεελ
 ق ح
 εακρομ : ۽ε : ιαε : επ
 ڪ
 сарок : каα : βараαθ :
 ق
 меπ • ελμεα۽پη : καμ
 ڪ ڪ
 ελχεμηп εαληηκ
 sic ڪ
 * ме βαακ : βεερααот
 ق ڪ
 εατλη - меπ : κοααεμακ
 ح ط ڪ
 βεεαερεотот - πε۽сακ -
 ط
 ۽ε - βεстаερομ : ۽ελε
 ڪ
 ۽εχοτп : λερε : μελхе
 ء
 Παρε - ελμεα۽پη επ -
 ڪ
 ۽εχοτп : ελεпсеп : ۽ελ
 ق
 κη : πεссор : пηηп : ۽εαηη
 الله ح
 αλλα : сопεαπορ : меπ
 ڪ ق
 χολ - καλπορ : αεεεμ //
 ڪ
 ۽εροτ : ۽εεηпот = меπ
 ڪ
 πελ۽εεεп = ۽εεε - εαληηε
 ق
 βε : ιοβλос = меπ - κη
 ء
 ۽ηλ - ελερααот : βεсаλ
 الله
 λη : λελλα - επ : ۽εαεαε
 ڪ
 εαпк : πελ۽εεεп ۽εεε

* Fo. 28 verso

قلبك وكن على
 حذر فانهم
 يهياؤ لك قتال
 الشر من الاول
 ويكمنوا به من
 وراء المدينة وان
 انت نصبتهم
 انهزموا قدامك
 بيمكر لکی
 ما تستكبر وثثق
 بقوتك وتترك
 المدينة وتلحقهم
 فاذا ابصروك
 قد خرجت
 من المدينة قام
 الكمين عليك
 من وراك : وحذوا
 حولك من قدامك
 ويحطاطوا نفسك
 في وسطهم : فلا
 يكون لها ملجأ
 معنی المدينة ان
 يكون الانسان يلقي
 نفسه بين يدي
 الله سبحانه من
 كل قلبه دائما
 فهو يعينه من
 بليّة تأتي عليه
 ويخلص من قتال
 العدو : وصل
 لله ان يدفع
 عنك بليّة تأتي

* Fo. 28 recto

*¹ Watch always, for they will prepare thee an evil attack from the first, and they will lie in ambush behind the city, and if thou oppose them they will cunningly retreat before thee in order that thou mayest become self-confident and rely on thy (own) power, and leave the city and pursue them. If they see thee coming out of the city suddenly the ambush will attack thee *from behind and turn round thee on the front and surround thy soul, and it shall have no refuge. The meaning of the "city" is that one must put oneself into the hands of God (to Him be praise!) with all one's heart and always, and He will help one against any misfortune that cometh and he will be saved from fighting the enemy. Pray therefore to God that He may drive away any misfortune that cometh to

* Fo. 28 verso

* Fo. 30 recto

^كπερσακ = ^هλεαλλα ^{له}λε
 00π • μεν ^كεχλ • ^طχαι[α]
 ιακ • ^عηελε • ^عθεααε : ^عερχα
^كρακ : ^كθεααπακ • μεν
^كεχλ : ^كαεποπακ : ^كελλα
 αμεε : ^كεθεαααααα ^كλακ
 εππεε : ^كλε : ^كθααααα
^كλακ : ^كεελε : ^كεεααα
^عειζα : ^عεαπ : ^عεθεεααααα :
^حηι με : ^حαεααα : ^حηι =
 μεν : ^حεαααε = ^حεααααα =
^حεεααα = ^حααααα = ^حαααα
 κ : ^طχαια
 μεε : ^طελεπ

نفسك لا لله لا . .
 ؟ تتوب من اجل خطاياك
 فلا تدع افكارك
 تجربك من
 اجل ذنوبك القديمة
 وتصور لك
 انها لا تُغفر
 لك ولا : تغفل
 ايضا عن التحفظ
 فيما دخلت فيه
 من وصايا المسيح
 والا حقا ليس

* Fo. 30 verso

^كκε ο ^عθς ^كια
 *λε : ^كιεεμελ : ^كερε
^عε . . ^عιακ = επ ^عθεαααα • ^عμαε
^كεαααε = ^كεελε = ^كιεαααα = ^كλακ
^عμααααε = ^عμαε = ^عααα
^حαεα = ^حααααα = ^حεελε = ^حεαααα
^عμαε = ^عαααα = ^عααα = ^عααααα
^حεεααα = ^حεελε ^حεααααα
^عμεν = επ = ^عααααα : ^عααα
^عπακ = ^عιαε : ^عαεααα
^كθαααακ : ^كεελε : ^كεαααα
^كααα : ^كμεν ^كαεααααα
^عεαα : ^عεααααα : ^عααα
^عαααα : ^عεαα(ααα)
^عεαααα

لا يهملها
 اياك ان تأكل مع
 امرأه ولا يكون لك
 مؤاخاه : مع
 غلام حديث ولا تنم
 مع احد على حصير
 واحده ولا تتوان
 من ان تحفظ
 عينك اذا نزع
 ثوبك ولا تبصر
 شئ من جسدك
 وان اجبرت على
 شرب الخمر [ره]
 تشرب

* Fo. 30 recto *¹thyself to God [in order] to repent of thy sins. Do not let thy thoughts tempt thee because of thy old sins and suggest to thee that they will not be forgiven thee. Also do not neglect to fulfil what thou hast undertaken of the precepts of Christ, otherwise truly, is not.

* Fo. 30 verso *does not neglect it.

Do not eat with a woman, and let not a young boy be friendly with thee: do not sleep with another man on the same mat, and do not neglect to keep thy eyes from looking at any part of thy body when thou takest off thy clothes. If thou art forced to drink wine. . . . thou shalt drink. . .

* * * * *

1 Esaias, Gr. 63, 64, Lat. 1134 A.

APPENDIX I

¹⁶ ¹⁷ ¹⁸
 *ελθεσι¹ • μεν • εχλ • ελ
 μεσαδεκα • ηελε • θες
 χον • ηι ματζαρ² • κα³
 αηταιθ • ηιρ • πεχεσε⁴ακ
 πηηπ • ιε⁵νη • αλλα • ηελε
 θε⁶θεπε • ραπ σαλε⁷θακ =
 ηι σε⁸ραθακ • λιελλε
 θε⁹καρ • ηι • ει¹⁰νη • αρ¹¹ακ
 ηε¹²ακραρ • πε¹³σακ •
 ηι ραρ¹⁴ • με¹⁵ζεμ¹⁶ιρακ
 ηε¹⁷επ • δε¹⁸λεκ • ιαρ¹⁹ηε²⁰ζακ
 με²¹π • ηε²²σα²³η • ελ²⁴ηα²⁵ιερ
 ηε • ιε²⁶κε²⁷λ • α²⁸τ²⁹χε³⁰ακ
 αρ³¹ρε³²ς • λε • θε³³ρο³⁴ς • πε³⁵ς
 σακ • λε³⁶ηη³⁷η • με³⁸π • ε³⁹λε⁴⁰
 μο⁴¹τρ • ηε⁴²επ δε⁴³λεκ
 *ιερ⁴⁴ρα⁴⁵τακ = λε⁴⁶ηπα⁴⁷τρ
 ρα⁴⁸λε • ηα⁴⁹τα⁵⁰τακ • αρ⁵¹ηα⁵²ζ
 πε⁵³σακ • με⁵⁴π • ελ⁵⁵χε⁵⁶απ
 λε⁵⁷επ⁵⁸πο⁵⁹ς • ιο⁶⁰τρο⁶¹ς
 ηα⁶²η • α⁶³λλα με⁶⁴ηκ
 λε • θε⁶⁵κη⁶⁶η • ε⁶⁷η⁶⁸κα⁶⁹ρακ
 λε⁷⁰χη⁷¹ολ επ⁷²ηες : λε⁷³ιελ
 λε • θε⁷⁴χε⁷⁵αλ • λε⁷⁶κα⁷⁷ρι⁷⁸πακ
 ρα⁷⁹θη • ηε⁸⁰λε⁸¹χη⁸²επ εκ •
 ηη⁸³η • ε⁸⁴η⁸⁵κα⁸⁶ρακ • λε⁸⁷επ
 πε⁸⁸ρε⁸⁹θακ • ε⁹⁰ρ⁹¹ρα⁹²η⁹³ηηηη
 λε⁹⁴χη⁹⁵με • θε⁹⁶η⁹⁷α • θ⁹⁸ηκ
 ρα⁹⁹ρ¹⁰⁰με¹⁰¹θ α¹⁰²λλα • α¹⁰³κρα¹⁰⁴ρ
 πε¹⁰⁵σακ • ηι ρα¹⁰⁶με¹⁰⁷λ • ιε
 ηη¹⁰⁸ηκ • ηε¹⁰⁹ηα¹¹⁰η • α¹¹¹λλα
 ιε¹¹²ς¹¹³χον η¹¹⁴ηκ

الوصية من اجل
 المصادقه ولا
 تسكن في موضع قد
 اخطأت فيه بجسدك
 بين يدي الله ولا
 تتوان عن صلاتك
 في ساعتك لئلا
 تقع في ايدي اعداك
 واكره نفسك
 في درس مزاميرك
 فان ذلك يحفظك
 من وسخ الخطيه
 ويقلل اوجاعك
 احرس لا تعد
 نفسك لشي من
 الامور فان ذلك
 يفرغك للنوح
 على خطاياك احفظ
 نفسك من الكذب
 لانه يطرد
 خوف الله منك
 لا تكشف افكارك
 لكل الناس لئلا
 تجعل لقريبك
 عثره ولكن
 اكشف افكارك
 لاتبهاتك الروحانيين
 لكيما تأتيك (?)
 رحمة الله اكره
 نفسك في عمل
 يدك وخوف الله
 يسكن فيك

* Fo. 31 recto

* Fo. 31 verso

*1. . the ordinance on account of friendship. And do not dwell in a place wherein thou hast sinned in thy body before God. Do not neglect thy prayer when it is due lest thou fall into the hands of thy enemies. Force thyself to study thy Psalms, for this keepeth thee from the foulness of sin and diminisheth thy pains. Take heed not to esteem thyself anything at all, for this. . .

* Fo. 31 recto

* . . maketh thee free to weep over thy sins. Keep thyself from telling lies, for it driveth away the fear of God from thee. Do not divulge thy secrets to all people lest thou place a stumbling-block before thy kin. But speak thy thoughts to thy spiritual fathers, so that the mercy of God reach thee. Force thyself to do thy manual labor, and the fear of God will dwell in thee.

* Fo. 31 verso

* * * * *

Fo. 32 recto	<p> ^ط ^ق ^ط επ ραδιθ : αη // καδ αητα ^τ ^τ ηατιεζ : ληις : λελμααθ ^ق ^ق ηελε : θαρεκαροζ : हेथेर ^ق αελοζ : हेथेरαιποζ : ^ع ^ع λι : ελλε : θεκαρ : ηι : ιαηι : ^ك ^ك ^ك ^ك αρεακ : αρεηαζ : ηεη ^ك ^ك ^ك ^ك ^ك ακ : επ λε : ιασπε : εακλακ ^ك ^ك ^ك ^ك ηι αεκρ : ηαταιακ : ελ ^ق ^ق καατιμερ : πελ εακορ ^ع ^ع εα : हे = επαेम : εαλιε : ^ع λιελλε : ιερεαπ : μεηκ : ^ع ^ع ελ : εθθεζαε : ηεеп : αε ^ك ^ك ^ك ^ك λεκ : ιεπακκικ : μεη ^ط ^ط εληατιεζ : λεθερχοη : ^ق ^ق मोनेकेζ थेरेप : επ ^ق ^ق थेकिम : खेल्मेथाक : ^ك ^ك ^ك *λιελλε ιερχοη ηικ = ^ع ^ع एथ्यार : ले थेखराल ^ك ^ك ^ك ^ك ηεηακ : εαχηιμ περαι ^ع ^ع ηεηακ - λιελλε : θεκαρ ^ع ^ع ^ع ^ع ηι ειαηι - αεαακ : εατ ^ك ^ك ^ك ^ك हेच : लसेपाक : तेकोल ^{stc} ^ع एथ्येर लि : हेलेथेथेरे ^ك ^ك ^ك ^ك ιεθικ : ιαε θελεσο : ηι ^ق ^ق केल्लेतेथाक : हेरेथेम ^ث ^ث ^ث περεαιε : εθθελεθεθ : ^ث ηεσαλ : αειेम // επεαε // ^ع ^ع εαμελ ιεαηικ : हेथारс ^ك ^ك ^ك ^ك μεζεμιακ : हेसाλεθαक : ^ع ^ع ^ع ^ع εαεαλ : ηι - ηεηακ ^ك ^ك ^ك ^ك हेथेकराक : επ : ληις ^ق ^ق ^ق ^ق पेकि लाक - ηι - ιεααοηιे </p>	<p> ان رأت احاً قد اخطا خطيّه ليس للموت فلا تحقره وترذله وتدينه لئلا تقع في ايدي اعداك : احفظ نفسك ان لا يسبي عقلك في ذكر خطاياك القديمه بل اذكرها واندم عليها لئلا يذهب منك الاتضاع فان ذلك ينقيك من الخطيه . لا تكن مناقض تحب ان تقيم كلمتك لئلا يسكن فيك الشر لا تجعل نفسك حكيمه نفسك لئلا تقع في ايدي اعداك عود لسانك يقول اغفر لي والاتضاع ياتيك . اذا جلست في قلابتك فاهتم بهذه الثلاثه خصال دائما ابدأ عمل يديك : ودرس مزاميرك : وصلاتك اجعل في نفسك وذكرك ان ليس بقا . لك في الدنيا </p>
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* Fo. 32 recto * If thou hast seen a brother who sins but not mortally, do not despise him and chide him and judge him, lest thou fall into the hands of thy enemies. Guard thyself from letting thy mind be held captive dwelling upon thy old sins, but remember them and regret them lest thou lose meekness, for this purifieth thee from sin.

* Fo. 32 verso Do not be hard-hearted, desiring always to maintain thy word, *lest evil dwell in thee. Do not make thyself wise in thy own conceit lest thou fall into the hands of thy enemies. Accustom thy tongue to say "Forgive me," and meekness will come to thee. If thou sit in thy cell, always and for ever give heed to these three things commanded, thy manual labor, thy study of the Psalms, and prayer. Keep in thy mind and memory that thou wilt have no enduring place in the world

APPENDIX I

Δ	Γ	
*θεοεραρεκε	.....	وتعرفك
ιεχοτη	.....	يكون فيك
ιεχοτη • τι • τα	.....	يكون في
ανιποτη • ελ	.....	دينونه
λεμερ • εορο	.....	لمنع هروب
ανις εμερε • σα	.....	ليس؟
εμερε εππε • λεχ	.....	ايادي الناس
αμελ • ζαρερε	.....	اعمل ظاهرا
ισαησα • θεαε	.....	.. شخصه واعظ
εαρο • σελεσελ	.....	... سلاسل [الخطيئة؟]
τι • θελε θακταρ	.....	ولا تقدر
θαταρ • μερο	.....	تهرب منهم
ρο • θεοτυ • ιεπεκ	.....	هم وقوف
θοκ • πελε	.....	يبتكوك بلا
θεεπ	.....	وانت
μοταρι	.....	منحن
*..... θεαε • θεοθελε	.....	و... وجه تتكلم
..... εθ • ελθαε • θε	.....	... الخطايه
..... ακ • ειερο • τε	.....	... اياهم
..... θερομμε σαθα	.....	... وهم سوا
..... τι καλπακ • χεμεο	.....	..... في قلبك كمثل
..... ελ • εσσορα • ιεπεκ	.....	..... الصورة
..... εθοκ • θεοερεμ χολ	.....	..... وتفهم كل
..... ερεε • μεν • ελ • α	.....	..... هذا من
..... ελλεα • κα	.....	..... الذي قد
..... εμμεθερο • τι ε	.....	..... امّلتهم في
..... μεν • ατεταλ	.....	.....
..... απαρο • ελεκ • α	.....	..... ذلك او
..... σερα • θεπελακ	.....	..... وبالحق
..... οτακ • χολ	.....	..... كل
..... εα • θε		
εαε •		

* Fo. 33 recto

* Fo. 33 verso

¹*...and will know thee...will be in thee...will be in...judgment...to stop the escape...is not...the hands of men...work openly...personified (?) Preach...the chains of... Thou art not able...run away from them...they...stand blaming thee unless thou...bent down *...face, thou speakest...sin...them...and they together...in thy heart like...picture...thou understandest all...this from...which...gave them hope in...that or...in truth...all...

* Fo. 33 recto

* Fo. 33 verso

* * * * *

1 Not identified.

Fo. 34 recto

ق
 ΛΟΓΚΑΙ
 زور : ile : шар : éρα...
 мен еппес • βεταραραϑ
 ελγαπνιν • βερεγζ -
 ελλεσеп • βεπεκαθεϑ
 еррежλνιν : βепер :
 ελειγνιν • βεβεμεϑ
 ессадеθεϑ • βεεдем
 ελхесез • βессерар •
 ελε αλλα • ηεραγλн...
 ιεζар ρομλор • πεм...
 тар • βемошор.....
 λειнс πεκαλακ.....
 περεζот.....
 ελρακλ.....

..... ??
 ... الى شر احد ?
 من الناس وطهارة
 العينين وحفظ
 اللسان ونقاوة
 الرجلين وبر
 الايديين وخدمة
 الصلوات والامر
 الجسد والسهر
 الى الله في حولك
 يضع حملة.....
 ... مشور[ة]....
 ليس بقلق.....
 بعباده.....
 الحقل.....

Fo. 34 verso

*..... θεμζι εαπεϑ
 βετεςир • ηι ελκαλп -
 ζорон • βεκαλακ • βε
 егхар • ελхесез • ιερ
 εαπορζ : πελραρεχετ
 βепетар : ελραζот -
 βειде : ραхэ : ελκαλп
 βερεγгаζ • βεмер • ер
 ρагэ • ηεθεсир : εαλιεϑ
 μεζαλλε : εпиез -
 .. : де : εдем : εленсеп
 μοβεζεπεϑ αλλα
 ραεαθор χεμε
 εδотз : ιε ραпп
 θ сарагт...

.... تمضى عنه
 ويصير في القلب
 حروب وقلق
 وافكار الجسد
 يربعه بالحركات
 وبدار العدو
 واذا رجع القلب
 وحفظ اوامر
 الروح فتسير عليه
 مظله حينئذ
 اذا علم الانسان
 مواظبة الله
 راحته كما
 ?? يا رب
 صرخت.....

Fo. 34 recto

*1. to evil, any one of the men, and the purity of the eyes, and the reining of the tongue, and the cleanliness (?) of the feet, and the righteousness of the hands, and the observance of prayers and the mortification of the body and watching unto God. Upon thee he placeth his burden. ... the counsel. ... without murmuring. ... his removal (?) ... the field. ... * ... passeth by him, and it causes struggling and worry in the heart, and the thoughts of the body frighten him by their emotions and. ... the enemy. If the heart return and keep the commandments of the Spirit then it will be covered. Then if man learn perseverance toward God. ... his rest, as. ... O Lord. ... I cried. ...

Fo. 34 verso

* * * * *

1 Not identified.

APPENDIX I

*^ⲕⲉⲉⲡⲡⲟⲗ : ^ⲕⲗⲉ : ^ⲕⲓⲉⲣⲉⲙ ^ⲕⲣⲏⲓ

^ⲕⲉⲗⲉ ^ⲕⲓⲉⲕⲓⲙ : ^ⲕⲭⲉⲗⲙⲉⲑⲟⲩ

^ⲕⲉⲉⲡ · ^ⲕⲓⲁⲕⲧⲁⲣ : ^ⲕⲉ

^ⲕⲉⲓⲉⲭⲟⲩⲡ · ^ⲕⲡⲉⲗⲁⲣⲟⲗ

^ⲕⲓⲗⲉ = ^ⲕⲉⲗⲁⲣⲗ · ^ⲕⲉⲡⲉⲗⲁⲣ

^ⲕⲉⲗⲁⲕⲟⲩ : ^ⲕⲓⲗⲉ ^ⲕⲉⲥⲥⲉⲙⲉ

^ⲕⲉⲉⲡ : ^ⲕⲓⲉⲗⲁⲣ · ^ⲕⲉⲗⲙⲁⲩⲑ

^ⲕⲡⲏⲡ · ^ⲕⲉⲗⲓⲡⲏⲓⲣ : ^ⲕⲉⲓⲉⲣ

^ⲕⲣⲁⲗ · ^ⲕⲡⲉⲣⲥⲟⲗ ^ⲕⲙⲉⲡ

^ⲕⲭⲟⲩⲡ : ^ⲕⲉⲗⲉ . . .

^ⲕⲁⲑⲟ · ^ⲕⲉⲗⲁⲓⲑ

^ⲕⲉⲗⲉ ^ⲕⲓⲉⲭ

. ⲡⲁⲣ

. ⲙⲉⲗ . . ⲡⲉ

^ⲕⲟⲓⲙⲉ ^ⲕⲉ

^ⲕⲣⲁⲙⲉ . . ⲉⲗⲉ

*^ⲕⲓⲉⲣⲉⲣ : ^ⲕⲭⲟⲗ : ^ⲕⲣⲉⲗⲓ^{sic}

^ⲕⲉⲡ : ^ⲕⲁⲗⲗⲁ = ^ⲕⲉⲥⲥⲁⲗⲁⲣ · ^ⲕⲉⲣⲣ

^ⲕⲉ . . ⲙ · ^ⲕⲁⲗⲁⲡⲣ · ^ⲕⲉⲡ ^ⲕⲓⲉⲕⲓⲙⲁⲕ

^ⲕⲉⲓⲉⲕⲁⲩⲓⲕ : ^ⲕⲉⲗⲉ ^ⲕⲑⲁⲣⲙⲉⲗ

^ⲕⲡⲉⲣⲉⲗⲉ ^ⲕⲉⲗⲭⲉⲗⲉⲙ : ^ⲕⲗⲉⲑⲉ

^ⲕⲭⲉⲗ : ^ⲕⲣⲁⲣⲙⲉ : ^ⲕⲙⲁⲣⲉⲗ

^ⲕⲁⲗⲁⲓⲕ · ^ⲕⲣⲓ : ^ⲕⲁⲗⲉⲕ :

^ⲕⲉⲗⲓⲁⲩⲙ : ^ⲕⲉⲗⲙⲉⲣⲟⲩⲗ

^ⲕⲉⲗⲗⲉ ^ⲕⲙⲁⲣ · ^ⲕⲉⲗⲉⲑⲉⲣⲁⲣ =

. ⲙⲓ · ^ⲕⲉⲗⲉⲡⲥⲉⲡ ^ⲕⲡⲉⲣ

. ⲧⲓ : ^ⲕⲉⲉⲡⲡⲟⲗ

. ⲏⲓ . . ⲙⲉⲡ . . ⲗ

. ⲓⲉⲗⲏⲓ ⲁⲗⲗⲁ

. ⲟⲗ ^ⲕⲉ . . .

. ⲉⲗⲉⲗⲉ ^ⲕⲓⲉ

. ⲩ : ^ⲕⲣⲏⲓ ·

¹ These letters cancelled.

وانه لا يفهم شى

ولا يقيم كلمته

وان يقطع

ويكون نظره

الى الارض ونظر

عقله الى السماء

وان يضع الموت

بين عينيه

ويحفظ نفسه من

كذب ولا

. . . حديث

ولا

.

.

.

يغفر كل . . . ?

ان الله الصالح

الرحيم قد ير ان يقيمك

ويقويك ولا تعمل

بهذا الكلام لتجد

رحمة مع

القديس فى ذلك

اليوم المهنول

الا مع الاتضاع

. الانسان . . .

. وانه

. من

. يدي الله

.

ولا

. شى

* Fo. 35 recto

* Fo. 35 verso

¹*and that thou understandest nothing and cannot uphold his word. . . .and that he cuts. . . . And his sight is towards the ground and the sight of his mind towards the heavens, and he placeth death before his eyes and keepeth himself from. . . .lie, and not. . . .tradition. . .and not. . . *forgiveth every. . . . God the good and merciful is able to uphold thee and strengthen thee. Do not act thus, in order that thou mayest find mercy with the Holy One in that awful day, save with meekness. . . .man. . .and he. . . . the hand of God . . .and not. . . .thing.

* Fo. 35 recto

* Fo. 35 verso

* * * * *

I ? Esaias.

C.U.L. Add. 1886, 17.

* Fo. 1 recto

*^ⲁⲉⲭⲉⲡⲉⲟ - ^ⲉⲁⲃⲉⲟ - ⲉⲩⲱ
 ⲩⲱⲛⲃ - ⲡⲉⲗⲉⲁⲩⲱⲉ - ^ⲭⲭⲟⲗ
 ⲓⲁⲩⲱⲙ - ⲓⲉⲣⲁⲗⲗⲉⲙⲟⲣ -
 ⲙⲉ - ⲓⲉⲡⲉⲣⲁⲕ - ⲡⲉⲣⲉⲟⲣ -
 ⲁⲉⲙⲉⲡ - ⲡⲁⲣⲉⲭ - ⲉⲟⲟⲁⲣ
 ⲗⲓⲙ - ^ⲭⲭⲉⲡ - ⲓⲁⲣⲉⲙⲉⲗ - ⲉⲁ
 ⲗⲉⲣ - ⲁⲓⲉⲩⲉⲟⲗⲁⲕⲟⲣ - ⲗⲉ
 ⲓⲉⲣⲕⲟⲃ - ⲁⲓⲉⲣⲓ - ⲁⲣⲁⲃ
 ⲉⲗⲉⲓⲉⲙ - ⲣⲓⲡ - ⲉⲭⲉⲗⲟⲩ
 ⲉⲭⲗⲉⲣⲟⲙ - ⲉⲗⲕⲁⲗⲓⲗ -
 ⲡⲉⲗⲉⲁⲩⲱⲉ - ⲭⲉⲗⲉⲩⲱ
 ⲩⲱⲉⲓⲃ¹ - ⲡⲁⲣⲉⲭ - ⲉⲥⲥⲁⲗⲉⲟ
 ⲉⲗⲭⲉⲙⲉⲣⲁ - ^ⲭⲭⲉⲗ - ⲁⲃⲉⲣ
 ⲗⲓⲉⲣⲁⲗⲗⲉⲙ - ⲉⲗⲁⲃ . . .
 ⲁⲓⲉⲣⲓⲙⲉ - ⲣⲟⲩⲓⲉⲭ
 ⲗⲉⲙⲟⲣ - ⲭⲁ

* Fo. 1 verso

*ⲉⲡⲡⲁⲩⲱⲙ - ⲣⲉ - ⲡⲁⲕⲁⲃ
 ⲉⲩⲱⲩⲱⲉⲓⲃ - ⲁⲓⲉⲭⲉⲡ - ⲉⲗⲁⲃ -
 ⲉⲁⲡⲉⲣ - ⲉⲁⲟⲟⲉ - ⲓⲉⲕⲟⲩⲱⲙ
 ⲉⲩⲱⲩⲱⲉⲓⲃ - ⲓⲉⲡⲉⲣⲉⲕ - ⲣⲁ
 ⲗⲉⲓⲣ - ^ⲭⲭⲉⲣⲁⲃⲉⲟⲣ -
 ⲉⲗⲉⲙⲙⲉ - ⲡⲉⲕⲓ - ⲉⲩⲱⲩⲱⲉⲓⲃ
 ⲡⲉⲓⲉⲙ - ⲁⲕⲁⲟ - ⲣⲁⲗⲓⲙ -
 ⲗⲁⲓⲉⲕⲟⲩ - ⲉⲗⲉⲕ - ^ⲭⲭⲁⲣ -
 ⲉⲗ - ⲁⲃ - ⲕⲁⲓⲉⲗⲉ - ⲗⲟⲣ -
 ⲕⲟⲩⲱⲙ - ⲉⲡⲓ - ⲉⲓⲗⲁ - ⲉⲣ
 ⲕⲟⲃ - ⲁⲓⲉⲭⲉⲡⲉⲣⲟⲩ - ⲓⲉ
 ⲕⲁⲟⲉⲗ - ⲉⲣⲭⲉⲣⲟⲣ - ⲕⲁ
 ⲓⲉⲗ - ⲙⲉⲓⲉⲙⲭⲉⲡⲓ - ⲉⲙ
 ⲉⲃⲗⲉⲙ - ⲓⲉⲕⲟⲩⲱⲙ
 ⲁⲓⲉⲩⲉⲟⲗⲁⲕⲓ - ^ⲭⲭⲉⲗ
 ⲉ - ⲗⲁⲓⲉⲕⲁⲟⲣ

¹ For ⲭⲉⲗⲉⲥ ⲉⲩⲱⲩⲱⲉⲓⲃ.

* Fo. 1 recto

¹ . . . and it was the custom of the elder in the evening every day to teach him what was profitable to his soul, and after the instruction he used to make a prayer and let him go away to get rest. And on a certain day when they had eaten their scanty food in the evening the elder after the prayer in common sat down according to custom to instruct the brother and whilst he was speaking to him sleep [overtook him]. *And the elder rested and the brother was waiting patiently until the elder rose up to bless him according to his custom. And when the elder had rested a long time thoughts disturbed the brother, saying to him: "Get up, thou, do thou also take rest." And he was resisting his thought, saying: "It is not possible for me to [go away] when he has not risen and dismissed me according to [his custom]." And the thoughts [tormented him]

* Fo. 1 verso

وكانت عادة الشيخ
 بالعشا كل
 يوم يعلمه
 ما ينفع نفسه
 فمن بعد التعليم
 كان يعمل صلاة
 ويطلقه ليرقد
 وفي احد
 الايام حين اكلوا
 اكلهم القليل
 بالعشا [جل]س
 الشيخ بعد الصلاة
 الجامعة كالعادة
 ليعلم الاخ
 وفيما هو يكلمه
 جا [رعيه]
 النوم فرقد
 الشيخ وكان الاخ
 صابرا حتى يقوم
 الشيخ يبارك عليه
 كعادته
 فلما بقي الشيخ
 نايما وقت عظيم
 ضايقوا الافكار
 الاخ قايلًا له
 قمر انت ايضا ارقد
 وكان هو يقاتل
 فكره قايلًا
 ما يمكنني ام [ضى]
 اذا لم يقم [هو]
 ويطلقني كالا [عادة]
 فضايقته

¹ = *Apophth. Patr., P.L. LXXIII, 903, § 43.* The Arabic reprinted from Casanova's edition, in *Bull. Inst. Franç. 1, 1 ff.*; the English by Dr. O'Leary.

APPENDIX I

*ελ - εφχαρ - ειζαδελειμ
 ιεμζι - ρεχιδε - καθε
 λοτρ - σεπαρδεφωρ
 ηεχεπ - сапер - мекаθελ
 λερε - ηεμεп - παρδε -
 ρεδε - λεμμε - θεκαδε
 δεμ - ελληνιλ - χεδε -
 ηελλεμε - εсθηικαζ -
 εψψειθ - ηεθεχεδεωρ -
 χελεс - ραπδεωρ - ηε
 καλ - λορ - ιλε - ελεп
 λεμ - θεμζι - καλλωρ
 ιεεπι - επпак - λεμ
 θεοθακπι - ηεκα
 εψψειθ - λεμ
 λεμ - θικαζ
 *λωρ - μεχεсарт - еика
 ζακ - λιελλε - εθρεпак -
 ηεπεрик - ραλιρ - εψ
 ψειθ - ηελεμμε - ка
 μω - ραμελω - εсса
 λερ - ελχεμερδεο
 λακ - ελ - αη - λειεсое
 ριρ - ηετεпем - καλιλ
 ηεχεп - ειζα - εψψειθ
 χελεс - ηι - месπεδεωρ
 ιεθ ρеп - πεφωρ = ιλε
 ποκpa - ηεηιμερω -
 χελεс - саp - ηι - соρω -
 . . ζ - ιδε ηεριδε - ιεριρ -
 . . . ζαρ - μεμθελι
 ηε ηιρ = χο[р]

الافكار ايضا ولم
 يمض وكذا قاتلوه
 سبع دفعوع
 وكان صابرا مقاتلا
 لها ومن بعد
 هذا لها تقدم
 الليل جدا
 فلما استيقظ
 الشيخ فوجده
 جالسا عنده فقال
 له الى الان
 لم تمض قال له
 يا ابي انك لم
 تطلقني فقال
 الشيخ لم[ذا]
 لم تيقظ[ني] [قال]
 له ما جسرت ايقظك
 ثلا اتعنك
 وبارك عليه الشيخ
 ولما قاموا
 عملوا الصلاة
 الجامعة اطلق
 الاخ ليستريح
 وينام قليلا
 وكان ايضا الشيخ
 جلس في مسنده
 يتعب نفسه الى
 بكرة وفيما هو
 جالس صار في سهو
 [و] اذا واحد يريه
 [مو] ضعا ممثليا [بمجد]
 وفيه كر[سيا]

* Fo. 2 recto

* Fo. 2 verso

*still; but he did not go away. And thus they strove with him seven times and he remained patiently resisting. And when the night was far advanced and when the elder awoke and saw him sitting by his side he said to him: "Until now hast thou not gone?" He said to him: "O my father, thou hast not dismissed me." And the elder said: "Why didst thou not awaken me?" [He said] *to him: "I did not venture to awaken thee fearing to fatigue thee." And the elder blessed him and when they arose they made the prayer in common [and] he sent the brother away to rest and sleep a little. And also the elder sat on his pillow and wearied his soul until morning, and whilst he was sitting he entered into ecstasy and then one showed him a place full [of glory] and in that place a throne. . .

* Fo. 2 recto

* Fo. 2 verso

APPENDIX II

THE LIBRARIES OF THE LESSER MONASTERIES OF SCETIS

Very little of importance can now be learned of the Libraries in the minor monasteries in the Wadi 'n Natrûn; nevertheless that little may here be gleaned.

1. *The Library at the Monastery of John the Little.*

Fate of the
Library

In the days of its prosperity so large and famous a Monastery as that of John the Little must have possessed a considerable Library. Yet of books belonging to this Monastery there remains but a poor handful of late and unimportant mss. We do not know definitely why this should be so: possibly the white ants which destroyed the buildings of the Convent also devoured its books; or in the disaster which overtook the Monasteries in the fourteenth century, the Library perished of mere neglect and decay; or the books may have been carried off and marks of their original ownership have been effaced.

Coptic mss.

However this may be, only one Coptic ms.¹ belonging to this Library is known to exist, and that a copy of the *Anaphora of Cyril* written in 1343 A.D. by order of an Abbot John, 'son' of "our holy Father the Priest John, Hegumen of the Mount of Shiêt in the desert of our holy Father Macarius." An earlier ms.² containing various texts relating to the prophet Elias was apparently written in the Monastery in 1199 A.D., but was presented to the Abyssinian Monastery and so definitely belongs to that Library.³ There is reason to believe that a copy of the *Difnâr*, of which fragments have lately been found at Dêr Abû Makâr, once belonged to this Monastery.⁴

Arabic mss.

Three Arabic mss. are also connected with the Monastery of John: first, a (fragmentary) version of the *Psalms*⁵ the date of which is not specified; secondly a copy of the *Gospels* written at the Monastery itself in 1343;⁶ and thirdly the Vatican ms. of the *Chronicon Orientale*,⁷ once the private possession of Peter, a monk of the Monastery in 1413. It was perhaps after the final desertion and ruin of the Convent⁸ that the ms. was conveyed to Cairo, where it was read and copied by Elias of Eden in Mount Lebanon.

We may safely assume that amongst the Arabic books to be found here were the works of Sem'an ibn Kalil and the *Nomocanon* of Macarius,⁹ both authors having lived and worked in the Monastery.

Here also there may have been a number of Syriac and Abyssinian books. For the Monastery of Saint John was definitely associated with Abyssinians,¹⁰ and more loosely connected with the Syrians,¹¹ though indeed the Syriac books known to have been written there seem to have found their way almost at once to the Syrian Monastery.¹²

1 *Cod. Vat. Copt.*, no. XXI (= Mai, v, ii, p. 133). But possibly the *Difnâr* described below (No. XXXIX F) belonged to this Monastery; cp. No. XXIV, Ode 2, and note thereon.

2 One of the Curzon mss. (See Budge in *T.S.B.A.* ix, 355 ff.)

3 See below, § 7.

4 See above, No. XXIV, Ode 2, l. 6.

5 See Flügel, *Die Arabischen Hss. d. k.-k. Hofbibliothek zu Wien*, no. 1552.

6 Victor-Emmanuel Library, Arab-Christ. mss., no. 1 (see *P.O.* x, 225).

7 *Cod. Vat. Arab.*, no. CLXVI (Mai, iv, ii, pp. 306 f.).

8 See *H.N.S.* iv, x, § 6.

9 On these authors and their works see *id.* iv, ix, §§ 5, 8.

10 See *H.N.S.* iv, x, § 3.

11 The sixth-century Patriarch Damian, a Syrian, was a

monk in the Monastery of John. Otherwise we hear of Syrians there about the middle of the thirteenth and the close of the fifteenth century. Possibly Syrians who could not at once gain admission to the national Monastery were temporarily accommodated at the Monastery of John.

12 These are: (1) the Gospel of S. John written 1245 A.D. at the Monastery of John by Habîb for the use of his spiritual brother Isaac (see Payne Smith, *Cat. Codd. MSS. Bibl. Bodl.*, Pars vi, no. 32); (2) the Epistles of S. Paul written in the Monastery of John, but presented to the Syrian Monastery in 1254 (Wright, *Cat.*, no. CXLVII); (3) a Collection of ascetic and dogmatic Works written by Moses of Mt. Lebanon partly at the Monastery of John, and finished at the Syrian Monastery in 1493 (Zotenberg, *Cat. des MSS. Syr.*, no. 239).

APPENDIX II

2. *The Library at the Monastery of Bishoi.*

Though a certain number of mss. which once belonged to the Monastery of Bishoi are still extant, the fact that many of them are undated renders it difficult to make out anything definite as to the history of the Library. Nevertheless it is of some significance that the earliest dated ms. was written in 1357; probably the white ants, which had so endangered the Monastery in 1330,¹ had not spared the books, but devoured all the earlier mss.

Probable fate of the earlier books

The earliest codex from the Monastery contains the works of Besa,² successor to Shenoute the Great; but since it is written in the Sahidic dialect, it is certainly not of local origin and may have found its way to the Wadi 'n Natrûn at any period.

The works of Besa

The only dated examples which can be quoted are: (1) the *Four Gospels*, now at Göttingen,³ written in 1357, repaired in 1491, and bequeathed at a date unknown to "the Monastery of Abi Bishâi in Wadi 't Tarraneh;" (2) the *Pentateuch*⁴ dated 1393 A.D.; (3) the *Four Gospels*,⁵ given in 1514 to the Monastery of Abi Bishâi, "known as the White Monastery in Wadi el Latrun," and containing a note by John XIII forbidding its alienation; (4) the *Psalmody* or *Theotokia*,⁶ presented in 1619; (5) a *Lectionary*, now at Leipzig, presented in 1784-5 by a monk named Sawios.⁷

Various dated mss.

The only further pieces of any interest known to come from this Monastery are a fragment of a *Homily*,⁸ the *Acts of Samuel of Kalamon*,⁹ a *Lectionary*,¹⁰ and fragments of the *Office for the Consecration of Holy Oil*.¹¹

Perhaps the most remarkable relic of the Library which has survived is a fragment from a polyglot Lectionary for Holy Week in Coptic, Greek, and Arabic,¹² which may be assigned to the fourteenth century. A similar trilingual fragment, found at the Monastery of Baramûs¹³ by Dr. A. J. Butler and now in the Bodleian Library, appears to have belonged to the same ms.¹⁴

Trilingual fragment

3. *The Library at the Monastery of Baramûs.*

Little or nothing of early date is known to have come from the Monastery of Baramûs. The Monastery was restored in the thirteenth century,¹⁵ and if this was made necessary by the ravages of white ants, the lack of early mss. is not surprising.

Possible fate of early mss.

Huntington in 1678-9 saw in the Church a complete New Testament in Coptic and Arabic,¹⁶ but mentions no other books, though he seems to have acquired at least one ms. here.¹⁷ Sonnini (1778),¹⁸ however, speaks of the books as being kept in the *kasr*; and here they or their remains were found by Lord Prudhoe, Curzon, and Tattam.

Reports of visitors

Lord Prudhoe (1828) saw and informed Tattam of "a small room with its trap-door . . . where books and parts of books and scattered leaves in Coptic, Ethiopic, Syriac, and Arabic were lying in a mass." He formed the opinion that the collection had been cast into this hiding-place at some time of crisis and had so remained for centuries.¹⁹ Curzon (1837) mentions that there were "in a large vaulted room" in the tower some forty or fifty Coptic mss. on paper: he found only one vellum leaf, which he carried off.²⁰ Tattam visited the Monastery in 1838 and found (according to Miss Platt) about 150 Coptic and Arabic Liturgies; and further, "in the tower

1 See *H.N.S.* iv, x, § 3; *A.A.C.M.* iii, i, § 2.

2 See Crum, *Cat. of Copt. MSS. in the B.M.*, p. xii, and Curzon, *Materials for Writing*, p. 28, no. 4.

3 Royal Lib., Or. 125⁴; see Horner, *Copt. Vers. of the N.T.* i, p. cxi.

4 Crum, *op. cit.*, no. 712; it was removed by Tattam; see *Quart. Rev.* lxxvii, p. 58, and Lagarde, *Der Pentateuch Koptisch*, p. iii.

5 Lindsay Lib. of the Earl of Crawford, no. 13 (see Horner, *loc. cit.*).

6 Crum, *op. cit.*, p. 866.

7 *Cod. Tisch.* xviii (see Leipoldt *ap.* Vollers, *Cat.*, no. 1080).

8 Crum, *op. cit.*, no. 913.

9 *id.*, no. 917.

10 *id.*, no. 767.

11 *id.*, nos. 856, 858.

12 *id.*, no. 775.

13 See the following section.

14 In the opinion of W. E. Crum after seeing a photograph of the fragment.

15 See *H.N.S.* iv, ix, § 8.

16 *Epistolae*, xxxix.

17 *The Martyrdom of S. George*; see below.

18 *Travels* (trans. Hunter), ii, p. 162.

19 *Quart. Rev.* lxxvii, pp. 51-2. Perhaps the mss. were hidden when the Monastery was raided in the eighteenth century (see *H.N.S.* v, iii, § 4), or were cast here as lumber, too holy to be destroyed outright.

20 *Visits*, p. 82.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

is an apartment with a trap-door, full of leaves of Arabic and Coptic mss."¹ Finally A. J. Butler (1884) saw in the Chapel of Saint Michael in the *kasr* a pile of loose leaves of mss. covering half the floor to a depth of two feet. On examination he was able to find "here and there a tiny fragment of early Syriac, Coptic, or even Greek on vellum, half a leaf of a Coptic and Ethiopic lexicon (*sic*), several shreds of Coptic and Arabic lexicons, and countless pages of mediaeval Coptic and Copto-Arabic liturgies."²

Extant ms.
fragments

But out of this mass only a few items can now be identified, and of these perhaps three only are of real importance.

In the Bodleian Library is a thirteenth-century ms. containing the *Martyrdom of Saint George* by Pasirates and other texts relating to the Saint.³ An Arabic note states that the volume (which may have been acquired by Huntington) once belonged to "the Church of Our Lady at Dêr Baramûs."

A fragment of *Deuteronomy* and another of *Psalms*⁴ are in the British Museum. Another ms. of the *Psalms* appears to have been brought to England from Baramûs by Huntington, and is now at Oxford:⁵ it belonged in 1317 to a certain Ibn Yusûf, and between that date and 1624 had become the property of the Monastery. The British Museum also possesses a fourteenth-century copy of the *Gospels*,⁶ which belonged to "Our Lady at Baramûs in Wadi 'l Latrun" (*sic*) in 1776, when the volume was restored. Two copies of the *Anaphoras* of Saints Gregory and Basil (the former dated 1510), now in the same collection, also come from Baramûs.⁷ This general list may be closed with mention of a Copto-Arabic lexicon or rhymed vocabulary by Abû Ishak ibn Assal, seen at Baramûs by Prudhoe, who procured a transcript for Tattam.⁸

Polyglot
fragments

Far more interesting are two of the four polyglot fragments derived from the Wadi 'n Natrûn. The first of these is half of a large leaf (actually 17.1 × 26 cm.) containing the text of *Saint Luke* vii, 37-39, 42-44, in Ethiopic, Syriac, Coptic, Karshuni, and Armenian, arranged in five parallel columns:⁹ the second is a single leaf, 35.5 × 26.7 cm., containing the text of *Saint John* i, 31-45; it may be assigned to the thirteenth or fourteenth century.¹⁰ This fragment again is in the five languages above named and similarly arranged. Doubtless both come from one and the same ms.—a copy of the *Gospels*.

Trilingual
fragment

The former of these fragments was found at Baramûs by A. J. Butler, who also recovered an imperfect leaf from a lectionary containing part of *Saint John* xiv-xv in Coptic, Greek, and Arabic.¹¹ This fragment (32.4 × 26 cm.), written probably in the fourteenth century, almost certainly once formed part of the British Museum Lectionary for Holy Week, derived from the Monastery of Bishoi. Which of the two Convents owned the complete volume must remain an open question.

Syriac frag-
ments

Butler also brought back from Baramûs a few Syriac fragments¹² which may have strayed from the Syrian Monastery. Baramûs at any rate is not known to have had any Syrian connection.

4. *The Library at the Monastery of John Kamé.*

Of the Library at the Monastery of Kamé little beyond the bare fact of its existence is known.

The scribe Jacob, 'son' of Senouti, 'son' of John Kamé, who worked early in the tenth century and was a skilled calligraphist, has already been mentioned in connection with the Monastery of Macarius;¹³ presumably he also worked for the benefit of his own Convent. Bessus, the Hegumen of the Monastery in the eleventh century, is described as engaged on one occasion in copying books, which doubtless found their way into

¹ *Quart. Rev.* LXXVII, p. 57.

² *Anc. Copt. Chs.* i, 333.

³ Uri, *Bibl. Bodl. Codd. MSS. Or. Cat.* i, p. 327; cp. Budge, *Mart. of S. George*, pp. ix ff.

⁴ Crum, *Cat.*, nos. 713, 720.

⁵ ms. Hunt., no. 121 (=Uri, *Bibl. Bodl. Cod. MSS. Or. Cat.*, Pars i, Codd. Copt. iii).

⁶ B.M., Add., 5995; cp. Horner, *Copt. Vers. of the N.T.* i, pp. lxxvii f.

⁷ Crum, *Cat.*, nos. 810, 815.

⁸ Crum, *Cat. of Copt. MSS. in the Rylands Lib.*, no. 452 (viii), and *Quart. Rev.* LXXVII, pp. 51 f.

⁹ Now in the Bodleian (ms. Copt. C. 2)=Maden, *Summary Catalogue* 29492^b.

¹⁰ Now in the Bodleian (ms. Copt. C. 3)=Maden, *Summary Catalogue* 29492^a.

¹¹ Dr. Butler assures me that he remembers distinctly that all the fragments brought back by him were from Baramûs. (The fragment hastily described as from a Copto-Eth. lexicon is apparently the polyglot text above noticed.)

¹² These fragments (Bodl. Syr. g. i.) are all (as Mr. E. O. Winstedt kindly informs me) very small and in bad condition with the exception of one complete sheet (two leaves). Some Arabic fragments, also recovered by Butler from the same Convent, are likewise in the Bodleian (Arab. g. i.).

¹³ See Zoëga, *Cat.*, p. 4.

APPENDIX II

the monastic Library. Moreover, the thirteenth-century copy of the Life of John Kamé¹ points to the existence of an original which is naturally to be sought in the Library under discussion.

All this is indirect evidence. One ms. still exists to witness that this Monastery, like the rest, had its library. This is an Arabic version of the Homilies, Epistles, and Sermons of Ephraem Syrus,² written, as the colophon states, "in the holy Monastery of Anba John Kâmâ in the desert of El-Askit, Mîzân el Kulûb, known as Wadi Habîb."

5. *The Monasteries of Moses and of Anub.*

Nothing whatever is known concerning the Libraries at these two small Monasteries. Any collections of books they may have possessed must have been unambitious.

It is necessary to add a caution that the Arabic ms. of Abu'l Farag's *History of the Dynasties*,³ now at Paris, did not belong to the Monastery of Moses in Scetis but to a convent of that name in Syria. A copy of the *Four Gospels* with a Catena Patrum is now at Oxford, and is described⁴ as having belonged in 1575 to the Library of Abû Musa the Monk. If this notice is correct, the reference must be to the Monastery of Baramûs, mistakenly supposed to be named after Moses the Robber.

6. *The Armenian Monastery.*

So far as is known, no ms. belonging to the Armenian Monastery has survived. Yet there, as in the other Monasteries, there must have been a Library, containing at least liturgical, biblical and other books needed for the conduct of the Church services. The Armenian Monastery was short-lived,⁵ and after its downfall the mss. it contained were probably dispersed, or allowed to decay, or cut up to serve general purposes. It may be noted that a ms. from the Monastery of the Syrians has been repaired with a scrap of a fine Armenian manuscript.⁶

7. *The Abyssinian Monastery.*

Curzon records that when he visited the Syrian Monastery in 1837, he found the Abyssinian colony there possessed of a collection of "perhaps fifty volumes."⁷ Some of these may have belonged to the national Abyssinian Monastery, but the fate of the collection is unknown.⁸

Two mss. at least are extant which were once the property of the Monastery. The first is in Coptic, and contains Saint John Chrysostom, *Encomium on the Prophet Elias*, Ephraem Syrus, *Homily on the Transfiguration*, and *The Martyrdom of Isaac of Tiphres*.⁹ The book was found by Curzon, almost certainly in the Syrian Monastery,¹⁰ whither it had been brought, no doubt, by the Abyssinians after their own Monastery and that of the 'Virgin of John the Little' had fallen to ruin. It is now among the Curzon mss.¹¹ deposited in the British Museum.

The contents of the first and second parts at any rate made the ms. an appropriate possession of the Monastery of Elias. But the provenance is definitely established by a colophon¹² stating that the volume was presented by "Apa Stauros, a monk of the Laura of our great and righteous Father, Abba John, (and) a 'son' of the Cell Pehôout μαθησιωνι περὸς αὐτοῦ."¹³ He took great pains with this holy book and gave it to the holy Church of the holy Elias, the Great Prophet." The gift was made in A.M. 915 (1199 A.D.) when John VI was Patriarch. Since the Laura of John had a strong Abyssinian connection, and the Cell Pehôout was Abyssinian—perhaps another name for the Abyssinian Monastery itself¹⁴—and since we know from Makrizi

Abyssinian
Library in
Curzon's day:
1837
Coptic ms.
belonging to
the Monastery
of Elias:
1199 A.D.

¹ See above, p. xxvi.

² Now at Oxford, see Nicoll, *Bibl. Bodl. Codd. MSS. Or. Cat.*, Pars II, no. 37.

³ de Slanc, *Cat. des MSS. Arabes de la Bibl. Nat.*, no. 297, where it is wrongly stated to have belonged to the Syrian Monastery of St. Moses in Scetis.

⁴ Uri, *Bibl. Bodl. Codd. MSS. Or. Cat.*, Pars I, Codd. Copt., no. III.

⁵ See *H.N.S.* IV, v, § 4.

⁶ See Wright, *Cat.*, pp. xv f.

⁷ *Visits*, p. 89.

⁸ It is possible that Curzon may have acquired some of

these mss., though he says nothing about so doing. For Ethiopic mss. in Curzon's possession see his *Materials*, p. 19.

⁹ The first and third of these are published by Budge, *T.S.B.A.* IX, pp. 355 ff. and 74 ff., the second in *P.S.B.A.* IX, 317 ff.

¹⁰ See *H.N.S.* v, iv, § 2, and Excursus, § 10.

¹¹ See Curzon, *Materials*, p. 27 (the colophon is there utterly mistranslated).

¹² Text in *T.S.B.A.* IX, pp. 110 f.

¹³ On this cell see *H.N.S.* IV, v, § 2.

¹⁴ *H.N.S.* IV, v, § 2.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

that the Church of the Abyssinians was dedicated to Elias,¹ there can be little doubt that this volume once belonged to the Abyssinian Monastery.

The second ms. is a copy of the *Pauline Epistles*² written in the fifteenth century for a prince or chief named Aydafar-Zan. From him it passed (probably as a gift) to the Monastery of Saint Elias in Scetis, since on folios 117^b, 118^b are various monastic rules of a general character relating to the Convent and dated in the Year of Grace 79 (= 1419 A.D.).³ A further note on folio 119^b records the foundation of a Church at Dêr Abû Mîna⁴ by two Abyssinian priests and a deacon in 1512 A.D. Hence it appears that after the definitive ruin of the Monastery of Elias, the ms. was carried away from Scetis. It was formerly in the Ségurier collection, and so must have been brought to France in or before the seventeenth century.

1 *id.* iv, x, §8.

2 See Zotenberg, *Cat. des MSS. de la Bibl. Nat.*, no. 46.

3 See Zotenberg, *loc. cit.* Since I have been unable to obtain a satisfactory translation of these rules, no rendering is here given; they are of a purely general character. The only point of interest they show is the injunction "that the

Commemoration of the brethren who have been sanctified (*i.e.*, the dead) in the Monastery of Scetis be performed each year on the twenty-ninth of the month Tegemt (Oct.)." The Monastery itself is referred to as "this precinct of the Monastery of Scetis, the Sanctuary of Elias."

4 Possibly in the Dêr Mari Mîna, North of 'Old Cairo.'

INDEXES

INDEX OF GREEK AND FOREIGN WORDS¹

*ἀββα 61, 119, 120, 121, 122, 123, 125, 126, 132, 133, 134, 136, 137, 138, 139, 143, 159, 162, 164, 165, 197, 217
 αβαρος, αβαρον 15, 19, 36, 37, 40, 57, 66, 67, 68, 76, 81, 90, 91, 96, 98, 121, 156, 158, 185, 186, 187, 189
 αβαν 13, 72, 76, 128, 170, 181, 189, 193
 αβελικон 123, 138
 αβελос 7, 8, 9, 15, 19, 20, 21, 22, 52, 64, 67, 76, 81, 83, 84, 90, 101, 107, 114, 115, 116, 118, 139, 169, 174, 180, 185, 189, 190, 215
 αβελн 129
 авиa 58, 61, 122, 218
 -авиaзин 40, 128
 авиасмос 128, 130
 авиос 33, 35, 37, 48, 68, 71, 72, 74, 82, 84, 85, 86, 88, 90, 91, 94, 95, 96, 97, 98, 99, 100, 101, 103, 105, 106, 110, 111, 112, 113, 116, 117, 118, 119, 123, 125, 134, 141, 161, 177, 198, 217, 218, 226
 авиостин 169
 авора 14
 аврион 36
 аврип 35, 76, 80, 81, 99, 101, 169
 -аврипизесое 32, 76, 85, 180
 аврипоетис 128
 аетос; see паетос
 αζωματον (ἀσώματον) 190
 ακαθαρεια 36, 46
 ακαθαρτον 99
 *ακοῦήτιωп 69
 акрiенс 165
 акрiεia 147
 актип (ἀκτίς) 97, 118, 126
 αλνөпос 96, 97, 98, 99, 100, 101, αλнөпос 199
 αλнөтпн (ἀληθινή) 61
 αλнөωс 45, 61, 71, αλiөωс 85 f., 110, 128, 132, 175
 алла 43, 44, 45, 56, 64, 66, 67 and *passim*
 αλληλοτια 138, 216, 217, 218
 αλтсiс 116 (see also эалтсiс)
 алфа 226
 -амелес 39, 106, 109, 164, 180
 амип 80, 83, 86, 90, 105, 128, 132, 169

-апатказин 115
 апаткеон 83, 100, 146, 192
 апатки 73, 85, 98, 103, 147, 159, 185
 -апатематизин 166
 апалтмψис (ἀνάληψις) 55, 61, 219
 апалама 136
 апалатсiс 35
 апастасiс 15, 36
 апастрофи 192
 -апахωрин 47, 58, 96
 апахωритис 169
 -апехесое 42, 181, 184
 апонтос 110
 апомia 21, 36
 апомос 93, 96, 99, 100, 101, 105, 112, 115, 116, 166
 апосiос 100
 аптихристос 199
 -азюп 156
 азюма 146, 156, 165
 *апа 87 ff., 94, 96, 101, 103, 105, 106, 107, 108, 109, 111, 112, 113, 139, 169, 170
 -апаптап 163
 апазалаωс 36, 41, 142
 апистос 150
 аплωс 111, 134, 159, 173, 190, 192
 апсөнки 74
 -аполатип 128, 133, 189
 аполатсiс 154, 189
 -апорип 136, 148, 152
 апосөнтис (ἀποστήθης) 160
 апостатис 123
 апостолика 128
 апостолос 23, 35, 36, 37, 38, 39, 41, 42, 43, 45, 55, 57, 58, 66, 68, 97, 115, 138, 140, 147, 161, 165, 181, 185, 218
 -апотазесое (ἀποτάσσεσθαι) 41
 апотеласма 46
 апофасiс 191
 арети 22, 121, 137, 148, 151, 153, 181, 193
 аристон 68, 99, 112, 115
 арма 59 (see also эарма)
 археос 5, 162
 архи 12, 46, 90, 109, 121, 183, 199, 226
 архнаггелос 5, 15, 66–71 *passim*, 71, 98, 100, 101, 103, 115, 116, 190

архнгопласма 5
 архнгос 136, (архнгωс) 137, 146, 164, 165
 *архнзiакωп 68
 *архнөпископос 61, 80, 105, 119, 128, 165, 172, 173, 174, 175, 176, 197
 *архнөрөтс 49, 58, 156, 176, 184, 199
 *архнстратикос 67
 *архнстпагωгос 49
 архωп 32, 34, 39, 43–45 *passim*, 67, 69, 70, 106, 134, 166, 195
 асөинс 10, 106
 -асөөпнс (noun, abstract) 159
 асөөпиа 12
 аскитис 164, 169
 асктсiс (ἀσκησις) 138, аскөсiс 139, аскiсiс 165, аскнсiс 192
 -аспазесое 116, 118, 125, 161, 169
 аспасмос 169
 астирион 84
 атөөпиа 166
 аτλн 67, аτλнот (plural) 100, 195
 *аτтократωр 111
 афөартос 71
 афорисмос 130
 аформн 42
 аωратос (ἀόρατος) 40

 εαρέарос 122, 139, 140
 -εасапизин 82, 109, 110
 εасапос 5, 83, 88, 97, 98, 99, 100, 101, 110, 111, 116, εазанос 117 and 189, 225
 εасiликон 67
 εасiс 195
 εатос 120, 123, 137, 139, 217, 218, 219, 227
 *εеретарiос 163
 εнма 88, 95, 97, 100, 103, 116
 εиос 14, 57, 107, 133, 138, 141, 145, 153, 156, 161, 166, 169, 189, 192
 -εонөпн 9, 31, 85, 90, 91, 96, 98, 103, 110
 εонөia 179
 εонөос 32, 34
 εотколот (genitive) 47

 γεπεа 92, 130, 138, 153, 169
 γεппөос (γενναίος) 98, 101, 105

¹ Words contained in the Greek liturgical fragments (No. XXXVIII A) are not here included. The more common conjunctions and particles are here omitted or only summarily indicated. The symbols * mark titles or professional names and † a corrupt or fragmentary word.

INDEX OF GREEK AND FOREIGN WORDS

γενος 46, 66, 105, 106, 153, 156, 179, 218, 227
 генисис 165
 гпωми 29, 119, 151
 *грамматетс 35, 48
 грамматикос 128
 графетс 106
 графн 7, 14, 57, 121, 122, 125, 128, 160, 181

дапнестис? 14
 дазтархис (ταξιαρχής) 141
 демωп (δαίμων) 12, 31, 33, 34, 39, 40, 41, 96, 98, 100, 103, 126, 151, 159, 166, 173, 174
 деспотис, деспотис 15, 22
 -днимиторп 35
 днморикон (τιμωρικόν) 36
 днмос 156
 днмосиа (δημοσίᾳ) 110, 166
 днмосион 28, 33
 -днмаллп? 66
 днмолос 4, 21, 22, 41, 65, 67, 88, 98, 113, 142, 158, 183
 †днмалкн (? ἀδικία) 74
 днмелс 137
 днмелкн 103
 -днмелп 69
 днмелп 140
 -днмелп 92, 114, 155, 190
 -днмелп 64
 *днмелп 36, 46, 111
 днмелп (διάστημα) 147
 днмелп 42, днмелп 190
 днмелп 141
 днмелп 103, (and днмелп-), 116
 днмелп (δίκαιον) 34, 153
 днмелп (δίκαιος) 19, 20, 123, 130, 132, 133, 137, 139, 189
 днмелп (δικαίως) 227
 днмелп (δικαιοσύνη) 185
 днмелп (δείπνον) 123
 днмелп 105, 165, 227
 -днмелп 156, 164
 днмелп (sic) 132
 *днмелп (dux) 116, 117
 дракп 65, 123
 дрнклпс (triclinium) 117
 драмос 108, 137, 187
 -днмелп (δημεύειν) 191
 днмелп 130, 190
 драм 86
 драп 114

ебдомас 170, 215
 -еброс (abstract) 10
 еттрафос 34
 еткратея 193
 еткратис 20
 -еткратп 139
 еопос 48, 112, 146, 151, 161, 162
 *екаотптархос 110

екдесис 166
 екклесиа 36, 38, 40, 46, 47, 48, 57, 71, 92, 114, 118, 128, 130, 133, 134, 137, 149, 152, 156, 165, 166, 176, 190
 елаχистос 86, 169
 еллинпс 47 (see also γελληνпс)
 еммапотнл 62
 епаптпс 64
 епергея 22, 41, епергея 126
 -епергп 133, 149
 ептолн 129, 163, 193, 194
 езаппа 105
 -езетазп 32
 -езнчсде (ἐξηγείσθαι) 107
 -езомолупп 14
 -езорпзп 83, езорп- 166
 езотсиа 12, 13, 53, 66, 151, 159, 183, 190, 191
 езорпсиа 166
 -епагаллесде 128
 епархиа 225
 *епархос 88, 89, 90, 91, 93
 епгн 32, (епагн тап) 81, 91, 109, 111, 123, 133, 152, 156, 159, 169, 198, 199
 епнотмла 198
 -епнотмп 36, 151, 169, 227
 епннс (ἐπιεικής) 194
 епснопн 166
 *епснопс 36, 46, 47, 105, 106, 107, 126, 166
 епснпн 47
 епснтолн 82
 -епснпм 184
 епотрпнпс 7, 57, 226
 еррасиа 34
 ермнтарпс 83, 98, 101, 103
 -есадпесде (αἰσθάνεσθαι) 55, 100, 110, 128, 192
 есөнсс (αἴσθησις) 151
 етнм (αἴτημα) 84, 85, 156
 етл (αἰτία) 33, 147
 -етп (αἰτεῖν) 14, 23, 39, 57, 64, 156
 етпс (αἴτιος) 164
 етаттелпс 36, 47, 57, 132, 180
 етаттелпсс 35, 37, 52, 149, 226
 етдепл (εὐθηνία) 134
 еткнтрпс 72, 143
 етпрепс 128
 етселнс 148, 155
 -етселнс (abstract) 137, 147, 199
 етселс 134
 етфомла (εὐφημία or εὐφωνία) 143
 етхарпсст 69
 етхн 99, 123, 137, 176
 еф осоп 14
 -ехмаллатетп (αἰχμαλωτεύειν) 65

зеоптос 8
 зоп 36

*нтемоп (see знтемоп)
 *ноттменос (see зоттменос)
 ндрос (ἡδέως) 227
 ндн 8
 нлкн (see зтлкн)
 нхос 120, 138, 139, 217, 218, 227

оаласса 92
 -оарп (θαρρεῖν) 158
 оатматоттрос 63
 оеатрп 47, 112, 116
 оеозокос (θεοτόκος) 52, 55, 219
 оеолопс 35
 оеотокла, оеозокла 217, 218
 оеофоро 128, 133
 оеопла 112
 -оеопп 5, 7, 8, 21, 33, 53, 60, 128, 151, 187, 190
 онрпс 97, 136, 185
 олпс 28, 36, 165
 -оратп 78
 оропс 21, 49, 62, 83, 118, 162, 163, 166, 183, 226
 орсла, -орсла (verb) 82, 85, 88, 97, 100, 105, 110, 111, 112, 116, 139, 219
 орсластрпс 71, 130

гзлпс 30
 гзлпс 35, 36, 46, 47, 48, 50, 74, 80, 96, 98, 105, 108, 109, 147, 183
 гмн† (εἰ μή τι) 23, 96
 гта (εἴτα) 109, 148
 -гсторп (ιστορεῖν) 133
 гте (εἴτε) 85, 154

-касарос (verb) 64
 кадеара 217
 кадолпн 128
 калн кефалн 117
 калн 109, 153
 -ккап (ἐγκαεῖν?) 193
 калс 32, 33, 34, 97, 100, 109
 калтмма, калтма, калтма 153, 195
 калс 29, 77, 86, 105, 106, 107, 109, 123, 125, 136, 185, 189, 226, 227
 каматпн (καματική) 35
 кап (κᾶν) 180, 192
 капп 130, 192
 каппс 139
 карпс 64, 118, 121, 122, 136, 137, 146, 193
 ката 33, 37, 40, 45, 46, 47, 48, 66, 67, 72, 74, 82, 85, 86, 106, 111, 114, 118, 122, 130, 133, 134, 140, 143, 146, 147, 149, 152, 156, 159, 160, 163, 164, 169, 173, 180, 184, 185, 186, 187, 189, 191, 192
 -катаптап 130
 катарактнс 64
 катастасис 108, 148, 166, 186, 192

INDEX OF GREEK AND FOREIGN WORDS

-κατασχῆν 67
 -καταφρονῆν 136
 -κατηγορῆν 33, 34, 154
 катηγορος 33, 34
 καψα 176
 κε γαρ (καὶ γάρ) 9, 132, 148, 169, 172, 175, 191, γε γαρ 227
 -κελεῖν 38, 77, 82, 83, 85, 88, 90, 95, 97-102 *passim*, 108, 110, 112, 116, 180, 225
 κελεῖσθαι 82, 111
 *кесар (Καῖσαρ) 48, кесарос 225
 *кестωпаріос, кестіонаріос (*quaestionarius*) 82, 116
 κεφαλεон 199, 215
 κεφαλή 117
 κηтос (κῆτος) 90, κηδος 190
 κλῆμα 64
 κληрикос 47, 134, 166
 κληропоміа 19, 20, 21, 129, 149, 154
 -κληропоміи 76, 136
 κληρος 115
 κοίλια 142
 κοινωπία 150
 κοινωπος 154
 κοитωи 163
 κοκκος 195
 коласіс 97, 100, 129, 158, 180, 189
 коλλαριон (*collarium*) 116
 колоѳос 137
 *коментариіс (commentariensis) 32, 34
 *коміс (comes) 114
 копта 98
 -косміи 153, 165
 космопланос 199
 космос 19, 21, 35, 36, 45, 55, 57, 71, 73, 83, 91, 97, 110, 146, 160, 172, 191, 193, 226
 котмπος (? *compes*) 95
 котріос (κύριος) 126
 крапіон 5, (and χραпіон) 162
 крікос 195
 кріпон 123
 кріпіс (κρηπίς) 72
 крісіс 138
 ктисіс 149, 154
 ктѣωтос (κιβωτός) 143
 ктпдпнос (κίνδυνος) 85, 138
 -кѣпей 23
 кѣрі 82
 кѣріакп 94, 114, 217, 218
 кѣріз (κῆρυξ) 34
 †кѣрѡи 49
 -кωλѣи 108, 169
 λαιкос 166
 лакапн 64, 218
 лаккос 90
 лакоп 162
 лампас 148
 -лампрѣи 128

λαος 7, 10, 48, 49, 52, 63, 64, 74, 139, 140, 149, 161, 164, 165, 166, 176, 192
 латра 136
 лахми 57
 лезіс 220, 221 *passim*
 леѣкофореі (λευκοφορεῖν) 69
 літра 28
 логікп 13, 128?
 логографос 150
 логос 7, 35, 41, 61, 147, 149, 217, 218
 -логхп 5, 173
 лоімос (? λαімос) 165
 лоіпон 9, 30, 36, 59, 61, 63, 66, 81, 106, 130, 133, 147, 165, 198
 лоткотпн 81 (*see also* олокожи)
 лоттир 118
 лѣмпи (λιμνή) 136
 лѣмпи (λίμνη) 38, 40, 66, 145, 154
 лѣмѣпанон (λείψανον) 120, (лѣм-санон) 132, 138, 219

магта and -магта (verb) 32, 49, 50, 88, 176
 магос and -магос (verb) 9, 31, 32, 33, 34, 42, 45, 49, 93
 маѣнтис 23, 30, 49, 63, 133, 181
 макаріос 36, 46, 82, 83, 85, 96, 97, 98, 99, 100, 123, 138, 159, 163, 166
 малиста (δε) 39, 72, 114, 133, 139, 185, 187
 маλλон (δε) 65, 81, 119, 153, 165
 мапканон (μάγανον) 101
 маппа 172
 маргаритис 55, 118
 мартѣріа 80, 86, 90, 91, 101, 105, 116
 мартѣріон 85, 86
 мартѣрос and -мартѣрос (verb) 63, 68, 76, 77, 80, 97, 98, 99, 100, 101, 105, 119, 122, 134, 136, 139, 163, 165
 маститѣои 29
 -медехп (μετέχειν) 40
 мела 82
 мететап 121
 мелос 12, 30, 52, 65, 151, 169, 185
 мерос 139, 146, 189
 метапоіа 129, (and метапиа) 160
 -метапои 180
 ми 172, 174
 мпн 172
 -мпнѣтп 198
 мппote 52
 мппос 32, 34, 43, 60, 194
 мптра 195
 мптропоіс 35, 48, (метро-) 146
 мппма 133
 моноастиріон 53, 143, 163, 165, 192
 монохос (μοппахос) 105, 123, 163, 164, 165, 166, 169, 193, 194
 мопп 15, 48, 162, 170, 197
 моноѣпнс 31, 41, 149

мопон 29, 45, 83, 110, 146, 181
 морфп 60, 130
 мох'лотс 78
 мѣстпріон 7, 8, 44, 51, 53, 56, 61, 116, 128, 147, 149, 156

пемаз 140
 *пѣворос 35
 пнмфп? 160
 пнстпа 198
 -пнфп 73
 понма 128
 -поп (ποιῖν) 86, 187
 *помікос 49
 *помоѣтис 122
 помос 33, 40, 154, 172, 174, 227
 потѣспа? 129
 потмерон (*numerus*) 123
 потс 61, 128, 136

-оікп 199
 оікопоміа 35, 164, 199
 оікопомікѡс 199
 оікопомос 74
 оікотмѣпн 8, 185, 191
 олокожи 163, олоткожи 175. (*See also* лоткотпн)
 омоіѡс 132, 181
 омологіа 111, 139, 166
 -омологп 30, 91, 96, 103, 111, 150, 154
 омологітис 61, 165, 166
 омоотсіос 37, 66, 72, 119
 оптасіа 128
 орѣозозіа 128
 орѣозоѡс 164, 165, 166
 †[.]ортон 108
 орфанос 63, 81
 *осѣрологос (ἀστρολόγος) 175
 отде 10, 12, 33, 38, 43, 53, 56, 82, 83, 91, 96, 107, 108, 115, 117, 142, 152, 159, 160, 174, 181, 186, 187, 190
 отк отп 13, 117
 от мопон 148, (+ γар) 181
 отп 125, 169
 отпапотс? 128
 отсіа 19

паѣос 91, 126, 128
 паліп 43, 47, 62, 102, 148, 160, 166, 172
 паλλатіон 49, 90, 136
 папагтіос 134
 папаретос 128
 папп 70
 паптократѡр 94, 96, 98, 133, 226
 папѡс 68, 186
 пара 37, 72, 86, 146, 150, 190
 паравасіс 105
 параволп 64
 паравісос 53, 109, 158

INDEX OF GREEK AND FOREIGN WORDS

παραδοξον 8, 133
 † паракерос (*sic*) 169
 παρακλнтоп 133
 паралиа 48
 парамитиа (παρὰμυθία) 137
 параномос 58, 99, 105, 108
 паранптома 190
 параскетн 199
 -парет[исоε] (παραιτεῖσθαι) 190
 парнсга (παρουσία) 20
 парреникон 60
 паррениос 7-9 *passim*, 20, 35, 39, 52, 53, 55, 56, 58, 59, 61, 64, (-паррениос, abstract) 91, 105, 136, 141
 паррмиа 185
 паррсиа 132, 185, 194
 паррнсиа 68, 82, 84, 85, 90, 151, 166
 пассха 214, 215
 патиршп (τὰ τῶν πατέρων) 105
 патриархис 181
 патрис 32, 34
 пездас 110
 -пездетин (παιδεύειν) 106
 пездис 34
 пениткостн 23
 *перехитис 28, 30
 -периагин 8
 периχворос 47
 петра 4, 42, 47, 105, 122, 133, 136, 138
 -пира (πέира) 36, -пира 133
 -пирагин 64
 пирасмос 33, 35
 пистн 141
 пистос 15, 63, 85, 86, 123, 133, 192
 -плазин (πλάσσειν) 40, 68, 191
 плапин (verb) 21, 49, 147
 плапос (verb) 21, 199
 плин 68, 77, 160, 161
 плинрхма 183
 ппетма 15, 22, 29, 30, 33, 35, 36, 37, 39, 40, 46, 52, 57, 63, 72, 83, 86, 91, 93, 99, 100, 111, 116, 119, 121, 122, 123, 128, 130, 133, 149, 161, 169, 191
 ппетматикн 128
 ппетматикон 37, 58, 72, 162, 192
 ппетматофорос 121, 123, 128, 132
 *полемархос 75
 полемистис 106
 полемос 12, 63, 64, 80, 155
 политиа (πολιτεία) 123, 139, 160
 полис 10, 21, 23, 29, 31, 32, 33, 34, 35, 40, 41, 42, 43, 45, 63, 74, 77, 90, 105, 108, 114, 118, 130, 146, 147, 151, 152, 156, 161, 163, 165, 166, 174, 225
 *политархос 28
 поллакис 153
 попприа 159
 попприон 99, 100, 122, 166

поппрос 4
 -порпезин 185
 порпн 181, 185
 порпиа 183, 185
 потирион 177
 прасматеттис 163
 прасис 35, 48
 прасис 30
 -препи (πρέπειν) 37, (and препн) 72, 86
 -прескетин 215
 прескѣта 156, прескѣта 226
 прескѣтерос 36, 46, 90, 111, 130, (-прескѣтерос, abstract) 165, 166, 199, 226
 прозос (*sic*) 217
 *прозаромос 217
 прожа[... (? προπάτωρ)] 146
 проноиа 106, 110, 111
 прос 33, 110, 119, 154
 просетхн 23, 62, 123, 226
 просинориа 166
 -проскартереї 69
 проскѣтнисс 72, 86
 простасма 105, 166
 простасиа 166
 простатис 119, 128
 просфора 57
 просωпон 20, 122
 *профитис 7, 8, 57, 61, 63, 64, 68, 132, 134, 163, 164, 185, 187, 216, 217, 227
 профитиа 61, 198
 прозересис 4, 70, 218
 пэли 20, 38, 39, 91, 137, 219
 пэс 13, 172, 174

раппос 64
 рятвор 150
 рэмеос 10, 122, 134, 136, 146

сахѣатон 176
 сахѣаω 62
 сахѣри (στατήρ) 44, сахѣри 199
 сакнни (σαγήνη) 136
 салпинтос 8, (салпинтс) 51, 56, 133
 -салпинзин 19
 сарз 5, 7, 12, 13, 20, 65, 67, 97, 110, 125, 128, 133, 146, 147, 173, 185, 217, 226
 сатапас 88
 семпос 166
 серафим 22
 скампин (σκάμνιον) 49
 -скапзализесо 198
 скепи 152
 скетос 31, 36, 57, 96, 155, 179, 192
 скнпн 15, 195
 скилмос (σκυλμός) 56
 скопос 146
 *скотѣитвор (*excubitor*) 114
 смилас 193

созомитис 181
 софия 22, 40, 105, 149, 192
 софос 68, (-софос, verb) 86, 175
 спеллеон (σπήλαιον) 121, (спн-леон) 133, 138
 сперма 7
 † спонзипон (? σπουδαῖον) 96
 спотзевс (σπουδαίως) 133
 спотзн 69, 147, 153, 156, 166, 192, 227
 стазипон 123, 136
 стартос (and †), 5, 12, 49, 136, 174, 218, 226
 стартофорос 122, 139
 -стартронн 29, 36, 173
 стартосис 12
 -стефанон 19
 стоа 118
 стоихипон 5, 12
 столн 55, 226
 стратетма 108
 *стратилатис 77, 80, 82, 83, 86, страѣлатис 218
 стратиа 19
 стратос? 225
 стэли 73, (= στήλη) 151
 стэλος 21, 38, 39, (стэлос) 118, 195
 -сэммени 191
 стпазис, сепазис 69, 160, 162
 *стпболос (σύμβουλος) 174, 175
 стпвенис 70, 150, 179
 стпесис? 72
 стпн[зесис 180
 стпнотиа 69
 стпнотис 128
 стпозос 166
 стппозипон (συνπόσιον) 47
 стптелиа 122
 стпферон 70
 -стпхворн 140
 стпшадиа (συννοδία) 137
 стстасис 149
 -сфратизин 76, 84, 99, 100, 159
 сфратис 70
 схезон 36, 165
 схнма 43, 44, 105, 108, 136, 148, 149, 151, 169, 186
 *схолоастикос 30, 105
 схма 13, 15, 23, 28, 29, 36, 37, 42, 45, 55, 58, 60, 61, 72, 73, 76, 83, 84, 85, 86, 88, 92, 97, 109, 116, 117, 119, 130, 133, 134, 138, 143, 152, 158, 161, 162, 172, 175, 176, 177, 179, 180, 185, 189, 192, 194
 сштр 5, 8, 9, 20, 23, 39, 64, 66, 72, 76, 81, 83, 84, 85, 90, 161, 163, 165, 176, 198, 218
 тагма 68, 111, 226
 талепворос 31, 99, 159, 190
 тамипон 199

INDEX OF GREEK AND FOREIGN WORDS

ταζις 33, 34, 91
 *ταζιωτης 32, 33, 34
 тартарос 180, 189
 таφος 146
 таχα 117
 τελιος (τέλειος) 149, 169
 τέλος 179
 τεχνη 142
 τεχניתс 44
 τιμη 44, 143
 τίτλος (titulus) 10
 -τολμαп 109, 158, 190, 225
 тоπος 69, 74, 85, 92, 114, 122, 134, 155, 161
 τότε 73, 109, 148, 150, 156, 159, 161, 162, 164, τότε λοιπον 180
 траπεζа 66, 69
 τριас 66, 100, (θριас) 139, 226
 три(с)макаριος 61
 τροφη 158
 τροχος 77
 τῑπος 122, 123, 184
 ттраппос 139
 -ттраппос (abstract) 155
 тмерос (ήμερος) 36
 -тперетп (υπηρετειν) 190
 тпомопп 123, 192 (see also under εππο-)
 -тпотазп 53
 φанос 49
 φανταста 32, 33, 159
 φαρмагос 45, 116, 117
 φарос 46
 φеоппрос 166
 φеонос 146
 φιαλη 226
 φιλοποнос 134
 φιλοхристос 134
 -φлазп (for πλαзп, πλάσσειν) 198
 †φοггос (? for φοггос) 31
 -φοгп 61, 122, 173, 189, 226
 φρος (πρός) 10
 φтлосοφια 150
 φтсис 36, 146, 154, 155, 159, 173, 186, 187

-φωпe 47, -φωпп 112
 φωстпr 138
 χακιαпос (Χολκίανος?) 139
 χαλκιοп 98, 99
 χαλλα (χαλάν) 98, 99
 -χαριζесoе 41, 86, 91, 112, 149, 154, 161, 194
 χαριс 40
 χαггп 82
 хере (χαίρε) 39, 44, 68, 94, 111, 115, 136, 161, 162, херете 169
 херотһп 51, (херотһпм) 121, 122, 123, 130
 хнра 63, 72, 81, 218
 хтмωп (χειμών) 105
 -хтρωзопп (χειροτονειν) 166
 -хорпгп 146
 -храсое 154
 хрһма 28, 32, 33, 81, 91, 121, 154, 166
 христппп 185
 христпнос 47, 58, 82, 84, 85, 90, 100, 105, 110, 117, 172, 176
 хриа and -хриа (verb) 28, 29, 53, 69, 125, 146, 153, 160, 191
 -хтсimeтп (хρησιμεύειν) 29
 хωра 10, 12, 20, 35, 36, 44, 47, 48, 49, 50, 114, 133, 134, 136, 140, 146, 149
 -хωρεтп (χορεύειν) 8, 15
 хωггс 42, 65, 160, 189, 218
 хωрос (χóρος) 123, 139
 ψαλι 120, 137, 138, 214, 218, 219
 -ψалип 72, 75, 143, 162
 ψαλмос 37, 160
 ψαλμωзос 132
 ψαлтпгп 198
 ψпфос 156
 ψтхп 13, 20, 29, 33, 36, 59, 61, 72, 77, 82, 83, 84, 106, 109, 115, 121, 130, 136, 137, 138, 139, 141, 142, 151, 156, 179, 180, 185, 186, 187, 191, 194, 215
 ωдп (ωδῆ) 162

ωс 64
 залтсис (άλυσιs) 21, (залансис) 66 and 97, 99
 зара (άρα) 32
 зарма 20, 72, 151
 зελληνпс 58, 176
 зελλос (έλος) 160
 зелпс (ελπίс) 14, 107, (-зелпс) 136, 180, 181
 зеретикос 149, (зрезикос) 173, 192
 *зһггемωп 94ff., 97-103 *passim*, 108, 110, 111, 112, 113
 зикωп (είκώп) 5, 40, 68, 73, 149, 158
 зп 160
 зппа 20, 23, 29, and *passim*
 зпгпп (είρηпп) 35, 55, 61, (пгпп) 69, 80, 84, 90, 97, 101, 105, 115, (зпгпп) 128, 132, 154, 163, 166, 169, 197
 зпгппикп 155
 золωс 29, 159, 192
 зоплоп 10
 зорама 55, 107
 зорпп 147
 зосоп 34
 зотп 10, 158?, 187
 зоте 143
 зтактпөпп 195
 *зтггтмепос (ήγούμενος) 137
 зтзопп (ήδονή) 65, 185
 зтликта (ήλικία) 145, 154
 зтмпос 7, 19, 143
 зтмпωзос 61, зтмпозос 143
 зтпархонта 81, 136, 150, 151, 193
 зтперетпс (υπηρέτης) 184
 зтпoөсис 154
 -зтпomeпп 5, 35
 зтпomeпп 29, 30, 139, 140
 зтсopп (? осон) 186
 зωдп (ωδῆ) 37, 58, 72
 зωс 61, 110, 123, 152, 154, 176, 191
 зωсте, зωсде 33, 38, 41, 45, 46, 108, 138, 146, 147, 150, 151, 187
 зарактпr (χαράκτηr) 19

COPTIC INDEX¹

αβοτ 31, 35, 48, 53, 61, 80, 90,
105, 116, 123, 132, 137, 143, 169,
227

—, κοῦσι π- 219

αιατ 36, 51, 52, 156

ακαρωπ, πi- (*rubric*) 219

αληи 190

αλοτ 31, 39, 43, 44, 46, 55, 88, 90,
91, 115, 149, 160

αλκε 217

αλολι 44

αλαπλεε (αλαπλεп) 194

αμοи 45, 76, 117

αμαληт, ep- 15, 28

αμοпи 28, 30, 31, 33, 34, 41, 42,
45, 48, 53, 76, 115, 116, 126, 148,
166, 177, 227

αμρε, ма π- 82

αμαρι 149

απαщ 140

αпас 160

αpиkи, ат- 169

—, хем- 125

ασο, ат†- 4

αοτιαοταп 118

αοτω, σi- 150, 155

αοτιп 126

αοтит 105

αφε (*title*) 30

αφοτ 72

αφωφ 4

αχω 47

αщipи, ep- 106

αηωм 199

αρα 30

αρι life 185

αρο 121

αхп 31, 116

αсpип 140

ααι palm 88, 159, 162

αεи 37

αωк (*verb*) 69

— servant 29, 30, 31, 43, 44

— εβιαи 82, 151, 172

—, ep- 150

—, мет- 30, 36

αаки 39, 43, 44, 48, 80, 81, 82, 85,
91, 97, 105, 114, 118, 123, 164,
165, 166, 194

αоки, ep- 8

—, ем- 52, 53

αωλ interpret 40

— εεολ 29, 160

αωλ εεολ (*noun*) 141

αελλε 47, 48, 161

—, ep- 41

—, мет- 58

αελх 50, 96

αепи date 160

αепипи 83, 97, 99, 110, 116, 126

αip 38

αερβep 37, 83, 98, 99, 162

αорβep εεολ 116

αωщ (*verb*) 160, 176

— (*noun*) 12

αашор 121

αοггi 65

αηх 38

ε- (*prosthetic*) 4, 173, 175

εεо 41, 175

εβιαи, v. αωк servant

εieεт, сап- 118

εмкаг, мкаг (*verb*) 44

— (*noun, plural*) 166

—, σi- 173

—, пеггi- 173

εмпаг 29, 34, 46

εмпогг 46

εмтоп, ма π- 152

εмгас, мгас 14, 15, 49, 58

εпкот, пкот, ат- 173

—, εгооπ π- 55

—, ма π- 43, 58, 148

εпгогp 89?

εрнт (*verb*) 140

ερω† 53

εртω 175

εροгот, рогот 29, 48, 64, 133, 153

εрфei 38, 46, 48, 49, 150

ερщоп 31

ерщшш 19

есie, шe π- 191

—, гωλ π- 29

есωог 158

εφλhog 33, 35

ии 118

иpп 44

оо 48, 49, 50

оωк stoke 28, 30

—, ма π- 31

оωкс 5 (*sic*), 12

оωλεи 36

оωм 176

омаио 181

оωмс 5, 37, 162

онп 98

оро (*verb*) 38, 41

оотω-, да- 133

оωогг 37

оотωт (*sic leg.*) 96, 112

оωогг† 8, 20, 31, 40, 42, 48, 64,
112, 134, 139, 140, 153, 165

оωоггс 123, 133, 159

оощ 41, 42, 43, 84, 114

оωщ (*verb*) 28, 29, 34, 35, 43, 121,
146, 164, 191, 192

— (*noun*) 37, 55, 56, 125, 148

оаг, гi- 29

оωгем (*verb*) 67, 140, 191

— (*noun*) 123, 130

iωи tot пса- 14

iω ass 158

iaи, мωог π- 175

ип ехеп- liken 122

— (*noun, likeness*) 106, 147, 149

ип ехеп- bring 147

ioпи 32, 33, 43, 44

ior 162

—, σип- 108

iat-, † π- 108

icхек 55, 148

iteп 30

иш 5, 10, 49, 83, 98, 101, 103, 128,
138, 174, 175, 227

— епшш 101

ioгг, пeи- (*sic leg.*) 92

iaгaлoи 109, 121, 193

iaгшшп 46, 184

кoi 4, 28, 73, 162

какceгт 41, 46, 47, 48

кeлг 47

кωλп 191

кωλг 4, 162

кωλх 47, 121, 125

кiм 33, 159

кep- 169

кнп ехеп- 166

кepи, ep- 36

кап пгш 116

когp deaf 41, 47, 48, 117

—, †- 29, 33

—, шe π- 29, 31, 95

кepмг 43, 116

кωpг 35, 82, 155

кас 12, 42, 97, 101, 125, 143

кωс 86

¹ A selection only.

COPTIC INDEX

КОТ **ⲕⲟⲧ** 84
 —, **ⲉⲓ** 125
 КΩТ 38, 39, 48, 71, 85, 92, 118, 133,
 134, 153, 161
 ка† (*noun*) 13, 125, 126
 КОТС, МЕТСАП- 150
 КΩШ 88, 96
 КЕЗ, †- 66
 КΩЗ, ЕР- 175
 КАЗИ 37
 КОЗКЕЗ 137
 КОТХИ, ЕР- 83
 —, МЕТ- 111

 ⲕⲓⲃⲓ (*verb*) 35, 126, 166
 — (*noun*) 41, 50
 ⲕⲁⲃⲟⲓ 159, 184
 ⲕⲁⲃⲱ 83
 ⲕⲁⲓⲣⲓ 36
 ⲕⲁⲕ 88
 ⲕⲁⲕⲉ 28
 ⲕⲁⲙ, ⲕⲟⲙ 12
 ⲕⲁⲙⲁⲭⲁⲡⲧ 83, 98
 ⲕⲁⲛⲧ, МЕТ- 4
 ⲕⲁⲭⲓ, ЕР- 12
 ⲕⲁⲭⲓ 133
 ⲕⲁⲭⲉ 97

 ма dwelling 160
 —, ХА- 183
 МОТ, МЕТАТ- 227
 МАГН 28
 МНИ, ТАФ- 85, 97
 МО- 44
 МОТИ lion 122, 159
 — ПЕРИМИ 97
 МНИП, †- 150
 МОИТ place 108
 — road 147
 —, ⲉⲓ 52
 МОК= ⲕⲁⲕⲟⲡ 162
 МОКМЕК (*verb*) 52, 160
 — (*noun*) 136, 150
 МОТ'АХ bough 64
 ММИ ММО- 152
 ММОП verily 100, 117
 — (*negative*) 96
 —, ШАП- 185
 МОПН ПХИХ 112
 МОПН cease 44, 110, 159, 161, 187
 — ЕХОЛ 191
 МОПМЕН (*verb*) 12
 — (*noun*) 190
 МЕНТ measure 126
 МПОТ, МПО† 53
 МПШШ, ⲉ- 90
 МНР, Е- 108, 109
 —, ⲉⲓ- 108
 МОПР 21, 43, 101
 — ЕХОП (*noun*) 221
 МЕРЕЗ 65
 МАСИ 122, 159

МСИ 7, 8, 9, 97, 140, 174
 —, ШОРП М- 114
 —, ХИП- 219
 МАС- 138
 МОС† 115, 126
 МАСТЕРΩМ 166
 МОТ 116
 МА†, †- 106, 128, 218 (*rubric*)
 МАТО 10, 108, 109, 110, 123, 136,
 225, 227
 —, МАС- 138
 МАТ, РЕММ- 46
 МЕНТ, ЕРФ- 137
 —, МАФ- 130
 —, ШЕПЕРФ- 143
 МОУТ, РЕЧ- 162
 МИШ, РЕЧ- 123
 МОШ 61
 — ЕХОЛ 52
 — ПСА- 49
 —, ЕРОУТ П- 4
 —, МА П- 108, 187
 —, МОПН М- 170
 —, РЕЧ- 151
 —, ХИП- 151
 МОУТ (*verb*) 148
 — (*noun*) 146
 МАШХ, ХА- 106
 МОГ fill 160
 МАРИ ell 45
 — flax 73
 МОУХТ 38

 па go 137
 ПНН 130; v. also IOPI
 ПОУН 31, 32, 38, 49, 84, 118, 176, 226
 ПОУ (*emph.*) 191
 ПОУН, МЕТ- 46
 ПЕМ ΧΩΡΙС 160
 —, ω 50
 ПИМ (*peculiar*) 159
 ПОМ† 164, 166
 ПЕСЕ- 106
 ПОТЕМ 118, 176
 ПАТ МХОЛ 47, 99
 —, ХИП- 106, 126
 ПИШ† (*noun*) 42, 43, 68, 153
 —, ЕР- 42
 ПИЧИ (*verb*) 159, 169, 179
 — (*noun*) 174, 176
 ПОУЧИ, ШЕП- 47
 ПОУРИ 189, 192
 —, ЕР- 32
 ПЕР ММИ 98
 ПОЗ ЕХОЛ 101
 ПАРЕН, ПАШТ- 64
 ПЕРП (*verb*) 180
 — (*noun*) 31
 ПЕРСИ 83
 ПЕХИ 9, 52, 53, 84, 90, 142

 ПРРЕ, ПРИУОТ 69

ПΩРШ 69
 ПЕХЕ ЕХОП ЕЗРЕП- 170

 РИ 106, 162, 194
 РО mouth 176
 ΡΩ (*particle*) 117
 ΡΩΙС 37, 158
 РИКИ 5, 126
 ΡΩΚ 58, 72, 90, 175, 184
 РИМИ Е- 179
 ΡΩМ, РЕМММАТ 46
 — РЕММСАРА 53
 — РЕММШАЧЕ 128
 РОМПИ 161
 РЕМРЕ 152, 194
 РАП, †- 8, 35
 РИР ПТΩОТ 159
 ΡΗΣ, МА- 99, 100
 —, СА- 118
 ΡΑΣ† 29
 ΡΩТ 44, 118, 122, 160
 ΡΩТЕН 36, 68, 169
 —, МА П- 68
 ΡΩΟΥТ v. ЕРОУТ
 ΡΩΟΥШ, ЕРАТ- 32
 —, ЧИ- 57
 ΡΩШ (*verb*) 29, 159
 — (*noun*) 149
 ΡΩШТ 37
 — ЕХРН 28

 се yea 28, 32
 САДЕ 123
 —, ЕР- 158
 САХО v. ТСАХО
 СЕН, АТ- 46
 СΩН 29, 31, 52, 65, 112, 159
 — ПСА- 47
 СОНТ 71
 СОН† (*noun*) 151
 СӨИ 176
 — ЕОП 175
 — ПОУЧИ 118, 123, 139, 158, 226
 СӨИП (*rubric*) 218
 СӨЕРТЕР (*noun*) 190
 СА (*noun*) 8, 156, 191
 — САИ (*adjective*) 191
 —, МЕТ- 8, 109
 СΩИТ 29, 128
 САК 125
 СΩК 28, 33, 44, 101, 106, 109, 121,
 136, 160, 164, 187, 192
 — ЕТЕН (*rubric*) 217, 218
 — ЕХЕН- 125
 —, ХИП- 155
 СИКИ, КОТ П- 84
 СΩП 101
 — ЕХОЛ 31, 50, 58
 СЕЛСИЛ 130
 СОЛСЕЛ comfort 115, 137
 СОЛСЕЛ adorn 49
 — ЕХОЛ 134

COPTIC INDEX

смот (verb) 94, 123, 137, 192, 197, 226
 — (noun) 37, 86, 114, 169, 215
 —, †- 166
 —, 31- 39
 семт 74
 семпи (verb) 30, 33, 103, 125, 133, 225
 — (of buildings) 47, 122
 — (noun) 125, 159
 сомс 108, 109, 126
 — еѳол 111
 смот 19, 29, 30, 43, 44, 55, 133,
 147, 148, 151, 156, 159, 165, 166,
 169, 176, 181, 187, 190
 сон, мет- 170
 сипс 43, 108, 109, 151, 166, 185
 сонс 10, 12, 175, 191
 — (plural сипсоти) 109, 121
 —, мет- 106
 сен† foundations 38
 сноу, оуам- 165
 сѳнр 12, 41, 42, 45, 65, 98, 99, 101,
 110, 116, 126, 225
 спаѳр 101
 сѳр 38
 — еѳол 170, 183, 225
 сотри 12
 ером 65
 сормес 106
 сорт 64
 сраг 52
 с† 30, 31, 39, 42, 99, 116, 118
 — епсѳи 12, 28
 сѳот 175
 сотеп- 44
 сѳототи 28, 30, 31
 сѳоттеп (noun) 4
 сѳир 118
 —, сап- 148
 сѳе 67
 сѳѳ (noun) 183
 саѳ 128, 130
 сѳаѳ (verb) 8, 48, 57, 76, 80, 81, 82,
 114, 133, 149, 161
 — draw 106
 — (noun) 111, 114
 саѳотп (noun) 154
 —, ер- 122
 саг awl 83
 сорѳ 184
 сѳгѳи, сѳнма п- 148, 149
 саг† 45, 98, 110, 116
 саѳи (noun) 174
 —, ѳип- 30, 126
 соѳпи (verb) 33, 52, 155, 166
 — (noun) 22, 43, 46, 48, 64, 218,
 227
 —, ер- 45

† еѳол sell 43, 44
 —, ѳип- 30
 — еѳотп ерреп- 125
 — —, ѳип- 187

† ерри ехеп- 117
 — ехеп-, реѳ- 166
 тѳѳ seal 176
 теѳт 70, 136
 тоѳ (noun) 10
 тѳѳо (noun) 52
 тѳѳо (verb) 32, 88, 113, 121, 166,
 193
 — (noun) 30, 90, 112, 185
 тѳѳо 44, 45, 65, 105, 108, 110, 116,
 134
 — ерри 158
 — ехеп- 41
 теѳ†ѳи 138
 †ѳи 48, 85, 92, 108, 114, 133, 161,
 194
 тѳѳи 68, 89, 126, 143, 187
 темѳѳ 151
 теммо 72
 тѳѳт 12, 126, 129, 136, 150
 томтем 193
 тѳп, †- 154
 тѳпѳ 30
 теппѳ (noun) 38
 тоѳпѳ 15, 23, 28, 37, 39, 115, 164
 — ехеп- 33
 тапѳѳ, реѳ- 227
 †пи, ѳем- 88
 тап 101, 118
 тѳѳ fix 173
 тѳѳѳ, саѳѳ 35, 106, 136, 141, 172
 тоѳ, ѳѳ — пѳѳ- 14
 —, еп- 42
 —, †- 28
 —, оѳѳѳ- 121, 147
 —, ѳѳ — еѳол 110
 тѳѳѳ 118
 тѳѳѳ 118
 тѳѳѳ 128, 136, 140, 159, 161, 170
 тѳѳѳ 61, 141
 тѳѳѳ (verb) 69; v. also ѳѳѳѳ
 тоѳ 38, 73
 тѳѳѳ 34, 35, 45, 47, 80, 97, 100, 101,
 106, 162, 164, 170, 174, 177, 191,
 226
 — (rubric) 217, 218, 219
 — ерат- 128, 185
 —, реѳ- 136
 тѳѳѳѳ 166
 тѳѳѳ 83
 тоѳѳѳ 61

оѳнѳ 49, 50, 68, 108, 112, 148, 150,
 151, 226
 —, мет- 147, 150, 152, 156
 оѳѳ, ер — пѳѳ 15
 оѳѳ, †- 29, 65, 72, 112, 146
 оѳѳ 44
 оѳѳѳп, рѳѳи п- 39, 177
 оѳѳѳѳ 19, 81, 91
 оѳѳѳѳ 159, 165
 оѳѳѳѳѳ 106

оѳѳѳѳѳ 170
 оѳѳѳ- 147
 оѳѳѳѳ 14, 36, 53, 147, 150, 172
 — еѳѳѳ, ѳип- 35, 56
 оѳѳѳѳ 30, 37, 39, 82, 86, 138, 161,
 172
 —, ѳип- 12
 оѳѳѳ dwell 140
 — пѳѳ- 21
 — гѳѳѳ- 159
 оѳѳѳѳ 136
 оѳѳѳѳѳ оѳѳѳ- 30
 оѳѳѳѳ 159
 оѳѳѳѳ, оѳѳѳ 30, 117, 149
 — (noun) 161
 —, метѳѳ- 106
 оѳѳѳѳ 156
 оѳѳѳѳѳ 96, 191

ѳѳ, †- 23, 39, 65
 ѳѳѳѳ 44
 ѳѳѳѳѳ, ер- 160
 ѳѳѳ 5
 — еѳѳѳ 122, 136, 166
 ѳѳѳѳ 46, 95 ?, 103
 —, ѳѳ- 187
 ѳѳѳѳѳ (rubric) 128
 ѳѳѳѳ 42
 ѳѳѳѳ 68, 85
 — еѳѳѳ 136, 137
 ѳѳѳѳѳ 64, 66, 91, 118
 — еѳѳѳ 113
 ѳѳѳѳѳ 5, 13, 45, 65, 115, 177, 180, 191
 — еѳѳѳ 74, 147
 ѳѳѳѳ 38, 162
 ѳѳѳ, ѳѳѳ п- 112
 ѳѳѳѳ 29, 32, 47, 48, 49, 50, 58, 105,
 109, 139, 190
 —, реѳ- 30
 ѳѳѳѳ 4, 63, 156
 — ехеп- 154
 ѳѳѳѳѳ 36, 46, 47
 ѳѳѳѳ 50, 142
 ѳѳѳѳѳ, ер- 41, 46, 47, 48, 97
 — пѳѳѳ, реѳ†- 183
 ѳѳѳ 14, 21, 28, 29, 33, 110, 143,
 154, 159, 227

ѳѳѳ, ѳѳѳѳѳѳѳѳѳѳѳ 106
 ѳѳѳѳѳ, кнѳ 98
 ѳѳѳѳ 105, 136
 ѳѳѳѳѳѳѳ (verb) 154
 ѳѳѳѳѳѳ, ер- 118, 136, 137
 —, реѳѳѳѳ- 66
 ѳѳѳѳѳ 122, 140
 ѳѳѳѳѳ, гѳ- 82
 ѳѳѳѳѳѳѳ 194
 ѳѳѳѳѳѳѳѳ 108, 159
 ѳѳѳѳѳ (verb) 4
 — (noun) 47
 —, реѳ- 165

COPTIC INDEX

ωεψ 36
 ωικ 28, 72, 96, 115, 126, 159, 194
 ωιλι 136
 ωιψ, ει- 9, 15, 34, 35, 40, 41, 42, 43, 46, 47, 48, 49, 147, 149
 ωλι 20, 32, 33, 38, 39, 42, 43, 44, 55, 76, 82, 86, 92, 99, 110, 118, 126, 133, 134, 137, 138, 146, 148, 154, 159, 160, 161, 174, 176, 179, 184, 191
 — (behead) 36, 48, 63, 65, 82, 85, 88, 90, 100
 ωлк v. ψαι nose
 ωмс 121, 191
 —, εи- 46, 166
 ωпн ммнн 118
 —, хадх- 47
 ωпψ εεол 175
 ωп 141, 185
 — пса- 52
 — паррп- 30
 —, чи- 108
 ωрк 31, 82, 185
 ωрψ 61, 136, 175
 — εεопп 176
 — нропп 153
 ωтз (отωтз), sic leg. 46
 ωψ read 10, 82, 114, 132, 215
 — (rubric) 218
 ωψем 116
 ωψ†, хип- 36
 ωчи 138
 ωхз 31, 96; v. also ωтз

 ψа- (of price) 44
 ψαι rise 148
 ψай feast 66, 68, 227
 —, ер- 66, 72
 ψай nose 179
 —, елк — пса- 47, 72
 ψе (verb) 8, 9, 10, 13, 28, 29, 30, 31, 35, 36, 37, 38, 39, 40, 43, 44, 45, 47, 48, 50, 52, 66, 80, 84, 89, 91, 99, 101, 103, 105, 109, 112, 114, 115, 117, 118, 126, 130, 134, 150, 151, 152, 153, 155, 159, 161, 162, 170, 176, 194, 199, 227
 —, хип- 141
 ψе wood 106, 122, 136, 143, 175, 227
 ψе blow 5, 12, 29, 31, 83, 95, 112, 173
 ψе hundred 160
 ψе (in oath) 117
 ψи (noun) 21, 187, 215
 ψо thousand 172, 175, 227
 ψоби, мет- 199
 ψебио (verb) 158, 159
 ψебиω (noun) 114, 136, 174
 —, †- 184, 194
 ψбωт 81
 ψиб† 4, 29, 43, 44, 63, 158

ψωεψ 109
 ψонп 172, 176
 ψоортер (verb) 12, 32, 52, 84, 91, 115, 151, 152, 179, 185
 — (noun) 31, 148, 159
 ψиη 175
 ψиω 162
 ψωιχ 85
 ψиκ 37
 ψωκ (noun) 125
 ψλολ 10, 123
 ψωλεμ 176
 ψεлет 36, 64, 122, 136, 186, 187
 —, ма п- 15, 82
 —, пат- 83, 109
 ψлоз 185
 ψладз рзнт 165
 ψом 126
 ψеммо 10, 32, 34, 42, 70, 90, 140
 —, метмаи- 181
 ψемψи (of men, not gods) 29, 31
 —, реψ- 35
 —, хип- 41
 ψап ммоп 153
 ψип greet 68
 — news 33, 105, 164
 ψωпн (verb) 41, 43, 46, 47, 48, 85, 86, 97, 100, 133, 173
 — (noun) 41, 48, 161, 164, 191
 —, хип- 85, 86, 97
 ψпн (net, plural) 136
 ψапψ, реψ- 63
 ψωп buy 43, 44, 172, 175
 ψωпн, ма п- 153
 ψопс 44
 ψар skin 88, 89
 ψаирн smite 58
 ψорψер 22, 58
 —, реψ- 63, 155
 ψωт slay 38
 — εεол (noun) 166
 —, реψ — εεол 63
 ψωт lack 142, 156, 161, 175
 ψто 44, 88
 ψтеко 12, 32, 33, 34, 85, 91, 95, 96, 99, 100, 101, 111, 115, 118, 225
 ψатеп- 134
 ψатс, εи- 121
 ψаτ, ер- 43, 175
 ψото 64, 65
 ψωоти 122, 136
 ψотψот ехеп- 121, 137
 ψотзрпне 139
 ψфнр, мет- 154
 ψфит 4, 166, 194
 ψаψ, ψнψи 29
 ψωψ scorn 33, 42
 — (noun) 83, 154, 185
 ψωψ εεол 123
 ψψпн 64, 101, 118, 121, 137
 ψоψт 14, 74, 109
 ψψωот, εи- 227

ψωψψ 46, 111, 158
 ψωψ 44, 65, 134
 —, реψ- 12
 ψаψе 36, 45, 105, 109, 122, 123, 133, 136, 143, 165, 170, 199
 —, ремп- 128
 ψωψт 108
 ψаз 98, 190
 ψонпн 181
 ψонр 110
 ψоотр 73, 176

 ϣи, ϣаи- 10
 ϣωи 31, 50, 116
 ϣω†, ϣω† εεол 46
 ϣωхи 90, 96

 ϣнбс 109, 217
 ϣнибн 64, 152, 153
 —, ер- 116
 ϣωκ arm 123, 225
 ϣωκн 83
 —, ψе п- 83
 ϣελλо 106, 107, 122, 125, 126, 136, 137, 139, 162
 —, ер- 185
 ϣελψири 31, 71
 ϣомϣем 50
 ϣопт 112, 121, 180, 185
 — εεопп 5, 28, 55, 155, 161, 187, 226
 ϣир 46
 ϣре 15, 160, 185
 ϣарн ϣаро- 146
 ϣереб 148
 ϣрнбн v. ϣре
 ϣорпс 160
 ϣраχреχ 47, 50
 ϣисн (verb) 14, 44, 100, 110, 112, 117, 138, 179
 — (noun) 32, 121, 139, 150, 158, 166, 170, 180, 185, 193
 —, ат- 193
 —, †- 38, 39, 44, 110
 —, отаг- 70
 —, ψеп- 28, 111, 121, 137
 —, атψеп- 173
 —, реψψеп- 35, 173
 ϣнт, са- north 118
 ϣи† 99, 160, 185
 ϣω† needs must 130
 ϣωтеб, реψ- 46

 ϥ superfluous (ϥа) 14, (ϥωтп) 100
 ϥн, ерϥит- 44
 ϥо, εи ерра- 4
 ϥωб, ер- 159
 ϥебн, ϥнбн plough 121
 ϥнбн lamentation 34
 —, ер- 34
 ϥωбс 148, 217
 ϥбос 37, 50, 55, 160

COPTIC INDEX

ρεῖσω 69, 148, 185
 ρινῆ 226
 ρωμι 121
 ρωτ† 159
 ρικ, ρεϥер- 46
 —, метреϥер- 31
 —, φαρῖ π- 183
 ρκο 96
 ραλ, метреϥер- 29
 ρελ, ϥι- 172 ?
 ρωλ 8, 19, 21, 23, 29, 30, 32, 33,
 34, 42, 43, 44, 58, 64, 91, 101, 108,
 116, 117, 125, 138, 153, 166, 176,
 190
 —, χιν — εῃον 12
 ραλαῖ 138, 199
 ρωλεμ 164
 ραλнт, ραλα† 12, 159
 ρлох 63, 128
 ρελхе 37
 ρеми, метреϥер- 164
 ρнми 190
 ρωми ехеп- 126
 ρемси 19, 20, 28, 34, 43, 49, 74, 81,
 95, 99, 100, 108, 115, 116, 121, 160,
 190, 194, 226
 —, εῃри 4, 34
 ρомт money 166
 ρмот, шеп- 154
 ρемх 98
 ρип 160
 ρωп еῃоλ π- 42
 — — ρа- 130
 — ρаῃоλ π- 31, 39, 117, 150
 — (noun, decree) 225
 ρипт (verb) 173
 — (noun) 28, 65
 —, ат- 173
 ρонρεп 155
 ρап 112, 154
 —, †- 21, 33, 38, 49, 153, 180
 —, ма п†- 180
 —, ρεϥ†- 30, 154
 —, ϥи- 158
 ρоп 15

ρрω 73, 90
 ρωрп sleep 81
 ρωс (verb) 7, 8, 9, 37, 58, 95, 123,
 162, 197
 — (noun) 143
 ρат 21, 192
 —, метмаῖ- 166
 ρнт understanding 28, 58, 150, 175
 — ῃ, ер- 29, 147, 148
 ρωт, ер- 46, 81
 ρо†, ρи- 159
 ρω† 227
 ρωтп 36, 142, 154, 194
 —, εῃон = ωтп 100
 ρтоп 37
 ρнот, хем- 44, 106, 110
 ρωот rain 22
 —, мот π- 51, 64
 ρиот 28, 32, 34, 72, 83, 91, 95, 96,
 100, 111, 117, 159, 181, 225
 —, еῃоλ 12, 41, 166
 —, εῃри 39
 —, εῃон 33
 ρотрω- 69
 ρотт 139, 183
 ρωотт 52
 ρωх, мот- 72
 ρохρεх (verb) 152, 153, 180
 — (noun) 28, 35, 193
 хе again 32, 39
 хωс εῃри 148
 хoi ship 81, 110, 121, 136, 190,
 191 (plural)
 хoi wall 153
 хωиῖ dwell 153, 155
 хωкем 31
 хоλ wave 28
 хωλ еῃоλ 10, 95, 159
 хало 96, 130
 хωлк 126
 хωлг 55
 хом, ха- 165
 хωм 35, 67, 217
 —, мпωпῃ 57, 76, 114

хамн 134 ?
 хеп 175
 хепро 92
 хнр spy 172
 хωр sharpen 100
 хорхс 46
 хωтг 191
 хωотп еῃоλ 190
 хфo 29, 146, 150, 161, 191
 хфто (verb) 169
 — (noun) 166
 хωш 83, 98
 хix 172
 —, ρωῃ π- 159
 хωх, хах- 47
 хωхеῃ 150
 хахiоωλ 73
 хасе, хасеу 41
 хасн 81, 91
 ϥи εῃон е- 34, 146
 — ехеп- 180
 — пем- 96
 — ша- 137
 —, хип- 187
 ϥo sow 122
 ϥале 48, 140, 161 (plural)
 ϥлиῖ 69
 ϥлап 64
 ϥлох 45, 58, 110, 116
 ϥме 43, 44
 ϥамоуλ 44
 ϥеппе, ер- 29
 ϥпаг 58
 ϥро, ρεϥ- 66, 110
 —, †- 192
 ϥеро 42
 ϥромпи 138
 ϥрпп 118
 ϥε (feminine) 30, 55, 61
 ϥтсг (noun) 32
 ϥωтп 151
 ϥтот, ρεϥ- 175
 ϥохи пса- 58
 —, ρεϥ- 136

INDEX OF PERSONAL AND PLACE NAMES

[The following abbreviations are used :—Archbp. = Archbishop; Bp. = Bishop; Ch. = Church; Hist. = History; Mon. = Monastery; n. = note, nn. = notes; Patr. = Patriarch]

- Aaron (a Jew), disputes with John IV, 171 f.
 'Abd el 'Aziz (governor of Egypt), 171 and n. 6; argues with John IV, 174 f.
 'Abd el Messiah, El Kummus, xxxv
 Abel, 3; sacrifice of, 4; (slain on Golgotha and buried there) 4 f.; 6; (present at the banquet of S. Michael) 68; 90, 205
 Abraham (the Patriarch), xxv; (and Sarah) 90; 182, 205
 — of Coltha, xxv
 — of Shiêt (seventh century), 221
 Abû Ishak ibn Assal, 272
 Abu'l Farag, *Hist. of the Dynasties*, 273
 Abu'l Feth Mansûr (a deacon), 197 n. 5
 Abusir near Ashmunên, 114
 Abyssinia, possibly derives ecclesiastical literature from the Mon. of S. Macarius, xxviii; Metropolitans of, selected from the Mons. of Scetis, xxviii f.
 Abyssinians, Mon. of, in Scetis, 71; connection with Mon. of John the Little, 270
 Acacius (Patr. of Constantinople), xxxi
 Adam, apocryphal fragment concerning, xxxi; (*Apocalypse* of) xxxi n. 2, xliii; 3; First and Second Adam, *ib.*; *Book of Adam and Eve*, *ib.*; *Penitence of, ib.*; skull of, carried by the Flood to Golgotha and there buried, 5; appears at the Crucifixion, *ib.*, 6; gigantic size of, *ib.*; baptism of, *ib.*; raised by Christ from Amenti, 15; God's blessing upon, 40; at the banquet of S. Michael, 68; "The First Man," 90; and Eve, 160; the sentence passed upon, 190
 — (melody-name), 7, 215, 216 ff., and *passim*
 Adrianus ("Andrianos"), S., 219 and n. 6
 Africa, 40
 Agatho. *See* Agathos
 Agathos the Priest (*syncellus* of Benjamin I), xxiv, xxvii; author of the *Vision of Benjamin*, 127, 131; form of the name, 131
 Ahab, King, 63
 Alexander (contemporary with Christ), 49
 — (ordained priest by Gregory Thaumaturgus), 155
 — II, Patr. of Alexandria, xxiv, xxvi
 Alexandria, Hospice at, xxiii n. 3, 18, 46, 79, 114, 164, 168, 171 (*see also* Rakoti)
 Alexius, S., Fragment from the Syriac *Life* of, xxxvi
 Ambrosius, 168, 170
 Ame, Fortune, alleged to have robbed the Mon. of S. Macarius, xli and n. 2
 Amélineau, E., *passim*
 Amenti, 11; Descent of Christ into, *ib.*, 11–14, *passim*; Judgment of the dead in, 18, 21, 24 f.; (gates of) 172; 186, 189
 Amoi, Ammoës, xxii (*see also* Pammoi)
 Amoun, Apa, xliii, 104, 106, 110–113 *passim*, 221
 Anan-Isho, xxiii and n. 2
 Anastasia, 122, 136
 Anatolius the Persian, ms. fragment from *Martyrdom* of, xxxii n. 5
 — (brother of Timothy Aelurus), 166
 Andréossy, General, xxxix
 Andrew (a monk), xxviii
 Angel, Angels, *passim*; the "habit of the," 169; Angels of Glory, 22; Angel of the Great Council, 64, 218 and n. 1; the Ministering (*i.e.* Suriel), 114; the Angel of the Presence, 20, 24; Angels of Punishment, 24; the Angel of Wrath ("Mistrael"), 16, 20, 24; Angels of Wrath, 21, 24, 25
 Anianus, converted and consecrated Bishop by S. Mark, 46
 Annas, 49
 Anti-Christ, 16; doom of, *ib.*, 17, 20, 21, 25, 26
 Antinoë, 79, 85 n. 2, 94
 Antioch, 79; Archbp. of, 79 f.
 Antonina, Apa, 218
 Antony ("Antoni," "Antonios"), (rules for Egyptian monks of the order of) xxviii; 133, 216, 244
 Apacyrus the Deacon (a scribe), xxvii n. 5
 Apatil, Martyrdom of, xlv
 Apholius (Monophysite priest at Caesarea), 167 and n. 3
 Aphraates the Syrian, 24
 Aphthartodocetists, 6
 Apoli, Apa, Coptic and Ethiopic versions of the *Martyrdom* of, xxix n. 4; new fragments of, xxxvi n. 6, xliii, 79 f., 81, 87–93 *passim*, 221
 Apollinarius of Laodicea, 18
 Apollo, priests of, 87, 90; image of, 96, 97, 98, 104, 110, 111, 112, 114, 116, 117
 Apollo, Abba, crime of, 141 f.; 216 f.
 Apostles, Apocryphal *Acts* of, xxvi; (to preside over the Judgment in Amenti) 16; 17, 23, 24, 26, 27–50 *passim*; oriental versions of the Apocryphal *Acts* of, 27; (the Canonical *Acts* of) 35; 55; (visit the Virgin before her death) 56; 57; (at the banquet of S. Michael) 68; 97, 138, 140, 161, 166, 172, 203, 206, 218
 Archangel, Archangels, 190, 206, and *passim*
 Archelaus of Neapolis, xxv, 71
 Arianus (? Satrius Arrianus), Governor of Antinoë and the Thebais, 79–85 *passim*, 94 n. 11, 99, 100, 101, 104, 110 f.
 Aripsima, Arepsima, 122 and n. 8, 136
 Armenius, Governor of Alexandria, 79, 94 n. 8, 116
 Arsinoite Nome, the, 18
 Artemis of Ephesus, 31; (Temple of) 33 f., 35; 111, 116, 117
 Asia, Province of, 28, 35
 el-Askît (Scetis), 273
 Assemani, Elias, xxxix
 —, J. S., xxii, xxx n. 7; removes Coptic mss. from the Mon. of

INDEX OF PERSONAL AND PLACE NAMES

- S. Macarius, xxxii, xxxiii, xxxix, 73, 75
- Astratole, Magician and Martyr, xliii, 102 f.
- Athanasius, S., xxii and n. 4, xxv; *Canons* of, xxviii n. 5, xxxi n. 2; Hymn of, 197 and n. 2
- Atripe (in Upper Egypt), 168
- Auden, Dr. G. A., xli n. 3
- Augustus, the (*sc.* the Emperor), 111
- Aydafar-Zan (an Abyssinian chief), 274
- Baal, 63
- Babylon, 65, 73, 90
- Balkim. *See* Pelkhêmi
- Bandara. *See* Telpountourot
- Barbara, S., 216
- Barbary pirates, xxxvii
- Barberini, Cardinal, xxxviii
- Barberini Psalter, the, xxx, xxxiii n. 2, xxxvi; history of, xxxvii f.
- Barmouda, Tell, 104
- Barnabas, *Epistle* of, 17
- Bartholomew, S., *Book of the Resurrection* quoted, 6, 18; interrogates Christ, 20; *Preaching* of, 27; in the Oasis, 43 ff.; Church of (at Behnesa), 45 n. 2
- Bartholomew, "the Archon B., son of the deacon Abu'l Feth Mansur," 197 n. 5
- Baruch, *Apocalypse* of, 24
- Basil, S., Greek *Anaphora* of, 200 f., 202 ff.; Coptic *Anaphora* of, 213, 222
- Basil of Caesarea, S., xxv, 216
- Basilides, 80
- Basiliscus (usurping Emperor), 166 and n. 2
- Batos (melody-name), 122, 137, 216 ff., and *passim*
- Beasts, the Four, 217
- Bebig. *See under* Monastery of S. Macarius
- Benjamin, Sanctuary of, at the Mon. of S. Macarius, 122 n. 2, 127 and n. 1, 128, 130 n. 5; restored in the ninth century, 131, 132 n. 6
- I, Patr. of Alexandria, xxiv, xxvii, xxxii; *Vision* of, xliii; consecrates the Church of S. Macarius, 127, 128; *Canons* of, 130 and n. 6; death and commemoration of, 131 and n. 1
- II, Patr. of Alexandria, xxxv n. 7, 200, 205
- Benopher (= Unerfer, Onuphrius), *Life* of, xxv; Sanctuary of in the Mon. of S. Macarius, 217 and n. 6
- Besa, Apa (biographer of Shenouti the Great), 163, 197 n. 5
- Bessus (Abbot of the Mon. of John Kamé), xlv, 272
- Bethlehem, 7 ff.
- Bethsaida, one of the Devil's chosen cities, 16, 18, 21, 25, 26
- Bidjimi. *See* Pidjimi
- Bishoi, Abba. *See* Pishoi and under Monastery
- Bousset, W., 25
- Brightman, F. E., 200 n. 3
- Bubastis. *See* Pouasti
- Bucolia ("Cattle-pastures," τὰ τοῦ βοικόλου, a quarter in Alexandria), 47
- Budge, Sir E. A. Wallis, *passim*
- Burkitt, F. C., 24, 143 n. 2
- Butler, A. J., 271, 272 and n. 12
- , Cuthbert, xxiii n. 2, 124
- Caesar (Nero), 48, 146, 225
- Caesarea, 32, 164; Church of the Monophysites at, 167
- Caesareum, the (a Church in Alexandria), 166 and n. 1
- Caiaphas, 49
- Cain, sacrifice of, 4; (murders Abel) 4, 6; 90
- Cairo, Coptic Museum at, viii, xlii, and *passim*; canon-law documents at, xxviii
- Calamon. *See* Kalamon
- Callinicus. *See* Kallinicus
- Cambridge University Library, viii; portion of the Tischendorf Coptic collection at, xl and n. 6, 27, 127, 135, 196 f., 216, 231, 268
- Cana, the Marriage at, 216
- Capernaum, 25
- Cappadocia, 32
- Carinus, 15 nn. 2, 3
- Cauwenbergh, P., xxiii n. 3, and *passim*
- Cellia, xxi
- Cerinthus, on the Millennium, 17
- Chael, archpriest in the Mon. of S. Macarius, xxv, 126
- Chalcedon, Council of, 166
- Chalcedonian, Chalcedonians, 6, 167, 171; doctrine concerning the Nature of Christ, 173
- Cherubim, the¹, chariot of, 20, 24; of the Council, 22; reveals mysteries to S. John, 51; the four-headed Guardian of S. Macarius, 120 and n. 4, 122; a symbol of the Four Monasteries of Scetis, *ib.*; admonishes Macarius, 121; (depicted in the Mon. of S. Macarius) 122 n. 2, 130 n. 5; 124, 128 n. 3, 129, 130, 133 n. 2, 206
- Children, the Three Holy. *See* Three Holy Children, the
- Chiliasts, the, 24
- Chorazin, one of the Devil's chosen cities, 16; miracles at, 17, 18, 21; (earthquake at) 23; 25, 26
- Christ. *See* Jesus Christ
- Christian, Christians, (beliefs concerning the Millennium) 17; 58, 82, 84 f., 90; persecution of, 105; chosen by God in place of the Jews, 172
- Christodulus, Patr. of Alexandria, disagrees with the monks of S. Macarius concerning Reservation, xxvii, xxxiii
- Chrysostom, S. John, Coptic excerpts from the *Works* of, xxx, xxxviii; *Encomium on John the Baptist* quoted, 6; (*Encomium on Elias*) 71; 178, 188; *Homily on the Nativity*, 219; *On Elias*, 273
- Colchian (*i.e.* Cyrus of Colchis), 140 and n. 1
- Comana, 156
- Confessors, the Seventy, 218
- Constantine (Emperor), 73, 74 n. 1
- (? = Constantius), 218
- Constantinople, the Bishop of (Anatolius), 166 and n. 4
- Cook, A. B., 25
- Cornelius the Centurion, 202, 205
- Cosmas, S., 216; and Damian, 220
- Cosmas III, Patr. of Alexandria, xxviii
- Crum, W. E., ix, xxviii n. 5, xxxi n. 4, xxxii and n. 5, 54 and n. 7, 73 n. 1, 79, 85 n. 2, 92 nn. 2, 5, 94, 120 n. 6, 124 n. 5, 128 nn. 2, 4, 129 n. 3, 141, 157, 164 n. 7, 168 n. 3, 170 nn. 1, 5, 6, 171, 198 n. 3, 222 n. 2, 271 n. 14
- Curzon, R., xxx, xxxviii n. 7, xl, 71, 198 n. 4, 271, 273 and n. 8
- Cyriac (a scribe), xxv
- Cyril I, Patr. of Alexandria, xxiv f., 164; *Anaphora* of, 270
- Cyrus of Phasis in Colchis, persecutes Samuel of Calamon, 140 n. 1
- Damianus, Patr. of Alexandria, xxii n. 3; Paschal Letter of, 24, 270 n. 12

¹ In Coptic Cherubim is both singular and plural.

INDEX OF PERSONAL AND PLACE NAMES

- Daniel the Prophet, 90
 —, Metropolitan of Abyssinia, xxix
 David, 7 f., 61, 74, 132, 143, 182 f., 191; forefather of Christ, 64; at the banquet of S. Michael, 68
 — the Limner, xxvi
 Death, 12
 Deirût, 85 n. 2
 Demas. *See* Dysmas
 Demetrius, *Discourse on the Nativity*, 7 n. 3
 Demons, hour of worship of, xxxi n. 2
 Devil, the, 4, 21, 25, 26, 45, 65; ejected from Heaven, 67; (afflicts Job) *ib.*; 88, 98, 142, 155; (contends with Michael for the body of Moses) 158; 183; converses with Macarius, 239, and *passim*
 — the Great, insurrection of, 16, 17, 21
 Diocletian (Emperor), 74, 79 f., 81, 96, 100, 111, 114 n. 4
 Diocletianic Martyrs, the, viii
 Dionysius, Patr. of Alexandria, xxvi; combats the Millennial teaching of Nepos, 18; impugns the authenticity of the *Revelation*, *ib.*
 —, Patr. of Antioch, censures the ignorance of Egyptian monks, xxxi
 Dioscorides, owner of a bath-house at Ephesus, converted by S. John, 30 ff.
 Dioscoros I, Patr. of Alexandria, xxv; banished to Gangra, 167; Hymn on, 216 f.
 Djidjbêr. *See* P-djidjbêr
 Djidjoï (= Sisoës), Abba, xxii, 244 f.
 Domitian (Emperor), 36
 Domnus (son of Dioscorides), 30 f.
 Dorothea (wife of Armenius of Alexandria), 117
 Dorotheos, 69 f.
 Drovetti, B., secures Coptic fragments from the Mon. of S. Macarius, xxxix f., 75, 141, 196
 Dysmas ("Demas"), 11
 — cited by the Lamb, *ib.*; intercede for mankind, *ib.*
 Elias the Prophet, 16, 17; *Apocalypse* of, 24 ff. *passim*, 25, 26; deeds of, 63 and n. 1; at the banquet of S. Michael, 68; *Encomium* on, 71; (Ch. and Mon. of, in Scetis) *ib.* and n. 6; 72 *passim*; (the Tishbite) *ib.*; 184; Ch. of, 273 f.
 Elias of Eden in Mt. Lebanon, 270
 Eliseus, 184
 Elizabeth, S., 114
 Elmi (ελμι), body of S. Macarius translated to, 131, 134 and n. 5
 Elpis, Pistis, and Agape, Martyrdom of, 216
 Emmanuel, 63
 Enoch withstands the Devil, 16, 21; *Book of*, 24 f.; with Elias destroys Anti-Christ, 25 f.; at the banquet of S. Michael, 68
 Enôs, 22, 182
 Ephesus, 28, 31, 34; the Town-clerk of, 35; death of S. John at (*sic*), 35, 36
 Ephraem Syrus, 25, 26; (translated to Scetis) 143 and nn. 1, 2, 216; 273
 Epime, *Martyrdom* of, 102
 Epiphanius of Cyprus, 25
 Epiphanius of Thebes. *See under* Monastery
 Esaias Abbas, *Orations* 231, 247 ff.
 Eusebius (martyr), xxv, 79 f.
 — (the historian), quoted, 17 f., 18 n. 3
 Eustathius (a deacon), xxiii n. 3
 Eutychianus (*comes* of the Thebais), 114
 Eutychius (Sa'id ibn Batrik), the *Annals* of, xxvi
 Euxine, the, 146
 Evagrius, xxii n. 7
 Eve, 6; raised by Christ from Amenti, 15, 160
 Evodius of Rome, *On the Death and Assumption of the Virgin*, 54, 59
 Ezrael, the Angel of Wrath, 24
 Faran, 157 and n. 8, 161
 Father of Wisdom, 22
 Fathers, the Sayings of, 231
 First-born, the, Church of, 114
 First-created (*sc.* Adam), 5
 Fishah, 157
 Forty-nine Martyrs, the, 129 n. 3, 135 f., 139
 Gabriel the Archangel, xxv, 19, 25, 52 n. 1, 71, 115 f.
 Gabriel II, Patr. of Alexandria, xxvii, 215
 — VII, Patr. of Alexandria, 213
 — the Deacon (a scribe), xxv
 — Eva, xxxix
 Galileans, 49
 Galilee, 16
 Gamaliel, 49
 Gangra, Dioscoros and Timothy Aelurus exiled to, 167 and n. 2
 Gaselee, S., 27 n. 8, 226
 Gassendi, P., xxxvii
 Gelasius, Decree of, 3, 18 and n. 12
 George, Abba (*syncellus* of Simon I), xxiv, xxvi; author of a history of certain Coptic Patriarchs, 164 and nn. 8, 9
 George of Cappadocia, S., xxv; appearance of, 73 f.; (precinct of) *ib.*; 216, 218, 272
 George (a monk), xxix
 Gêstas, 10 f.
 Gideon and the miracle of the fleece, 64; at the banquet of S. Michael, 68
 Ginousi (*al.* Shinousi) of Pelkhêmi, Apa, 94 n. 10, 102 f.
 God¹, 4, 7 f., 14, 17, 23–26, 64, 81, 83, 86, 95, 97 f., 106; blesses the Son, 19; (head and hand of) 19; 21; (pronounces the doom of Sodom and Gomorra) 22; of Abraham, Isaac, and Jacob, 107, 111 f.; (the God of Glory) 121, 125 f.; 128; (the Father of Lights) *ib.*; 130, 132 f., 136 ff., 140; (the Word) 141; 143, 147, 149, 153, 158, 160, 162, 169, 171; Muslim views concerning, 174; (the Judge) 179, 180; 182, 184; the Father, 185; (the Name of) 186; 189 f., 191 f.; (the Father) 193 f.; 202 ff. *passim*, 226, 240 f., 249–252 *passim*, 254 f., 258–261 *passim*, 263–265 *passim*, 267
 Golgotha, the center of the earth, 3, 4, 6; Abel slain upon, 4; so called from the burial of Adam's skull there, 5; place of the Crucifixion, *ib.*, and 12
 Gomorra. *See under* Sodom
 Great Cell, The. *See under* Monastery of S. Macarius
 Gregory of Armenia, S., 211, 216
 — (and Basil), S., Greek *Anaphora* of, xxxv, 200 f., 206 ff.; (Coptic *Anaphora* of) 213; 272
 — Nazianzen, xxv, 181

INDEX OF PERSONAL AND PLACE NAMES

Gregory of Nyssa, *Life of Gregory Thaumaturgus*, 144 ff.; Sahidic version of, *ib.*
 — Thaumaturgus, 144–156 *passim*

Hades, xxxi, 207; *and cf.* Amenti
 el-Hâkem, the Caliph, xlviii n. 1
 Harkness, Edward S., v
 Harmina, Anba, 168
 Hebrew, Hebrews, 11; the race of
 the, 227
 Helen, the Empress, seeks the Cross,
 227
 Heraclius (Emperor), persecution
 under, 135, 140
 Heretics, 266
 Hermopolis, 85 n. 2
 Herod, 55
 Hieracite (anonymous), denies the
 Resurrection, refuted by S.
 Macarius, 125
 Hilaria, daughter of Zeno, “Ellaria,”
 122, 136, 221
 Holofernes, 63, 90
 Holy Land, the, 25
 Hôr, Apa, xliii, 168–170 *passim*
 Huntington, R., xxx, xxxi, xxxiii;
 (describes certain mss. at the
 Mon. of S. Macarius) xxxviii
 and n. 7; 73, 271 f.
 Hyvernat, H., 11, 54, 75, 87 and n. 3,
 94, 124, 127, 157, and *passim*

Iaphet, 22
 Innocents, the Holy, appear with
 Jesus to the Virgin, 54 f.
 Irenaeus, quoted, 18
 Isaac the Patriarch, 90
 — (a Jew), 49
 —, Patr. of Alexandria, *Life of*,
 xxvii, 217
 — of Tiphres, xxv f., 216, 273
 Isaiah, (*Ascension of*) 25; 191, 214
 Isidoros, Apa, xxiii n. 3
 Israel, 132, 172
 Ischyriion of Pouasti, 87, 89

Jacob the Patriarch, (and Esau) 90;
 130, 172
 — “son” of Senouti, “son” of
 John Kamé (a scribe), xxv, 272
 James and John, sons of Zebedee,
 136; rebuked by Christ, 184
 James the Persian, xxv, 75, 216, 220
 James, Dr. M. R., 25
 Jeremias, 65; quoted, 186
 — Apa (of Sakkara), 168 and
 n. 5; addressed by Apa Hôr, 169
 Jericho, 221
 Jerusalem, 4, 6, 11, 15 n. 2; (Philip’s

body carried to) 42; 65; (of
 Heaven) 158; 227
 Jesus Christ (including Savior, Son
 of God)¹ *passim*; crucified on
 Golgotha, 5, 6; birth and enroll-
 ment of, 7 f.; crucifixion of, 10 f.;
 descent into Amenti, 11–13;
 delivers Adam and Eve from
 Amenti, 15; narrates the events
 which will precede the Mil-
 lennium, 16 f.; His last promises
 to the Apostles, 17; Millennial
 reign of, 17, 18; (acclaimed by
 the heavenly hosts) 19, 20 f.;
 23–26; (sufferings of) 29; 34 f.;
 of Nazareth, 38; (appears to
 Philip and Peter in Phrygia)
 39; 40, 49 f.; conception of, 52;
 promises glory to the Virgin,
 53; appears with the Innocents
 to the Virgin, 55; reveals
 mysteries to S. John, 56; (pro-
 mises honors to the Virgin) 57;
 63–65, 67; appears to Theodore,
 76, 77 f.; (appears to Justus) 81;
 82 f.; strengthens and revives
 Justus, 83 f.; (promises rewards
 to Justus) 85; 86–88; appears
 to Apoli, 89 f.; (again appears
 to Apoli) 91; 95–101, 103, 110 f.;
 (the Brides of) 122; 124, 128 f.,
 131; “Christ-loving,” 134; 136,
 138, 140, 149, 158; demons re-
 buked in the name of, 159; (ap-
 pears to Pidjimi) 161; 162, 165,
 169; apocryphal narrative of the
 institution of the Eucharist by,
 171; divine and human Natures
 of, 173; (Muslim doctrines con-
 cerning His Nature and Cruci-
 fixation) 174 and nn. 4, 6; 177,
 182; long-suffering of, 183 f.;
 (Second Coming of) 185; 192,
 193, 202 ff. *passim*; fragment
 of the Cross of, 171, 175; (entry
 into the Temple) 216; 218,
 220; the “Day” of, 221; (Helen
 seeks the Cross of) 227, 234,
 237 f., 251, 255, 257
 Jew, a, possesses a fragment of the
 True Cross, 171; disputes with
 John IV, 171 f.
 Jews, the, 11; join the Pagans
 against S. Luke, 48; try to burn
 the body of the Virgin, 58;
 forced to reveal the hiding-
 place of the Cross, 227
 Joakim and Jekonias, 73
 Job, the *Book of*, 67; afflicted by the
 Devil, *ib.*; (? = Lazarus), 188 f.

John, Abba (chief of the XLIX
 Martyrs), 139
 —, Abbot of the Mon. of John the
 Little, 270
 — the Baptist, 211, 216 f.
 — Calliopaeus, xxix
 —, disciple of S. Macarius, 134 n. 1
 — the Evangelist (*Mysteries of*)
 xxxi, 24, 51; 26, 27; *Travels of*,
 28 ff.; shipwrecked, 28; takes
 service at a bath-house, 28 f.;
 restores a dead youth to life,
 31; escapes assassination, 33;
 accused before the magistrates
 at Ephesus, 34; death of, 35 ff.;
 overthrows the Temple of Ar-
 temis, 34 f.; converts the Ephe-
 sians, 36; lives to the days of
 Domitian, *ib.*; farewell address
 to the believers, *ib.*; mysterious
 end of, 37; Ch. of, at Ayassoluk,
 37 n. 2; (joint author of a work
 on the Death and Assumption
 of the Virgin) 54 f.; 56; (ap-
 pears to Gregory Thaumatur-
 gus) 149; 182, 226
 — the Hegumen of Scetis (seventh
 century), 221
 — Khalbus, 213
 — Khamé or Kamé, Abba, *Life*
 of, xxvi; “Abba Yohannes
 Kama,” xxviii; 135, 141 and
 n. 1, 197 n. 2, 216, 273
 — the Little (Colobos) or “the
 Hegumen,” Abba, *Life of*,
 xxiii n. 2, 122; (his relics in the
 Mon. of S. Macarius) 131; 135 f.;
 (story of the Tree of Obedience)
 137 and n. 3, 138; 217; sayings
 of, 240–243; “Hegumen of the
 Mount of Shiêt,” 270
 — (or Jonas), Metran and Reis of
 the Mon. of S. Macarius, xxxviii
 —, Metropolitan of Abyssinia,
 xxviii
 — of Nikiu, *Chronicle of* (and as-
 sociation with the Mons. of
 Scetis) xxiv and n. 7; xxix n. 4,
 xxxv, 168 n. 5
 — IV, Patr. of Alexandria, xliii,
 131; purchases a fragment of
 the True Cross, 171; disputes
 with a Jew, a Melkite, and
 ‘Abd el ‘Aziz, 171–175
 — VI, Patr. of Alexandria, 213
 — XIII, Patr. of Alexandria,
 xxviii, 271
 — of Phanidjoit, xxvi
 — Rufus, author or redactor of the
Plerophoriae, 164 and n. 7

¹ The name, where occurring in invocations, is not indexed.

INDEX OF PERSONAL AND PLACE NAMES

- John and Simeon (martyrs), xxvi
Jonas, Jonah, 90, 188, 190
Joppa, 28
Joseph, Abba (a monk), 246
—, *archon* of Elmi, 131; removes the body of S. Macarius from P-djidjbêr to Elmi, 134
— the Carpenter, father of Jesus, *Life* of, xxv f.; enrolls Jesus before birth, 8, 9; *Death* of (quoted), 24, 26; 51, 52 f., 221
— the Deacon, records the persecution of El-Hâkem, xlviii n. 1
— the Patriarch, 90, 172
— (Yusâb), Patr. of Alexandria, xxviii
Judas, 11, 12, 171
Judas (a Jew), shows Helen the hiding-place of the Cross, 227
Judea, 7
Judith, 63, 90
Justin, 17
Justus the Stratelates, xlviii, 79–86 *passim*, 87, 89
—, Governor of Samannud, 104
Kalamon (and Calamon), Mount of, Abba Samuel settles at, 140
Kallinikos (and Callinicus), 221
Karron (*archon* of a city in Phrygia), 39
Kerdonos (Kerdon), ordained priest by S. Mark, 46
Khamé. *See* John Khamé
el-Khandak, 92 n. 5
Korah, Dathan, and Abiram, 184
Kradjôn, Apa, xliii, 104–109 *passim*
Kulkianus, Governor of Alexandria, 94 notes 8 and 11, 96–98, 100, 104, 110 f.
Kyri, Apa (and John), 216
Lagarde, P. de, 54 n. 5, 59 and n. 1, 195
Land of the Inheritance, 21, 26
Lazarus the Poor, 188, 221
Lefort, T., 142
Leipoldt, J., *passim*
Leipzig, University Library at, viii, and *passim*
Lemm, O. von, 27, 75, and *passim*
Leo I, the Tome of, 216
Leucius, 15 nn. 2, 3
Lewis, Mrs., 27 ff. *passim*
Libanus, xxviii, 64
Lindsay, Earl of, Library of, xxxii
Linus, pseudo-, *Martyrdom* of S. Paul by, 225
Loches, Gilles de, xxxvii
Longinus of Cilicia, Abba, “Father of the Monks,” 165 and n. 5; (promotes the election of Timothy Aelurus) *ib.*; 217
Lord, Lord of Hosts, 4, 8, 10, 13, 19; (of Virtues and of Spirits) 22, 26; 57, 64 f., 67; (of Sabaoth) 68; 132, 172; the name of the, 186; of Heaven and Earth, 190, and *passim*. *See also* God
Lot, 182
Luke, S., xxv; *Martyrdom* of, 27 and n. 3, 28, 47 ff. *passim*, 217
Lycus, the River, 155
Lythgoe, Albert M., ix
Macarius of Alexandria, relics of, 131
— of Antioch, xxv
— (Makari, Abû Makar), the Egyptian or the Great, xxi; Ch. of, xxiv; desert of, *ib.*; *Translation* of, xxv; Ch. of, xxvii; desert of, xxviii; *Life* of, xxxi; Sanctuaries of, *ib.*; Ch. of, xxxii and n. 3; *Translation* of, xxxii; *Life* of, 120; Odes on, *ib.*; *Translation* of, *ib.*; admonished by a “Cherubim,” 121; likened to a lion, 122; *Translation* of, *ib.*; death of, 124; refutes a Hieracite, 125; heals a demoniac, 126; appears at the consecration of his own Ch., 127; (Ch. of) 128 and n. 2; 129, 130 n. 3; *Translations* of, 131 ff.; date of his death, 131 and n. 7, 132 and n. 6; his body stolen and carried to P-djidjbêr, 133; the rock, cave, and Ch. of, 133 and n. 1, 134; Sanctuaries of, at P-djidjbêr and Elmi, 134; (his body carried to Elmi) *ib.*; 135 f., 157, 162 n. 2; (desert of) 164; 216; *Translation* of, 219; consecration of the Ch. of, 221; sayings of, 234–239; desert of, 270
— the Monk (of the Mon. of John the Little), author of the *Nomocanon*, xxviii f., xxxiii, 270
— II, Patr. of Alexandria, proclaimed in Greek, Coptic, and Arabic, xxxv n. 5
—, Priest of Shentûf, 114
— of Tkôou, Bishop and Martyr, xxv; relics of, 131; (drawing of) 195; 216 f.
Macrobius, Abba, xxv
Magi, the, 9; visit of, 217
Makâr, Abû. *See* Macarius the Egyptian
Makârah. *See* Macarius the Monk
Makari. *See* Macarius the Egyptian and Macarius of Tkôou
Makrizi, 71 n. 6, 273
Malchus, 182
Manchester, John Rylands Library at, viii, and *passim*
Manes, chief eunuch at Babylon, 73
Manichaeans, 25
Marcian (Emperor), death of, 164 f.
Mareôn (a Jew), accuses S. John and Prochorus at Ephesus, 34
Marina (“Merinë”), 216
Mark, S., *Martyrdom* of, xxvi, 27; put to death at Rakoti, 36; (preaching and end of) 46 f.; 211; sanctuary of in the Mon. of S. Macarius, 218
— III, Patr. of Alexandria, 11
— the Priest, xxvi
Markurios, son of Philotheos (a monk?), 86
Marmareon, 28, 34
Martyrs, the, era of, 134, and *passim*
Masil, 157
Mastiki. *See* Mazices
Matthew, S., 216
Matthias, *Acts* of, 27; *Martyrdom* of, *ib.*, and 45; *Preaching* of, 45 n. 3
Mauhüb, continues the *Hist. Patr.* of Severus, xxvii and n. 5
Max (? = Mazices). *See* Nemax
Maximus (and Domitius), *Life* of, xlv n. 7; “our Roman Fathers,” 122 and n. 5, 136; (*laura* of) *ib.*; 235 n. 2
—, the Very Rev. Abûna, Abbot of the Mon. of S. Macarius, viii, xlii
Mazices, Mastiki, xxiii n. 3, 140 n. 2
Melchizedek, 6
Melialeël, 22, 26
Mélius, ordained priest by S. Mark, 46
Melkite, 171
Menas, xxv
—, Bp. of Pshati, xxvii
—, Priest of the “Great Cell” in the Mon. of S. Macarius, xxv
Messiah, the, 17, 24; false Messiahs, 25
Methodius of Tyre, 18, 64 n. 8; pseudo-, 25
Michael, son of Apater (a scribe), xxvii n. 5
Michael the Archangel, 19, 25, 67 ff. *passim*; worthies at the banquet of, 68; (with Gabriel accompanies the Savior) 81, 83, 91, 94; 98 f., 100–103; (disputes with the Devil concerning the body of Moses) 158; 161; Chapel of, in the Mon. of Baramûs, 272
— I, II, III, Patrs. of Alexandria, xxiii n. 3

INDEX OF PERSONAL AND PLACE NAMES

Michael III, Patr. of Alexandria, xxvii and n. 5
 — of Tinnis, Bishop, xxvii and n. 5
 Misr (= Cairo, Egypt), 171
 Mistrael, the Angel of Wrath, 20, 24
 Mizân el Kulub (= Scetis), 273
 el Mo'allakah, the Church, xlii
 Monasteries of the Desert (*i.e.* of Scetis), xxviii
 Monastery of the Abyssinians or of Elias (? = the "Cell Pehôout") in Scetis, xxviii, 270, 273 f.; commemoration of the dead at, 274 n. 3
 — of Anub in Scetis, 273
 — of the Armenians in Scetis, xxviii, 273
 — of Baramûs or of Maximus and Domitius in Scetis, Library at, xxiii n. 3, xxxi n. 2, 271 f.; trilingual ms. fragments from, xxxv n. 8; (state of the library in the eighteenth century) xxxix; 73; "*laura* of Maximus and Domitius," 136; 138 n. 6
 — of Apa Besa, 197 n. 5
 — of Anba Bishoi or Abba Pishoi in Scetis, trilingual ms. fragments from, xxxv n. 8; relics of Ephraem Syrus at, 143 and n. 2; (ms. of *Exodus* from) 195 n. 1; 216; library at, 271
 — at Eikoston near Alexandria, 165 n. 4
 — at Enaton (otherwise Henaton, Pi-henaton), xxiii n. 3, 105 n. 5, 165
 — of Epiphanius at Thebes, xxii n. 3
 — of the Fathers or of Mt. Tabor, 105 and n. 5
 — of Apa Jeremias at Sakkara, 168
 — of John Khamé or Kamé in Scetis, xlv; library at, 272 f.
 — or *Laura* of John the Little in Scetis, xxviii, 71 and n. 6; the Cell Pehôout (*Arabic*, Behût) in, *ib.*, and 273; 137 and n. 1, 215; library at, 270; ruin of, *ib.*
 — of the Virgin of John the Little in Scetis, 273
 — of S. Macarius (Dêr Abû Makâr) in Scetis, ms. fragments found in, vii; present Abbot of, viii; earliest libraries at, xxiii f.; sacked in the fifth and sixth centuries, *ib.*; endowed by Zeno, xxiii f.; Patriarchal Throne of the Monophysites at, xxiv; again sacked in the ninth century, xxiv; position of, in the Middle Ages, xxiv f.; Coptic

mss. from, in the Vatican Library, xxv; the "Great Cell" at, xxv; the library used for research work, xxvi and n. 11; Cell (?) named Bebig in, xxvi; histories of certain Patrs. at, xxvii and n. 5; *Book of the Passion* compiled by monks of, xxvii; library at, *ib.*, and xxviii; possible source of Abyssinian ecclesiastical literature, xxviii f.; mss. copied or translated into Arabic at, xxix; liturgical documents at, *ib.*; Biblical and Patristic mss. at, xxx; Apocryphal literature at, xxxi; Hagio-graphical collection at, xxxi; Coptic "lectionary" seen by Huntington at, xxxi f.; whereabouts of mss. and fragments from the library, xxxii; prolonged use of Coptic at, xxxiv; Copto-Arabic vocabularies and Arabic mss. at, *ib.*; Sahidic and Greek mss. at, xxxv; Syriac fragments from, xxxv f.; decay of the library, xxxvi f. and n. 3; attempt to repair the library, xxxvi; dispersal of the remains of the library, xxxvi f.; the Barberini Psalter alienated, xxxvii f.; French visitors in the seventeenth century, xxxviii; mss. seen in the library by Huntington, *ib.*; Assemani secures the bulk of the library, xxxix; Drovetti acquires fragmentary mss. from, xxxix f.; ms. fragments removed by Tischendorf and Tattam, xl f.; Fortune Ame at, xli; discovery of further ms. fragments in 1920-1921, xli f.; (the ancient and modern book-rooms at) xlv; xlv n. 6, xlv n. 1; (Chapel of El 'Adra at) xlvii; 71, 73, 75; (Chapel of S. Michael at) 80; 86 n. 1; Cell (?) named Pidjis (= Arabic Bidjidj, Bidjibidj and (?) Bebig), 86 and n. 2; painting of a "Cherubim" in the Sanctuary of Benjamin, 122 n. 2; library used by compilers of the *Hist. Patr.* and *Synax.*, 127 and n. 8; "Catholic and Apostolic Church" in, 128 and n. 2; (Sanctuary of Benjamin restored in the ninth century) 132 n. 6; 133 and n. 1, 134 n. 5, 137 n. 1; Coptic mss. at Turin from, 141, 196 and n. 2; Chapel of Es Suâh at,

157; the library at, 178; Sanctuary of Abba Benopher in, 217 and n. 6; Patriarchal Throne in the Sanctuary of Benjamin, 217 n. 9; ms. of the *Catena Patrum* written at, 198 n. 4; enthronement of Coptic Patriarchs at, 200; *Book of the Passion* compiled by monks from, 215; Sanctuary of S. Mark in, 218 and n. 7; Sanctuary of Benjamin in, *ib.* n. 6
 — of S. Menas (Dêr Mari Mîna) in Cairo, Church founded at, 274 and n. 4
 — of Moses ("Abû Musa the Monk") in Scetis (?), 273
 — of Nahya, xxvi n. 11
 — at Oktokaidekaton, 165 and n. 4
 — of Scetis or Shiêt, the Four, 120, 122; fifth sack of, 131; overtaken by disaster in the fourteenth century, 270
 — of the Syrians in Scetis, (library at) viii; xxii, xxviii; ms. of the *Catena Patrum* found at, xxx and n. 7; library at, in the seventeenth century, xxxvii and n. 5, xxxviii and n. 7; xxxix; Curzon at, xl; library situated in the tower, xlv n. 3; (steward at) xlv n. 9; xlv; book-covers at, xlvii n. 4; Coptic Gospel ms. at, 26; (Arabic version of the Apocryphal *Acts* at) 27 and n. 9; 71, 143 n. 4; Coptic ms. of the Gospels at, 197 n. 5, 198; Abyssinian colony found by Curzon at, 273
 — of Tamwa, Ch. of S. Mercurius in, 213
 —, the White (at Sohag), 143 n. 4
 Monophysites, Patriarchal Throne of, at the Mon. of S. Macarius, xxiv, 6
 Montanists, 18
 Moses of Keft, *Life of Pisenti* by, xxv
 — the Lawgiver; (and Aaron) 26; 109, 122; (dispute over the body of) 158; 160, 182 f.
 — the Black or the Robber, 122, 135; rock and cave of, 138 and nn. 5, 6; "Mousê," 218; 273
 Musonius, entertains Gregory Thaumaturgus, 153
 Neban. See Pineban
 Nebuchadnezzar, 73
 Neklone, Mount of, Abba Samuel at, 140
 Nemax (*sic*: ? = *μαζ*, Mazices), 140 and n. 2

INDEX OF PERSONAL AND PLACE NAMES

- Nepos, Bp., champions belief in the Millennium, 18; *Book of, ib.* and nn. 3, 12
- Nero (Emperor), identified with Anti-Christ, 17; 47 ff.; S. Paul before, 225
- Nerses, *Revelation of*, 25
- Nicaea, the cccxviii Fathers of, 216, 220
- Nicomedes, son of the King of Persia, 79 f.
- Nineves (? = Dives), 188 f.
- Nitria (= Pernoudj), Mount of, xxi f.; (the *Paradise of*) xxiii n. 2; 157 n. 6
- Noë, 22
- O'Leary, De Lacy, vii, 120 n. 3, 231 n. 2, 268 n. 1
- Olives, the Mount of, 16
- Origen, allegoristic teaching of, 18
- Pachôm, Pachomius, (*Life of*, translated from Greek into Arabic at the Mon. of S. Macarius) xxxv; 142, 216
- Paësi, the Martyr, xliii, 113-118 *passim*
- Palestine, 32
- Pammoi, Abba (= Amoi, Ammoës), 137 and n. 4
- Panoub, Abba, 218
- Paphnouti, xxv
- of Scetis, xxi
- of Telpontouro(t), 94 n. 10, 95 and n. 3; martyred, 100
- Papias, on the Millennium, 17
- Paraclete, the, 134
- Paradise, 109, 158
- Paris, Christian-Arabic mss. in the Bibliothèque Nationale, xxxiv n. 8
- Pasicrates, 272
- Patmos, Isle of, 34
- Patriarchs, the Coptic, Lives of, at the Mon. of S. Macarius, xxvii n. 5, xxxiii; the *History of*, by Severus of Ashmunên, xxiv n. 7, xxvi f., (continued by Mauhub) xxvii and n. 5; 27, 127 and nn.
- , the Three, Deaths of, xxv
- Paul the Apostle, S., *Apocalypse of*, 18, 26; doctrine concerning the end of the world, 24; beheaded at Rome, 36, 48; quoted, 67, 130, 186, 266; brought before Nero, 225 and nn. 3, 4
- the Hermit, 216
- the Martyr (a friend of Paësi), 114 f.
- Paul, Priest of the Ch. of Abû Shenûdah in Bebig, xxvi
- of Tamwah, 216
- P-djidjbêr (ⲡⲉⲓⲓⲃⲉⲣ, Shabshir), body of S. Macarius carried to, 131, 133 and n. 5; Ch. of S. Macarius at, *ib.*; devastated by Arabs, 131, 134
- Pdjô[...], Apa, 170
- Pehdout. *See under* Mon. of John the Little
- Peiresc, C. F. de, purchases a polyglot Psalter from the Mon. of S. Macarius, xxxvii f.
- Pelkhêmi (Balkîm), 94 and n. 10, 95 and nn. 3, 4
- Pemdje (Oxyrhynchus, Behnesa), Peter the Iberian at, 165; Anba Harmina of, 168
- Pentapolis, native country of S. Mark, 46 f.
- Persia, Persians, Diocletian at war with, 79; King of the, 79 f.
- Peter the Apostle, S., joint author with S. John of a narrative of the Assumption, xxxi, 54 f.; *Gospel of*, 10; *Apocalypse of*, 24; crucified at Rome, 36; preaches with S. Philip, 38 ff.; (sells Bartholomew as a slave) 43 f.; 47, 54 f., 56, 182; Martyrdom of, 218
- , Bp. of Behnesa, 215
- the Iberian, *Life of*, 164 and n. 7; journeys from Pemdje to Alexandria on the death of Marcian, 165; (commemorated in the Difnâr) 216; 220
- , Metropolitan of Abyssinia, xxviii
- Mongus, his correspondence with Acacius, xxiv and n. 7, xxxi
- , Patr. of Alexandria and Martyr, xxvi, 216, 119 f.
- , monk in the Mon. of John the Little, 270
- , monk and scribe ("son" of Abu'l Farag), xxvi
- Phaedimus, 147
- P-halé (ⲡⲉⲗⲁⲗⲉ). *See under* Tisdjereht
- Pharisees, the, 64
- Pharos at Alexandria, the, 46
- Pharran (ⲫⲁⲣⲣⲁⲛ), Mount of. *See* Faran
- Philip the Apostle, S., *Preaching and Martyrdom of*, 27; preaches with S. Peter in Phrygia, 38 ff.; martyred in Africa, 40 ff.; death of, 42; his body borne by an angel to Jerusalem, 42
- Philistines, the, 90
- Philotheos, S., (cell (?) of) 86 and n. 1; 216
- , Patr. of Alexandria, xxix
- Piamoun, the Rock of (in Scetis), 122
- Pidjimi (ⲡⲓⲃⲓⲙⲓ, Arabic Bidjimi), Abba, xliii; general story of, 157; meditations of, 158 f.; settles in Shiêt and vanquishes the demons there, 159; his mode of life in Shiêt, 160; is visited by Christ and is sent first to his native place, then to Faran, 161; is visited by Shenouti the Great, 162
- Pidjis. *See under* Monastery of S. Macarius
- Pilate, 10 f.
- Pineban, native place of Apa Kradjôn, 104 and n. 7, 105 f.
- Pisenti, Bp. of Keft, *Life of*, xxiii n. 2
- Pishoi (Arabic Bishoi), 122, 136
- Pi-soben, Desert of, 170 and n. 6
- Place of Glory, the, 83
- of Judgment, in Amenti, 21, 180
- of the Skull (= Golgotha), 5
- Platt, Miss, xl
- Poemen, Abba, 157, 246
- Pontus, 146
- Pouasti (Bubastis), 79, 87-89, 91
- Pousi, Apa, 111
- Preuschen, E., 124, and *passim*
- Priest, the High, 49; the Chief, 58
- Primus, ordained by S. Mark, 46
- Prochorus (companion of S. John), 28 ff. *passim*, 36
- Proconnesus, S. Luke at, 50
- Prodigal Son, the, 221
- Prophet, Prophets, 7 f., 57; at the banquet of S. Michael, 68, 160; the *Book of* (? = the *Plerophoriae*), 216 and n. 7
- Prudhoe, Lord, xl, 271 f.
- Psenetai (ⲡⲥⲉⲛⲉⲧⲁⲓ = Seneta, Sana-da), Apa Apoli buried at, 87, 92 and n. 3
- Pshati (= Nikiu, Ibshadi), xxvii, 104, 108
- Pshoi of Constantinople, xxii n. 4, xxiii n. 3
- Psobt-m-p-hoi (ⲡⲥⲟⲃⲧ ⲙⲡⲉⲗⲟⲓ = el Khandak), relics of Apa Apoli translated to, 92 and n. 5
- Psoti the Bp., Abba, and Callinicus, 216, 220 and n. 7
- Ptolemy (ⲡⲧⲟⲗⲟⲙⲉⲟⲥ), Eparch of Pouasti, 87-91 *passim*
- Quibell, J. E., 168
- Rahab, 182

INDEX OF PERSONAL AND PLACE NAMES

- Rakoti, (S. Mark at) 46 f.; 61, 99, 105, 110, 114, 116, 128, 165, 166, 216, 221. *See also* Alexandria
- Raphael, the Archangel, 19, 114
- Renaudot, E., xxix n. 1, 92 n. 5, 200 ff., and *passim*
- Renouf, R. le Page, 231 n. 2
- Revillout, E., 10, 54, and *passim*
- Robinson, Forbes, 51, 59 f., and *passim*
- Romanna, keeper of a bath-house at Ephesus, 28 ff. *passim*
- Romans, 11; (prosperity of Egypt under) 134 and n. 2; 146
- Rome, 29, 36, 47 f., 50; Bp. of (Leo I), 166
- Rubalius (? for Rufus), 49 and n. 2
- Rylands Library at Manchester, the, *passim*
- Saïs (Saï, Sâ), 79
- Salib, steward at the Mon. of the Syrians, xlv n. 9
- Samannud, 104
- Samaritans, the, 184; the Samaritan Woman, 218
- Samuel of Kalamon, Abba, 135; achievements of, 140; *Acts* of, 271
- the Prophet, 156
- Saracens, the, 134
- Sarapamon the Bp., Abba, 216, 220
- Sarapion, Saying of, xxi
- Sarapion the Martyr, 111
- , Abba (Bp. of Thmuis), disciple of S. Antony and biographer of S. Macarius, 133 and n. 3
- Sarepta, the widow of, 72
- Satan, 12, 22, 36, 48, 65, 67, 88, 142, 168, 234, 260, and *passim*. *See also* Devil, the
- Sawios (a monk), 271
- Sbehti, Desert of, 170 and n. 5
- Scetis (*also* Shiêt **ⲥⲓⲏⲧ** and Shihêt **ⲥⲓⲏⲧⲧ**), xxi, xxiii; Saints of, xxviii, 135 ff., 138; fifth sack of, xxxii, 72 n. 3; desert of, 104, 105 and n. 6, 122 n. 8; deserts of, 123; ("Mount" of) 128, 270; 134; (Samuel of Kalamon in) 140, 143; 157 and n. 6; "Inner Desert" of, 159; ("Marsh" of) 160; 219; Shiêt and Shihêt, 274. *See also under* Monastery
- Schismatics, 266
- Schmidt, C., 17 ff. (notes) *passim*, 225 n. 3
- Sebaste, the XL Martyrs of, 216
- Seleucia, 28
- Sem'an ibn Kalil, 270
- Seraphim (singular), 22; of the Council, 26, 206
- Sergius, author of the *Martyrdom of Apa Apoli*, 87
- and Bacchus, SS., 216
- Seth, 68
- Seventy-two (*sic*) disciples of Christ, the, 49
- Severian, of Gabala, Homily on Penitence, xxxvi n. 6, xliii, 178
- the Bp., 221
- Severus of Ashmunên, compiler of the *Hist. Patr.*, xxiv n. 7, xxvi, 27, 127; on the decay of Coptic, xxxiv n. 5
- *alias* Cyriac, Abbot of the Mon. of the Syrians, xlvii n. 6
- Shameless One, the (*sc.* the Devil), 21, 25
- Shem, 6
- Shenouti (Shenoute) the Great; Ch. of Abû Shenûdah in Bebig (in Scetis), xxvi, xlv n. 7; visits Pidjimi and restores a dead pagan to life, 157, 162; *Life* of, 163; (consecration of Ch. of) 216; 271
- Shentalet (*Arabic* Shindalât), 94 and n. 7, 95 n. 3
- Shenûdah. *See* Shenouti (Shenoute) the Great
- II, Patr. of Alexandria, xxvii n. 5
- Sicard, C., xxxi n. 2, xxxix
- Sidonia, 72
- Simaika, S. E. Marcos, Pasha, viii
- Simeon of Mesopotamia (Stylites), xxv, 221
- ("Symon") the Priest, 217
- Simon (a Jew), 227
- I, Patr. of Alexandria, xxiv, 164
- "son" of Peter, "son" of John (a scribe), 197 n. 5
- Sin, Desert of, 109
- Sion, 8
- Sisoës. *See* Djidjoi
- Smoun (**ⲥⲙⲟⲩⲛ**), 111
- Sobhy, G. P. G., viii f., xxxv n. 3, 85 n. 2, 95 n. 3, 231
- Sodom, fate of, and Gomorra, 16, 22; the Devil's chosen city, 25 f.; Lot in, 182
- Solomon, 68, 74, 154
- Son of Iniquity, 21, 25 f.
- Man, 24, 184
- Perdition, 26
- Sonnini, on the state of monastic libraries in Scetis, xxxix
- Sopater, xxxi n. 2
- Spirit, the Holy, 111, 174 n. 4, 191, 209. *See also* Trinity
- Stauros (a deacon), xxv
- , Papa (of the *Laura* of John the Little in Scetis), 71, 273
- Steindorff, Georg, viii; on the origin of the Bohairic version of the N.T., xxii n. 10
- Stephen, S., 182, 211; at the banquet of S. Michael, 68
- es-Suâh ("The Hermits"), Chapel of, in the Mon. of S. Macarius, 157
- Suriël the Ministering Angel, 114
- Susanna and the Elders, 90
- Syrians, connection with the Mon. of John the Little, 270
- Tartarus, 180, 189
- Tattam, H., vii, xxx; recovers Coptic ms. fragments from the Mon. of S. Macarius, xxxii f., xl and n. 5, xxxiii, xliii, 71, 73, 181 n. 3, 195 n. 1, 198 n. 2, 213, 222, 271 f.
- Telban Dêrot (near Mellâwi), 95 n. 3
- Telpontourôt or Telpontouro (**ⲧⲉⲗⲡⲟⲩⲧⲟⲩⲣⲟⲩⲧ**, **-ⲟⲩⲣⲟⲩⲧ**), 94 and n. 10, 95 and n. 3, 100
- Terenouti, Therenouti (**ⲧⲉⲣⲉⲛⲟⲩⲧ**, **ⲟⲩⲣⲉⲛⲟⲩⲧ** = Tarenuthis, Tarnût, Tarraneh), 104, 106, 221
- Thebais, the, governor of, 111
- Thecla "the Apostle," 218, 221
- (martyr, sister of Paësi), xliii, 113 f., 115, 117
- Theoclia (wife of Justus the Strategates), 79 f., 81
- Theodore the Eastern, xxv, 216
- the Stratelates, 75-78 *passim*, 218, 221
- , Mar (a Syrian), xxiii
- of Pherme, xxi
- "son" of Paul, steward in the Mon. of S. Macarius, xxvii n. 5
- (a scribe), xxv
- (disciple of Abba Pachôm), *Life* of, 142
- Theodosians, the, 173 and n. 1
- Theodosius II (Emperor), 164 n. 4
- I, Patr. of Alexandria, xxxv, 54, 56 n. 5, 57 n. 1, 58 n. 2, 60 f., 66, 173 n. 1, 216, 221
- (a scribe), xxv
- Theonas, Patr. of Alexandria, 105
- Theopemptos, 105
- Theophilus, Patr. of Alexandria, xxi n. 4, 219
- Theopiste, 69 f.
- Theotokos, the. *See* Virgin Mary, the
- Thomas of Shentalet, Apa, xliii, 94-101 *passim*
- Three Holy Children, the, xxv, xxxi; at the banquet of S. Michael,

INDEX OF PERSONAL AND PLACE NAMES

- 68; *Encomium* on, 73, 90, 113, 197 n. 2, 216
- Timothy Aelurus, *Life* of, xxvii, xliii, 164; ordained by Cyril I, elected Patriarch of Alexandria, 165; recalled from banishment, 166; second banishment of, 167 and n. 2
- Salofacialus, 164; appointed to succeed Timothy Aelurus, 167 and n. 1
- Tischendorf, C., vii, xxx; recovers Coptic mss. fragments from the Mon. of S. Macarius, xxxii and n. 2, xxxiii, xl and n. 6, xli, xliii, 27, 186, 196, 197 nn. 4 and 7, 231
- Tisi-djereht (ⲧⲓⲥⲓⲛⲉⲣⲉⲓⲧ) in P-halé (ⲡⲉⲗⲉ), near Antinoë, body of Justus interred at, 79, 85 and n. 2, 86
- Titus, 47
- Town-clerk of Ephesus, the, 35
- Trinity, the¹, 11, 15; (demon rebuked in the name of) 29; 35, 37; (baptism in the name of) 39, 46; 40, 57, 67, 72, 86; (exorcism in the name of) 100; 119, 128, 140, 149, 171, 177; (Greek hymn to) 201; 202, 207, 212, 226, 239
- Turin, (Bohairic mss. from the Mon. of S. Macarius at) xxxix f.; 75, 141, 188 and n. 1, 196 and n. 2
- Unefer (Onuphrius). *See* Benopher Ur (ⲙⲣⲁ), the Field of, 73
- Vansleb, M. *See* Wansleben
- Vatican Library, the, xxv; Coptic mss. brought from the Mon. of S. Macarius to, xxxii; new fragments belonging to defective mss. in, *ib.*
- Vendôme, Agathange de, xxxvii
- Victor of Siût, *Martyrdom* of, 24; "Biktor," 218
- Villecourt, Dom Louis, 171
- Virgin Mary, the (*also* Theotokos, Mother of God), xxxi, 7 ff.; (relates the miraculous events in Chorazin) 16 f.; 18, 23, 26, 51; Annunciation to, 52 f.; promises of Christ to, 53; her Death and Assumption related by SS. Peter and John, 54 ff.; discourse on the Assumption by Theodosius I, 61, 63; (likened to Gideon's fleece) 64, 65; 114; appears to Gregory Thaumaturgus, 149; Greek hymn to, 201, 211, 212 f.; hymn on the Death of, 215; Entry into the Temple, 216; (Death of) 216; 217 f.; Assumption of, 219; the "Day" of, 221
- Vis, H. de, 178 n. 4
- Wadi 'n Natrûn (= Scetis, *q.v.*), xxviii. xxxii, xxxix, 73, 105 n. 6; Wadi'l Latrûn, 271 f.; Wadi't Tarraneh, *ib.*; polyglot ms. fragments from, 272; Wadi Habib, 273
- Wansleben (Vansleb), M., xxxviii, 92 n. 5
- Winlock, H. E., ix
- Winstedt, E. O., 75 n. 4, 272 n. 13
- Word, The, 7, 24, 41, 65, 141, 149, 174 and n. 4, 217
- Zacchaeus (a Jew), 227
- Zacharias of Schôou, (author of the *Life of John the Little*) xxiii n. 2; 188; author of a Homily on Nineveh, 219
- the Priest, 205, 216
- Zebedee, 35
- Zeno (Emperor), endows the Mon. of S. Macarius, xxiii f., 166 nn. 2, 3
- Zoëga, xxxiii, 124, and *passim*

¹ Explicit references to all three Persons are here included.

GENERAL INDEX

- Acrostic Hymns, 7, 201, 212, 215 f.
 Alien monks in Scetis, xxviii
 Allegorising teaching and Chiliasm, 18; combated by Bp. Nepos, *ib.*
 Altar, Ritual for the Blessing of, xxix
 Anaphora, Graeco-Egyptian of, SS. Gregory and Basil, 200 ff., 201; Copto-Arabic, 213, 222 (and as title *passim*)
 Anathemas inscribed in mss., xlii, xlv, xlvii and n. 6; on Chalcedonians, 166
 Anchorite, 169
 Annunciation, the, 51 f.
 Apocalypse of S. Paul, 18, 180 n. 2; of Elias, 17 ff. *passim*; of Baruch, 17 n. 3
 Apocalyptic Gospel, 16 ff.; literature (Jewish), 17
 Apocryphal, literature in Abyssinia, xxix; in the Mon. of S. Macarius, *ib.*, and xxxi, xliii; in Egypt, xxxi n. 2, 3, 4; Gospel, 9 ff.; (*Acts*, Coptic and other versions) 27 ff.; 51, 56 n. 4; narrative of the institution of the Eucharist, 171
 Apostolic (epithet of a Church), 128 and n. 2
 Arabic, supersedes Coptic in Egypt, xxvi and n. 10, xxxiv and n. 5; mss. at the Mon. of S. Macarius, xxxiv and n. 7; text in Coptic script, xxxv and n. 3, 231 ff.; pronunciation of in the Middle Ages, 231
 Archpriest, 177
Arta (a tree), roots of, used in the preparation of ink, xlv
 Ascension, the, 16, 17, 23
 Ascete, 165, 169
 Asceticism, Ascetic Life, 138, 139 f., 165
 Assumption, of Adam, 3; of the Righteous, 20, 24; of the Virgin, 54 f., 60 f.
 Astrologers, 175
 Banquet, banqueting, in the Millennium, 17 n. 9, 19, 24; of idols, 47; of S. Michael, 67 ff.
 Baptism, of Adam, 6, 24, 39, 46, 161
 Barbarians devastate the Monasteries of Scetis, xxiii f., 139
 Blood of Christ, the, (and of Abel) 3 n. 4; 5 f., 171 f., 177, and *passim*
 Book-binding, xxxvi, xlvii and n. 4; use of old mss. in, 216
 Book-cupboards in monastic cells, xxi f.
 Book of Life, the, 57, 76, 114, 161
Book of the Passion, the, xxvii f., 215
Book of the Prophets, the, 216
 Books, private and corporate ownership of among the monks of Scetis, xxi ff.; housing and storage of in monastic libraries, xxxix f., xlv; numeration of, xlv; copying of, xlv
 Breaking of the Bread (Fraction), Prayer at, 206
 Cable-pattern or guilloche in Coptic mss., xlv, and introductory notes to Texts *passim*
 Caesura in Coptic poetry, 7
 Canon, Canons, (of Benjamin I) 127, 130; 214
 Catechumens, Mass of the, 200
 Catholic (epithet of a Church), 128 and n. 2
 Catholic Church, the, 202 f.; and Apostolic, 205
 Cell (μαθητοριον), (a unit in the *laurae* of Scetis) xxiii; 71, 273; monk's cells, xlv, 258, 262 f., 265
 Censing, the, 200, 202
 Center of the earth (Golgotha), 3, 4
 Chastity, 43, 72
 Chests used for the storage of books, xlv and n. 7
 Chiliasm, 17 f.; Chiliastic, 17
 Chrism, Rite for the Consecration of, xxix
Chronicon Orientale, the, 270
 Conception, the, 51; theories concerning, 52 n. 1, 64
 Consecration (Eucharistic), 201
 Controversy, theological, 171 ff.
 Coptic, pronunciation of in the Middle Ages, viii, xlviii; superseded by Arabic in Egypt, xxvi and n. 10, xxxiv and n. 5; prolonged ritual use of in the Mon. of S. Macarius, xxxiv
 Creation of Man, the, 3
 Creed of Gregory Thaumaturgus, 149
 Cross, the, 5, 11 f., 77, 84, 99 f., 136; (fragment of) 171, 175; 204, 208; "O mighty—" (melody-name), 216, 218; sought by the Empress Helen, 227
 Cross-bearing, 122, 139
 Crucifixion, the, 3, 10; recognition of Christ by the demons at, 12
 Descent of Christ into Amenti, 11 ff.; significance of, 13
Difnâr, the, 7, 120, 135, 143; fragments of, 215 and nn. 4, 5; (saints commemorated in) 216; 270
 Diptychs, the, 211
 Doxology, the, xxxii, 132
 Earth, the size of the, 4, 6; center of the, 3, 4, 6
 Egyptian, beliefs, 25; monks and their distaste for metaphysical dogma, xxx and n. 10; decay of learning among, xxxi
 Enrolment (Census), the, 7 f.
 Enthronement of Coptic Patriarchs at the Mon. of S. Macarius, 200; *see also* Throne
 Eschatological legend, 25
 Ethiopic literature, xxviii, xxix and n. 4
 Eucharist (also Offering), 36, 40, 57; apocryphal account of the institution of, 171; miracle of the, 176, 264
 Exile of Dioscoros, 167; of Timothy Aelurus, 164, 167 and n. 2
 Faith, Hope, and Charity, 182
 Fall, the, 3, 6
 Father of the Monks, the (S. Macarius), 124; (Abba Longinus), 165
 "Fifty, The" (melody-name), 216, 218
 Fleece (Gideon's), a type of the Virgin, 64
 Flood, the, 3, 5
 Fraction (at the Eucharist), 201, 206
 Gigantic size of primitive man, 3 f., 6
 Giver of Life (περιταπτο), the, 15, 37, 72, 86, 119, 128
 Gloria in Excelsis, the, ascribed to S. Athanasius, 197 n. 2
 God-bearing, 128, 133
 Godhead; Monophysite doctrine of

GENERAL INDEX

the essential unity of Christ's nature, 5 f.; unity of in the Father and the Son, 19, 24

Gospel, Gospels, the Canonical, 25, and *passim*; First and Third, 7; fragment of an apocryphal, 9 f.; fragments of an apocalyptic, 16 ff.; Prayer of the, 200

Greek, mss. in the Monasteries of Wadi 'n Natrûn, xxxv and n. 8; use of in the Coptic Church, *ib.* and n. 5; liturgical use of, 200, 213, 271 f.

"Guide-lines" in Coptic mss., xlv, and Introductory Notes *passim*

Guilloche. *See* Cable-pattern

Habit, the monastic, 108, 136; of the Angels, 169

Hagiographical literature, in Abyssinia, xxix; in the Mon. of S. Macarius, xxix, xxxi ff., xliii

Harvesting, monks labor at, 243

Heaven of Heavens, the, 5

Heavens, the door of, 19; the host of, *ib.*; the gates of, 20; *see also under* Kingdom, and *passim*

Hegumen, 136 f., 221, 270, 272

Heretic, heretics, 125, 173, 192, 211, 266

Hermatarion (an instrument of torture), 83, 98, 101

Hin (a measure), 160

History of the Patriarchs, the, compilation of, xxvi f.; continuation of, xxvii and *passim*

Holy Oil, 271

Horologion, the, 214 and n. 1

Idol, Idols, 36, 46 f., 48, 50, 74, 96, 105 f., 108 f., 112, 183

Idolaters, 46

Illumination of mss., xlv f., 196 f., 214, 216

Incarnation, the, 5; (purpose of) 13; 64; denied by the Hieracites, 125

Inheritance (*i.e.* the Thousand Years' reign of Christ), 19 f.; the land of, 21, 26

Ink, xxxvi; recipe for the preparation of, xlv f.; (red ink) xlv; 82

Inscription on the Cross, the, 11

Intercession, of Elias invoked, 72; of the reader besought, 86; (Eucharistic), 201; of the xxiv Elders, 226

Invocation, Prayer of, 202

Judgment, (held by the Apostles in Amenti) 21, 25; (the Last) 25; 180, 185

Kamatikê (a book narrating the sufferings of S. John), 35

Kasr (= tower) in Egyptian monasteries, library situated in, xxxix f., xli, xlv and n. 3

Kingdom, the, of Christ, 10 f., 81; of Christ, on earth, 16 f.; (duration of the Messianic) 17; 19; of the Heavens and its delights, 15, 40 f., 76, 84, 119, 136 f., 140, 189

Kiss of Peace, the, 69, 201, 204

Koran, the, quoted, 174 nn. 3, 4, 6

Lakane, 218

Latrine (in Monasteries), xlii n. 3, 263

Laura (= monastic settlement), 136, 273

Lausiak History, the, Syriac recension of, xxiii; Coptic recension, 124

"Lection" (liturgical term), 220

Lectionary, a hagiographical, at the Mon. of S. Macarius, xxxi f., xxxiii, xxxviii

Librarian in Coptic Monasteries, xlv f.

Libraries in Scetis in early times, xxi ff.

Libraries in the Minor Monasteries of Scetis, 270 ff.

Library in the Mon. of S. Macarius, the, fate of earliest collections, xxiii ff.; its development in the Middle Ages, xxv f.; semi-historical documents in, xxvi, xxvii and n. 5; liturgical and canon-law materials, xxvii ff.; scope of, xxix ff.; biblical mss., xxx; patristic works, xxx; the hagiographical collection, xxxi; canon-law and liturgical materials, xxxiii; the modern library, xxxiv f.; Sahidic, Greek, and Syriac mss., xxxv f.; decay of, xxxvi ff.; attempted restoration of, xxxvi; dispersal of surviving mss. and fragments, xxxvii ff.; its condition, xxxix; its situation, xl f.; Arabic mss. from, xli n. 2; contents of the modern library, xlv and n. 2; Arabic and Coptic names for, xlv; numbering of volumes in, xlv; stored in the *Kasr*, xlv and n. 3; attempted restoration of, 178

Library Rules, xlv

Limbs of the dead in Amenti, 12

Little Month, the, 219 n. 6

Liturgical, books in Coptic Monasteries, xxii, xxiv, xxvii f., xxix, xxxiii f.; (use of Greek in the Coptic Church) xxxv and n. 8; xxxix, xlv; fragments, 200 ff.

Magic prayers, 26, 177. *See also* Sorcery

Manichaean doctrine, traces of, 25

Manna, 172

Manual labor in the monastic life, 121, 159, 247 f., 258 f.

Marginal directions to readers in Coptic mss., xlviii

Martyrium, 79, 85 f., 92 n. 2

Messianic Period, the, 17

Millennium ("Thousand Years"), the, 16; development of belief in, 17 and n. 2; orthodox and other views concerning, 17 f.; supported by Bp. Nepos in Egypt, 18 and n. 3; (survivals of the belief in Coptic literature) 18 n. 4; 19, 20; a time of feasting and good cheer, 24; share of the angels in, *ib.*; S. Paul's attitude towards, 24; judgment of the dead preceding, 25, 172

Mill-stone, 79, 84

Miniature-paintings, xlvii and n. 1, 27

Monastery. *See* Index of Personal and Place Names

Monastic life, 247, 249; rules, 274 and n. 3

Mystery, mysteries, communicated by S. Peter to S. Bartholomew, 44; revealed to S. John by a Cherubim, 51; Incarnation, 53; (revealed to S. John by Christ) 56; 61; of Heaven, 117; of holiness, 205; = the Eucharist, 206

Mystic, mystical, 208 f.

Nativity, the, 7 ff., 62 f.

Nature of Christ, the, unity of, 5 f.; indivisible and unchanging, 63; Chalcedonian doctrine concerning, 173

New Testament, origin of the Bohairic version of, xxii n. 10

Nicene Creed, the, 214

Nile ("the River"), petition for the rise of, 210

Nilometer, the, at Hulwân, 171

Nomocanon, the, xxviii f., xxxiii

Notes inscribed in Coptic mss., xlviii and n. 1, 126 n. 1, 219

Novices in Coptic Monasteries, xxxv

GENERAL INDEX

Numeration of quires, leaves, and pages, xlvii
— of volumes in the library, xlv, 215 n. 1, 219

Oblation, 207, 257
Ordinal, the, 213
Origenistic School, the, 18
Orthographic signs in Coptic mss., xlviii
Orthodox, 165; Faith, 167, 211, 266; Church, 205; Bishops, 205, 211
Orthodoxy, 213

Pagan burial-place, 162
Painter (ⲡⲁⲩⲉⲣⲥ), 106
Palm (a measure) 175
Palm-sticks, green (used for flogging), 88; carried by monks, 159, 162
Paper, xlv f.; effect of its introduction on illumination, xlvii; (ⲭⲁⲣⲧⲏ), 82
"Paper-hand" (also "paper uncial"), xlv, xlviii, 196 f., 198, 213, 215 f.

Papyrus, xlv
Paradise or the Book of the Old Men, xxiii n. 2
—, the *Book of the Reasonable*, xxxv and n. 3, 231 and n. 4
— of the *Fathers*, the, xxiii
— of *Nitria*, the, xxiii n. 2
— of *Shiêt*, the, xxiii n. 2

Paragraph-marks, 94
Paragraphus, 217 f.
Parchment, use of, xxxvi, xlv and n. 7

"Parchment-hand," xlv, xlviii, 196; and Introductory Notes to Texts *passim*

Parousia (also Appearing, Second Advent or Coming), 16 f., 20, 24 f., 185, 208

Pascha, the, 214

Passover, the, 47

Patriarchal, Patriarchate, Patriarchal Throne of the Monophysites transferred to the Mon. of S. Macarius, xxiv; Patriarchate monopolised by the Mon. of S. Macarius in the Middle Ages, xxiv f.; secondary enthronement in the Mon. of S. Macarius, xxv

Pentecost, 23, 26, 214

Penwork in Coptic mss., xlv f.

Persecution of Christians (a) under Nero, 17, 47–50, 225; (b) under Diocletian, 74, 79, 94, 96, 100, 104 f., 108 f., 111 f., 114
— of the Jews, 227

Persecution of Monophysites
(a) under Marcian, 164 f.;
(b) under Justinian, 61 n. 1;
(c) under Heraclius, 135, 140

Piakabôn (ⲡⲓⲁⲕⲁⲃⲟⲛ), unknown liturgical term, 219 and n. 1

Pillar of Light, to appear in Amenti, 21, 25; Manichaean doctrine of, 25

Plerophoriae, the, 164 and n. 7, 216 n. 7

Polyglot mss. from the Wadi 'n Natrûn, xxxv n. 8; the Barberini Psalter, xxxvii f., 271, 272 and n. 11

Praxis (the *Acts*-lesson), Prayer after, 200

Preaching of Christ in Hades, the, 11, 13, 15

Prothesis, Prayer of the, 200

Psali (liturgical term), 217 ff.

Psalms, the, study of, among Egyptian monks, 160, 243, 259, 261

Punctuation in Coptic mss., xlv

Purity, a condition of the First Resurrection, 20, 24

Quires or "gatherings" in Coptic mss., xlvii

Recensions of Coptic works, 27, 47 and n. 1, 66, 71, 75

Recognition of Christ by the demons, 12

Redemption, the, 3, 13, and *passim*

Refectory, the, 258

Refrain in Coptic poetry, 7, 215 f.

Relics, of Anba Bishoi, 143 and n. 2; of Apoli, 92; of Ephraem Syrus, 143 and n. 2; of Justus, 85 f.; of S. Macarius, 131 ff., 219; of Moses the Robber, 138 and n. 6; of Pidjimi, 161

Reservation, customary at the Mon. of S. Macarius during Holy Week, xxvii

Resurrection of Christ, the (preached by the revived dead) 15 f.; 36, 49, and *passim*

—, the First, 17, 20, 24; the Second, 24

— of the Flesh, 16, 18 n. 1; denied by the Hieracites, 124 f.

Revelation of S. John, the, belief in the Millennium based upon, 17; its authenticity impugned, 18

Rhetoricians, 150

Rubricator, the, xlv and n. 5, 94, 104, 127, 144, and *passim*

Rubrics in Coptic mss., xxxi f., xlviii, 127 f., 131 f., 200, 213, 216 ff.

Ruin of the Monasteries in Wadi 'n Natrûn in the xiv century, xxxvi, 270

Rules, Monastic, 192

Ruling. See "Guide-lines"

Sacrifice of Cain and Abel, the, 4, 6
Sahidic, dialect, the, mss. in, 66; mixed Sahidic and Bohairic texts, 214; (Sahidic-Arabic vocabulary) 222; 271

Sayings of the Fathers, the, 231 (and under title *Apophth. Patr.* in the Notes *passim*)

Schismatics, 266

Scriptorium, xlv

Separation of the Righteous and the Wicked, 20, 24

Shubra (ⲭⲉⲛⲡⲟ), 92 and n. 2

Snake-charmers, 260

Soldiers (= Christians), 124, 225

Sorcerer, 42, 45

Sorcery, Sorceries, 28, 31 f., 33 f., 49, 50

Soul, the "reasonable soul" in incarnate Christ, 13; the "divine soul" of Christ visits Amenti, *ib.*

Spirit-bearer, spirit-bearing, 121, 124, 128, 132

Splendor of God, to be contemplated only by Cherubim, 22, 26

Stage of journey (ⲙⲟⲛⲏ), 170

Steward, acts as librarian in Coptic monasteries, xlv and n. 9; of the precinct of S. George, 73 f.

"Sunday of Palms," xxvii

Syriac ms. fragments, 270 f., 272 and n. 13

Syrian monks in Scetis, xxii f.

Synagogue, 49

Synaxarium, the (Copto-Arabic and Ethiopic), xxviii, xxxi, 79 n. 11, 87 n. 9, 94, 102 n. 4, 114 n. 3, 127 and nn. 4 and 8, 131, 134 n. 3, 157 nn. 4, 6, 8, 164 n. 4, 168

Synaxis (or Office), the, 69, 162

Thanksgiving, Prayer of, 200

Theater, 47; at Alexandria, 104, 112
Theotokia, the, xxxiii f., 120 and n. 1, 218

Thousand Years, the. See Millennium

Throne (? the Patriarchal) in the Mon. of S. Macarius, 217

Translation, of Apoli from Psenetai to el-Khandak, 92 and n. 5; of Ephraem Syrus, 143, 216; of S. Macarius, 131–4, 219; of Moses the Robber, 138 and n. 6

GENERAL INDEX

- | | | |
|--|---|--|
| <p>Transliteration of Coptic consonants
into Greek, 79</p> <p>Transubstantiation, 171, 176, 177
n. 2, 202</p> <p>Tribunal (βημα), 88, 95, 97, 103,
116</p> <p><i>Triclinium</i>, 117</p> <p>Turkish, its influence upon Egyptian
Arabic, 231</p> | <p>Twelve Tribes, the, 25</p> <p>Vitriol, 98</p> <p>Vocabularies, Copto-Arabic, xxxiv,
xl n. 5, 272</p> <p>Watch-tower, 170</p> <p>Water, from the side of Christ, 5, 6;
use of in the Eucharist, 208</p> | <p>Wednesday, Great, xxvii</p> <p>West, western parts of the earth, 4,
18 n. 11, 20, 24 f.</p> <p>Wheel, used in torture, 77; water-
wheel (αστηριον), 84</p> <p>White ants, 270 f.</p> <p>Wine, used by monks, 255</p> <p>Wizard, 31 f., 47, 49</p> |
|--|---|--|

PLATES

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1. *Phlegma* 2. *Phlegma* 3. *Phlegma* 4. *Phlegma* 5. *Phlegma* 6. *Phlegma* 7. *Phlegma* 8. *Phlegma* 9. *Phlegma* 10. *Phlegma* 11. *Phlegma* 12. *Phlegma* 13. *Phlegma* 14. *Phlegma* 15. *Phlegma* 16. *Phlegma* 17. *Phlegma* 18. *Phlegma* 19. *Phlegma* 20. *Phlegma* 21. *Phlegma* 22. *Phlegma* 23. *Phlegma* 24. *Phlegma* 25. *Phlegma* 26. *Phlegma* 27. *Phlegma* 28. *Phlegma* 29. *Phlegma* 30. *Phlegma* 31. *Phlegma* 32. *Phlegma* 33. *Phlegma* 34. *Phlegma* 35. *Phlegma* 36. *Phlegma* 37. *Phlegma* 38. *Phlegma* 39. *Phlegma* 40. *Phlegma* 41. *Phlegma* 42. *Phlegma* 43. *Phlegma* 44. *Phlegma* 45. *Phlegma* 46. *Phlegma* 47. *Phlegma* 48. *Phlegma* 49. *Phlegma* 50. *Phlegma* 51. *Phlegma* 52. *Phlegma* 53. *Phlegma* 54. *Phlegma* 55. *Phlegma* 56. *Phlegma* 57. *Phlegma* 58. *Phlegma* 59. *Phlegma* 60. *Phlegma* 61. *Phlegma* 62. *Phlegma* 63. *Phlegma* 64. *Phlegma* 65. *Phlegma* 66. *Phlegma* 67. *Phlegma* 68. *Phlegma* 69. *Phlegma* 70. *Phlegma* 71. *Phlegma* 72. *Phlegma* 73. *Phlegma* 74. *Phlegma* 75. *Phlegma* 76. *Phlegma* 77. *Phlegma* 78. *Phlegma* 79. *Phlegma* 80. *Phlegma* 81. *Phlegma* 82. *Phlegma* 83. *Phlegma* 84. *Phlegma* 85. *Phlegma* 86. *Phlegma* 87. *Phlegma* 88. *Phlegma* 89. *Phlegma* 90. *Phlegma* 91. *Phlegma* 92. *Phlegma* 93. *Phlegma* 94. *Phlegma* 95. *Phlegma* 96. *Phlegma* 97. *Phlegma* 98. *Phlegma* 99. *Phlegma* 100. *Phlegma*

100
 101
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A. Apocryphal Fragment on Adam (No. 1, fo. 1, verso).

B

B. Fragment from an Apocryphal Gospel (No. III, verso).

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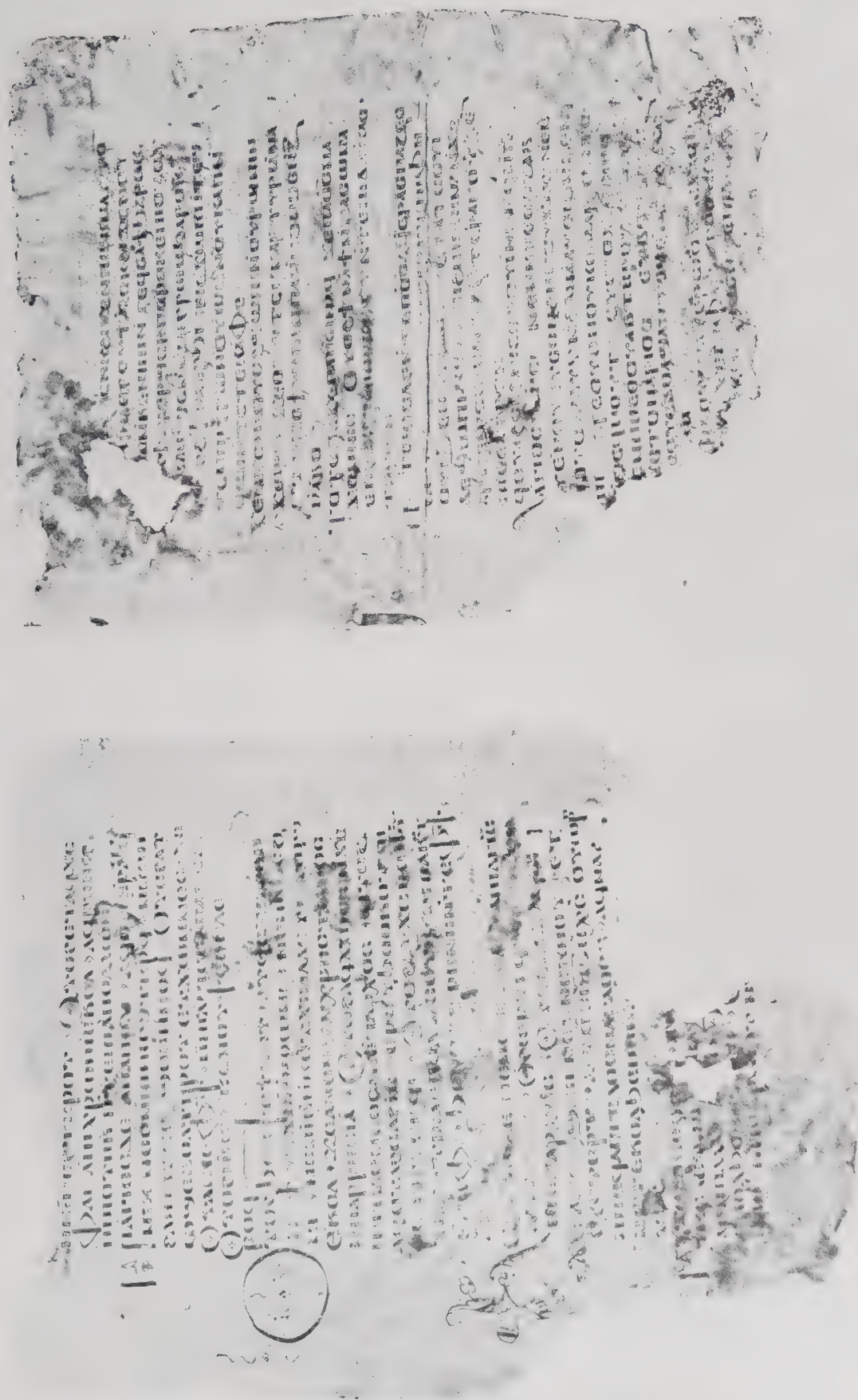
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A and B. Fragments of an Apocalyptic Gospel (No. V, frag. 2, i recto, and frag. 3, i recto).

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A. A Life of the Virgin (No. V. II A, frag. I, verso).

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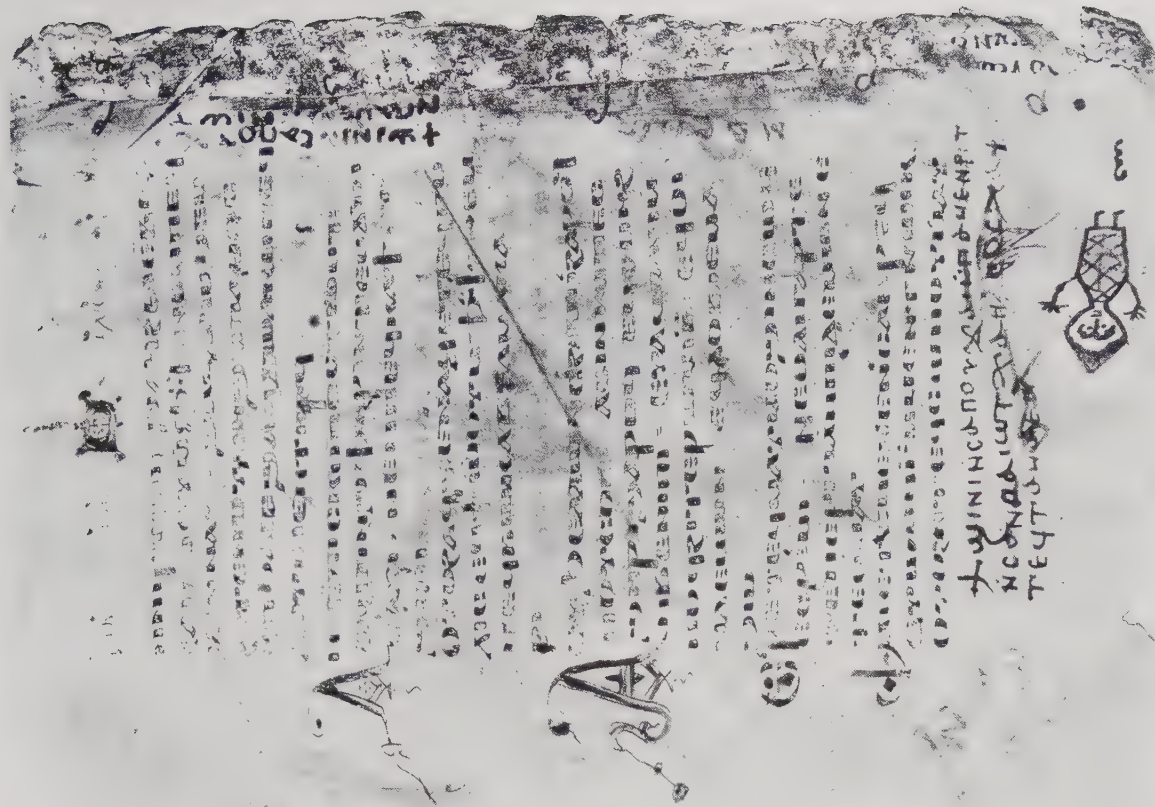
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A. The Martyrdom of Apa Apoli (No. XVII, frag. 3, verso).

B. The Martyrdom of Paësi and Thekla (No. XXI, frag. 3, recto).

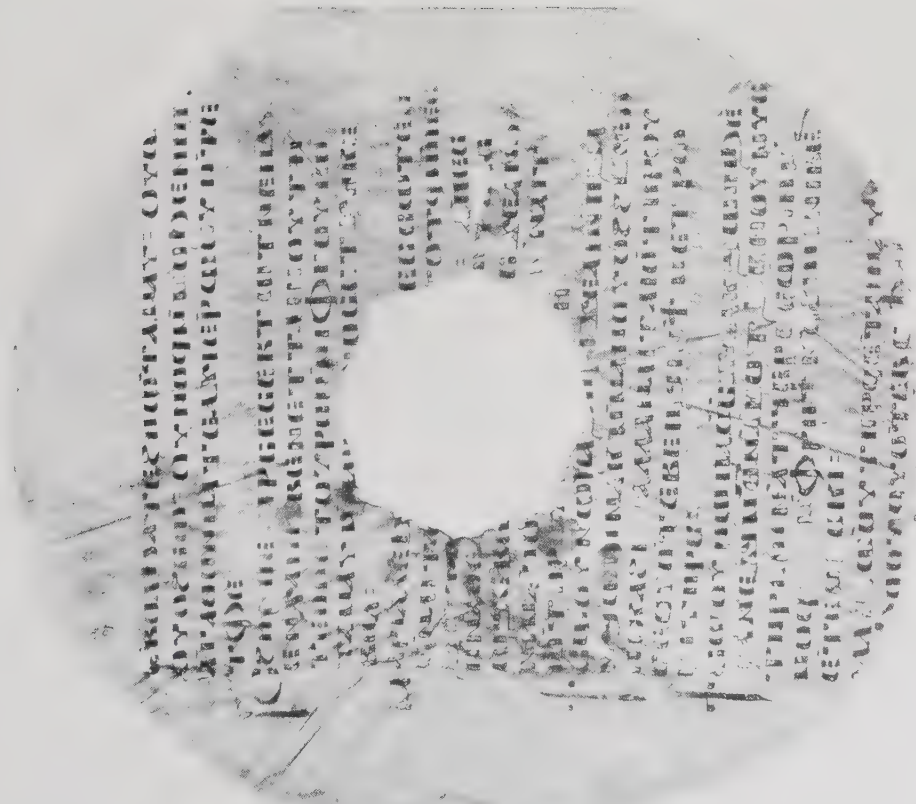
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B



A

A. A Life of the Virgin (No. VIII A, frag. 2, recto).

B. Macarius and the Hieracite (No. XXIII B, frag. 2, verso).

1. The first part of the book is a preface by the author, in which he explains the purpose of the work and the method of its composition.

1. **Содержание**
 2. **Введение**
 3. **Глава I**
 4. **Глава II**
 5. **Глава III**
 6. **Глава IV**
 7. **Глава V**
 8. **Глава VI**
 9. **Глава VII**
 10. **Глава VIII**
 11. **Глава IX**
 12. **Глава X**
 13. **Глава XI**
 14. **Глава XII**
 15. **Глава XIII**
 16. **Глава XIV**
 17. **Глава XV**
 18. **Глава XVI**
 19. **Глава XVII**
 20. **Глава XVIII**
 21. **Глава XIX**
 22. **Глава XX**
 23. **Глава XXI**
 24. **Глава XXII**
 25. **Глава XXIII**
 26. **Глава XXIV**
 27. **Глава XXV**
 28. **Глава XXVI**
 29. **Глава XXVII**
 30. **Глава XXVIII**
 31. **Глава XXIX**
 32. **Глава XXX**
 33. **Глава XXXI**
 34. **Глава XXXII**
 35. **Глава XXXIII**
 36. **Глава XXXIV**
 37. **Глава XXXV**
 38. **Глава XXXVI**
 39. **Глава XXXVII**
 40. **Глава XXXVIII**
 41. **Глава XXXIX**
 42. **Глава XL**
 43. **Глава XLI**
 44. **Глава XLII**
 45. **Глава XLIII**
 46. **Глава XLIV**
 47. **Глава XLV**
 48. **Глава XLVI**
 49. **Глава XLVII**
 50. **Глава XLVIII**
 51. **Глава XLIX**
 52. **Глава L**
 53. **Глава LI**
 54. **Глава LII**
 55. **Глава LIII**
 56. **Глава LIV**
 57. **Глава LV**
 58. **Глава LVI**
 59. **Глава LVII**
 60. **Глава LVIII**
 61. **Глава LIX**
 62. **Глава LX**
 63. **Глава LXI**
 64. **Глава LXII**
 65. **Глава LXIII**
 66. **Глава LXIV**
 67. **Глава LXV**
 68. **Глава LXVI**
 69. **Глава LXVII**
 70. **Глава LXVIII**
 71. **Глава LXIX**
 72. **Глава LXX**
 73. **Глава LXXI**
 74. **Глава LXXII**
 75. **Глава LXXIII**
 76. **Глава LXXIV**
 77. **Глава LXXV**
 78. **Глава LXXVI**
 79. **Глава LXXVII**
 80. **Глава LXXVIII**
 81. **Глава LXXIX**
 82. **Глава LXXX**
 83. **Глава LXXXI**
 84. **Глава LXXXII**
 85. **Глава LXXXIII**
 86. **Глава LXXXIV**
 87. **Глава LXXXV**
 88. **Глава LXXXVI**
 89. **Глава LXXXVII**
 90. **Глава LXXXVIII**
 91. **Глава LXXXIX**
 92. **Глава LXXXX**
 93. **Глава LXXXXI**
 94. **Глава LXXXXII**
 95. **Глава LXXXXIII**
 96. **Глава LXXXXIV**
 97. **Глава LXXXXV**
 98. **Глава LXXXXVI**
 99. **Глава LXXXXVII**
 100. **Глава LXXXXVIII**
 101. **Глава LXXXXIX**
 102. **Глава LXXXXX**
 103. **Глава LXXXXXI**
 104. **Глава LXXXXXII**
 105. **Глава LXXXXXIII**
 106. **Глава LXXXXXIV**
 107. **Глава LXXXXXV**
 108. **Глава LXXXXXVI**
 109. **Глава LXXXXXVII**
 110. **Глава LXXXXXVIII**
 111. **Глава LXXXXXIX**
 112. **Глава LXXXXXX**
 113. **Глава LXXXXXXI**
 114. **Глава LXXXXXXII**
 115. **Глава LXXXXXXIII**
 116. **Глава LXXXXXXIV**
 117. **Глава LXXXXXXV**
 118. **Глава LXXXXXXVI**
 119. **Глава LXXXXXXVII**
 120. **Глава LXXXXXXVIII**
 121. **Глава LXXXXXXIX**
 122. **Глава LXXXXXXX**
 123. **Глава LXXXXXXXI**
 124. **Глава LXXXXXXII**
 125. **Глава LXXXXXXIII**
 126. **Глава LXXXXXXIV**
 127. **Глава LXXXXXXV**
 128. **Глава LXXXXXXVI**
 129. **Глава LXXXXXXVII**
 130. **Глава LXXXXXXVIII**
 131. **Глава LXXXXXXIX**
 132. **Глава LXXXXXXX**
 133. **Глава LXXXXXXXI**
 134. **Глава LXXXXXXII**
 135. **Глава LXXXXXXIII**
 136. **Глава LXXXXXXIV**
 137. **Глава LXXXXXXV**
 138. **Глава LXXXXXXVI**
 139. **Глава LXXXXXXVII**
 140. **Глава LXXXXXXVIII**
 141. **Глава LXXXXXXIX**
 142. **Глава LXXXXXXX**
 143. **Глава LXXXXXXXI**
 144. **Глава LXXXXXXII**
 145. **Глава LXXXXXXIII**
 146. **Глава LXXXXXXIV**
 147. **Глава LXXXXXXV**
 148. **Глава LXXXXXXVI**
 149. **Глава LXXXXXXVII**
 150. **Глава LXXXXXXVIII**
 151. **Глава LXXXXXXIX**
 152. **Глава LXXXXXXX**
 153. **Глава LXXXXXXXI**
 154. **Глава LXXXXXXII**
 155. **Глава LXXXXXXIII**
 156. **Глава LXXXXXXIV**
 157. **Глава LXXXXXXV**
 158. **Глава LXXXXXXVI**
 159. **Глава LXXXXXXVII**
 160. **Глава LXXXXXXVIII**
 161. **Глава LXXXXXXIX**
 162. **Глава LXXXXXXX**
 163. **Глава LXXXXXXXI**
 164. **Глава LXXXXXXII**
 165. **Глава LXXXXXXIII**
 166. **Глава LXXXXXXIV**
 167. **Глава LXXXXXXV**
 168. **Глава LXXXXXXVI**
 169. **Глава LXXXXXXVII**
 170. **Глава LXXXXXXVIII**
 171. **Глава LXXXXXXIX**
 172. **Глава LXXXXXXX**
 173. **Глава LXXXXXXXI**
 174. **Глава LXXXXXXII**
 175. **Глава LXXXXXXIII**
 176. **Глава LXXXXXXIV**
 177. **Глава LXXXXXXV**
 178. **Глава LXXXXXXVI**
 179. **Глава LXXXXXXVII**
 180. **Глава LXXXXXXVIII**
 181. **Глава LXXXXXXIX**
 182. **Глава LXXXXXXX**
 183. **Глава LXXXXXXXI**
 184. **Глава LXXXXXXII**
 185. **Глава LXXXXXXIII**
 186. **Глава LXXXXXXIV**
 187. **Глава LXXXXXXV**
 188. **Глава LXXXXXXVI**
 189. **Глава LXXXXXXVII**
 190. **Глава LXXXXXXVIII**
 191. **Глава LXXXXXXIX**
 192. **Глава LXXXXXXX**
 193. **Глава LXXXXXXXI**
 194. **Глава LXXXXXXII**
 195. **Глава LXXXXXXIII**
 196. **Глава LXXXXXXIV**
 197. **Глава LXXXXXXV**
 198. **Глава LXXXXXXVI**
 199. **Глава LXXXXXXVII**
 200. **Глава LXXXXXXVIII**
 201. **Глава LXXXXXXIX**
 202. **Глава LXXXXXXX**
 203. **Глава LXXXXXXXI**
 204. **Глава LXXXXXXII**
 205. **Глава LXXXXXXIII**
 206. **Глава LXXXXXXIV**
 207. **Глава LXXXXXXV**
 208. **Глава LXXXXXXVI**
 209. **Глава LXXXXXXVII**
 210. **Глава LXXXXXXVIII**
 211.

A. The Martyrdom of Justus the Stratelates (No. XVI, frag. 2, verso).

B. (a) Life of Gregory Thaumaturgus (No. XXVIII, frag. 12, verso).

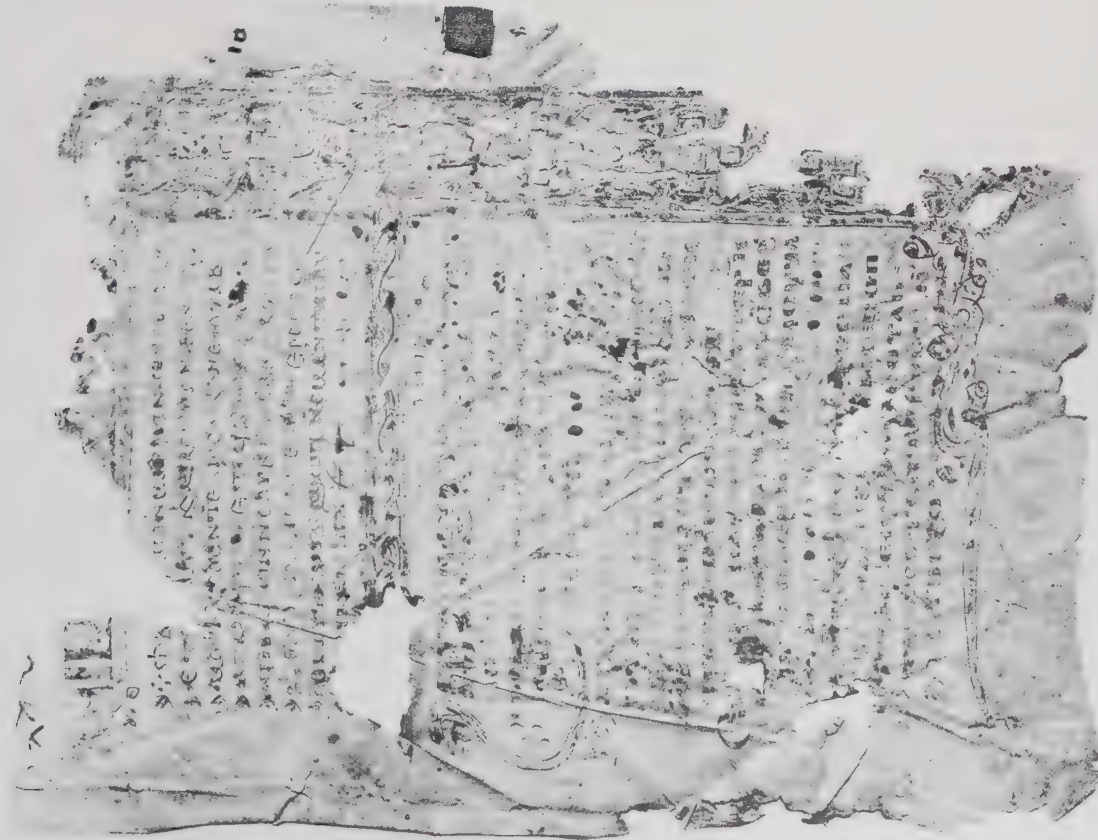
(b) Encomium on the Archangel Michael (No. IV, fol. 2 verso)

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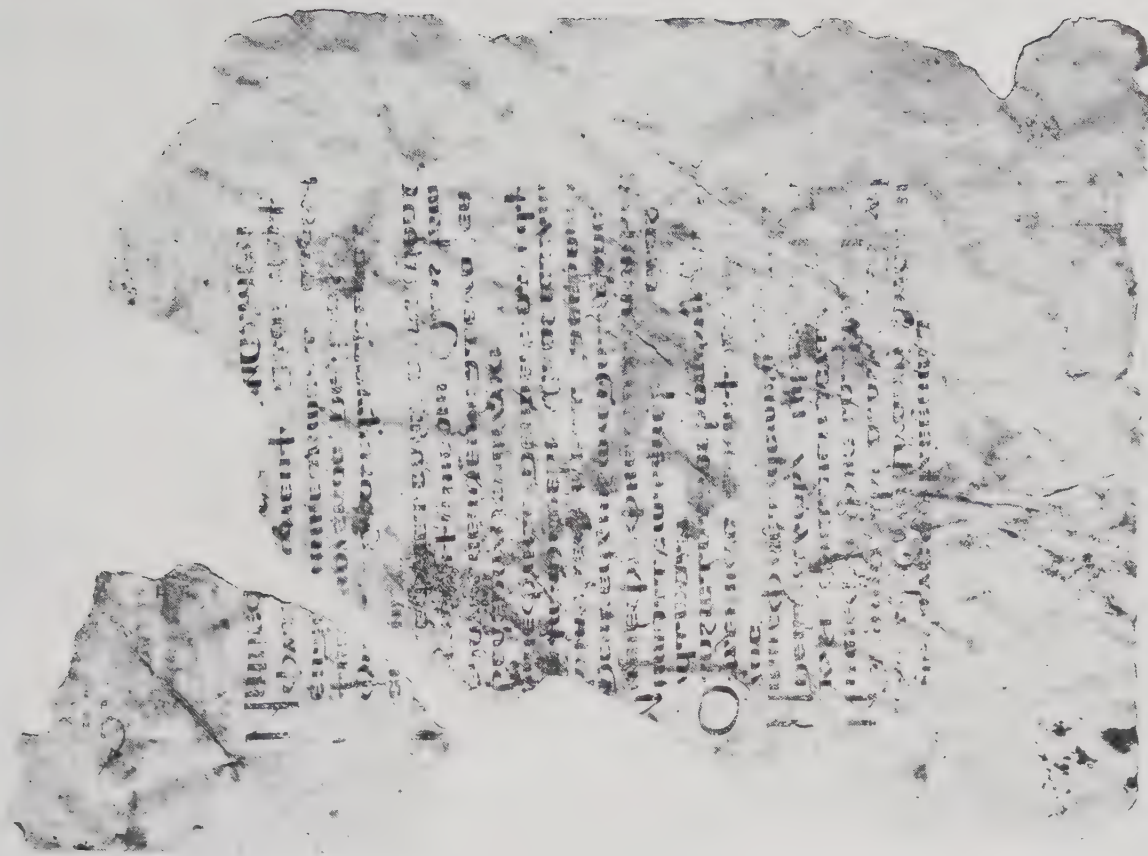
A	B
A. The Controversy of John IV with a Jew and a Melchite (No. XXXIII, frag. 2, recto).	

B. The Martyrdom of Theodore the Stratelates (No. XV, frag. I, verso):

[illegible][illegible]



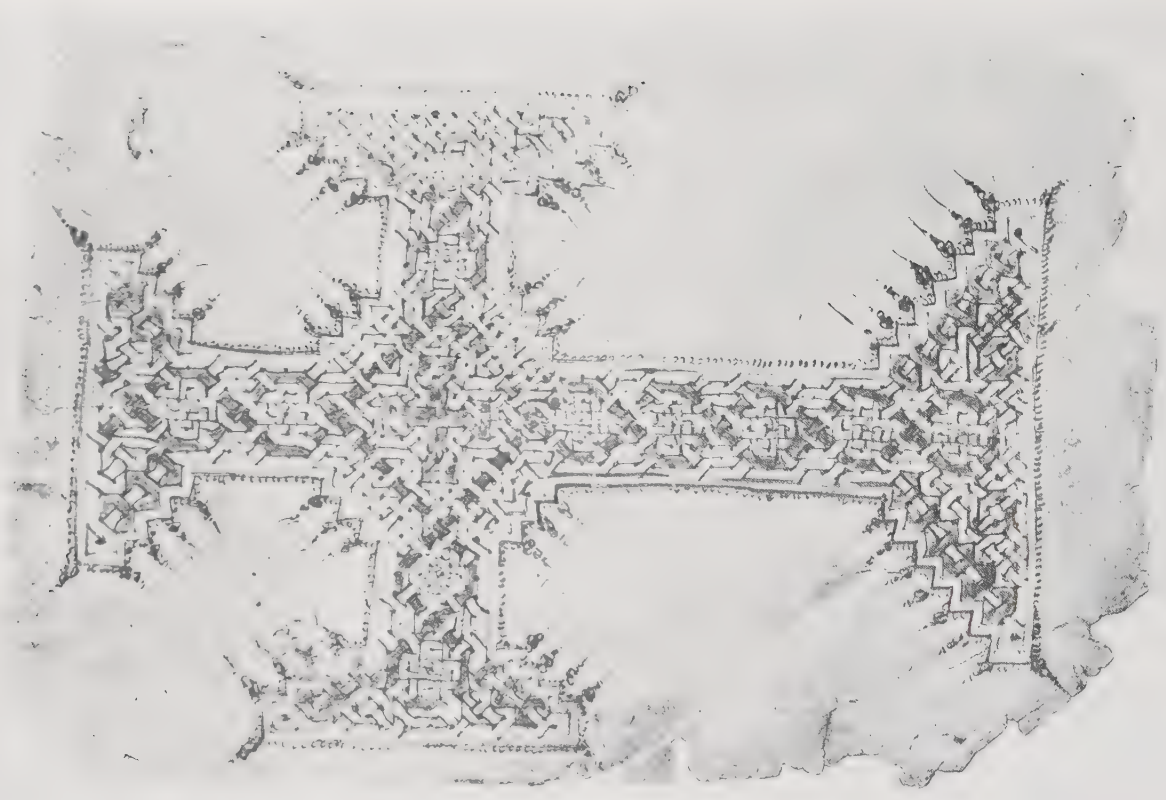
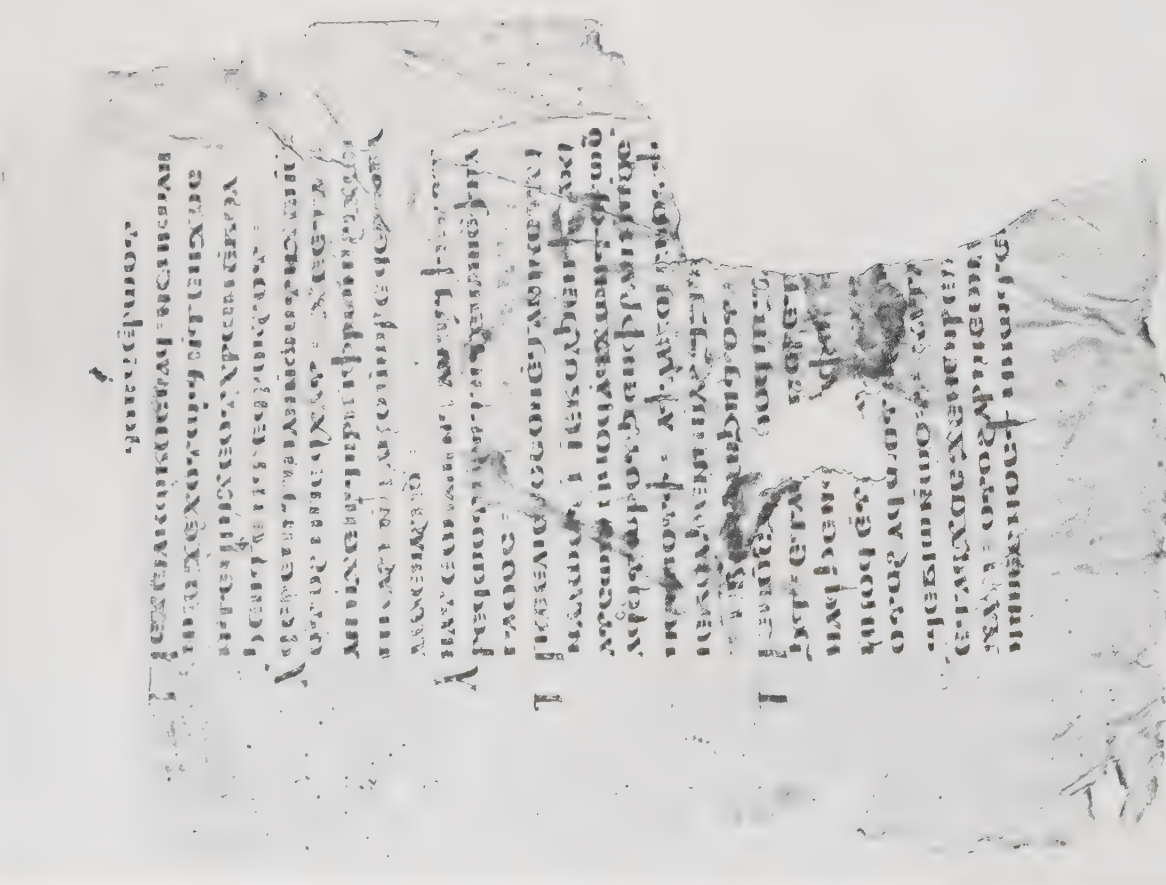
A



B

A. Life of Apa Hôr (No. XXXII, frag. 1, recto).

B. The Descent into Amenti (No. IV, frag. 1, recto).



A

B

A. Homily on the Long-suffering of Christ (No. XXXV C, frag. 2, verso).


B. Frontispiece (from No. VI or No. XXXVII C, ii).

A and B. The Apocryphal Acts of the Apostles (No. VI, pp. 353, 354).

[illegible][illegible]

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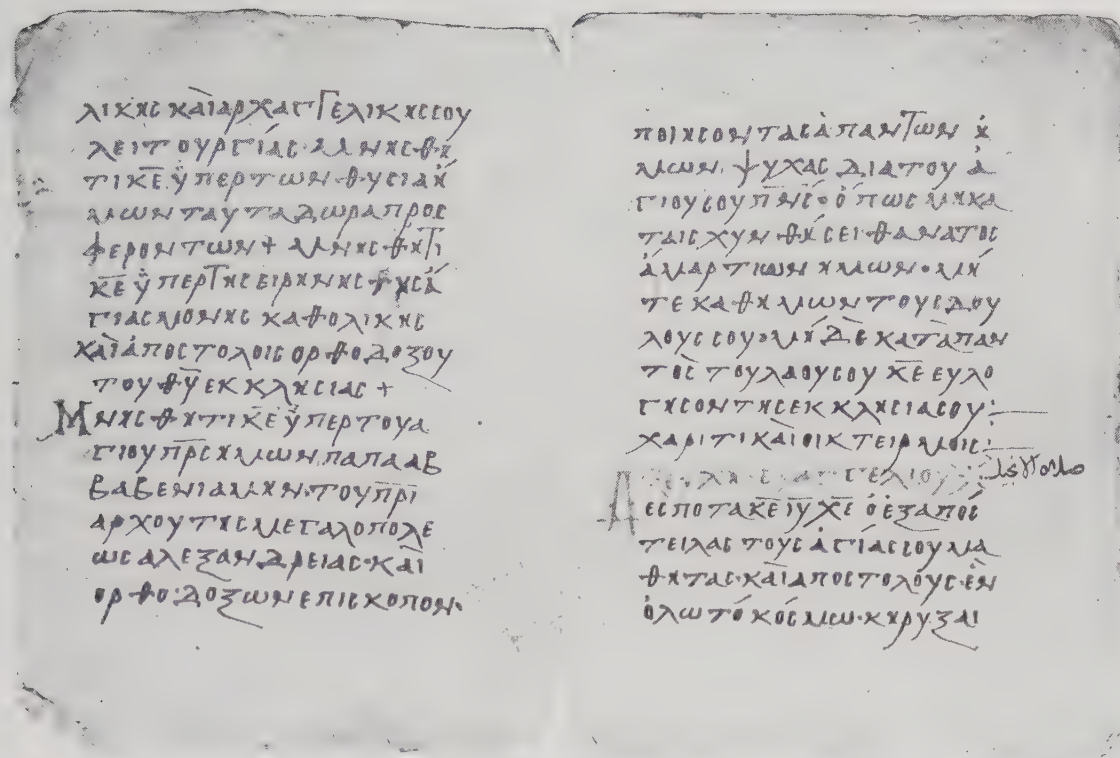
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B

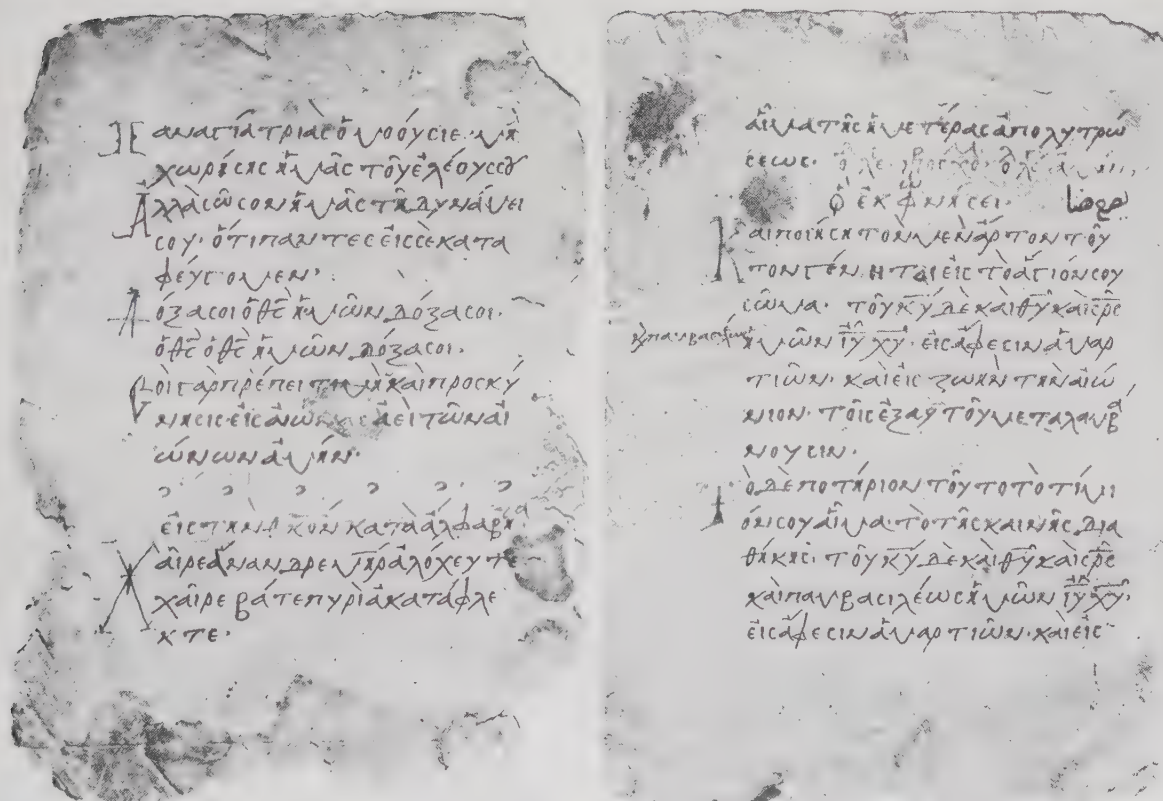
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A. Psalter (No. XXXVII B, b. 3).

B. Fragments from the Theotokia.



A



B

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A. Greek Liturgy of Saint Basil (No. XXXVIII, foll. 9^a, 4^a).B. Greek Liturgy of Saint Gregory (No. XXXVIII, foll. 14^b, 5^b).

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بطريركا
 لرب
 المذمونا
 فلان
 والتاس
 في هذا الموضع
 والذين
 قدوا
 صلا لاجل
 رسنا
 لربنا فلان
 بطريرك
 لاسكندرية

ΠΩΟ: ΑΒΘΕΣΑΥΡΘ. ΧΑΝΑ
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 ΙΩΑΝΝΟΥ ΧΡΗΣΟΣΤΟ
 ΜΟΥ. ΣΕΥΗΡΟΣ. ΠΑΤ

A

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 ΣΟΥΣΟΥ
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 قورنثيه الثانيه
 انقياس
 الارثوذكس
 مستوجب
 المداه
 الالواح

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والسبع
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 در
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 القدس
 النبي
 السابق
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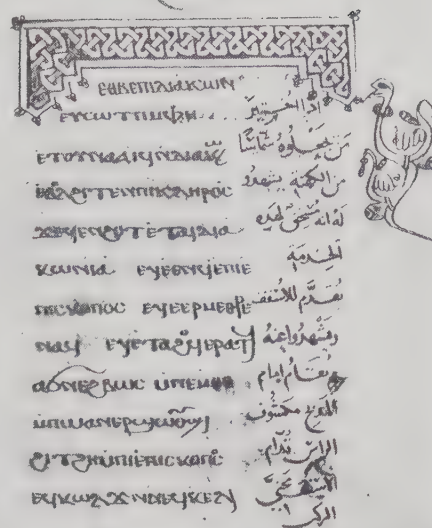
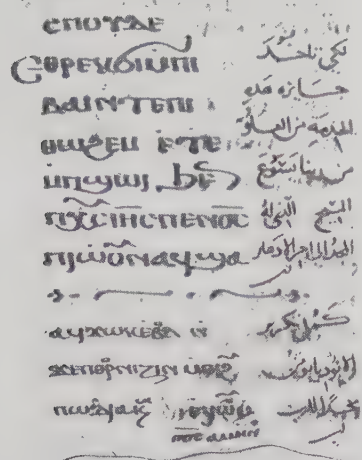
B (1,2)

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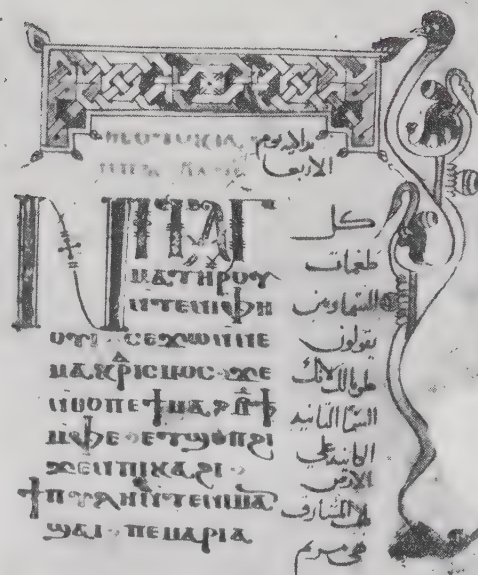
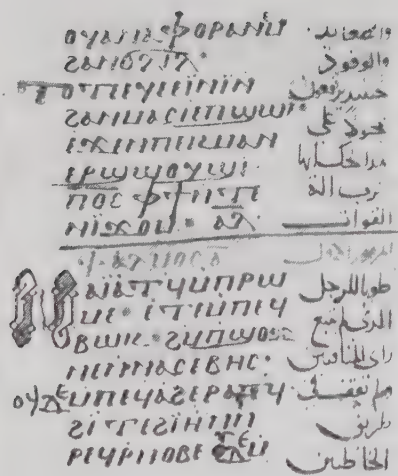
A. Copto-Arabic Anaphora with fragment of the Diptychs (No. XXXVIII B).

B. 1. Sahidic Vocabulary (No. XXXIX, 1).
2. Bohairic Vocabulary (No. XXXIX, 9).

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A



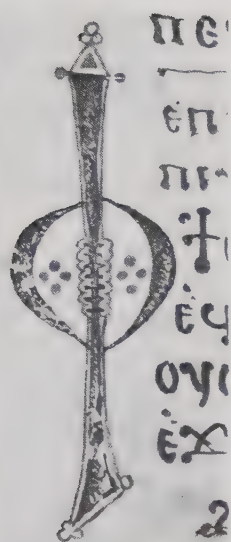
B (1,2)

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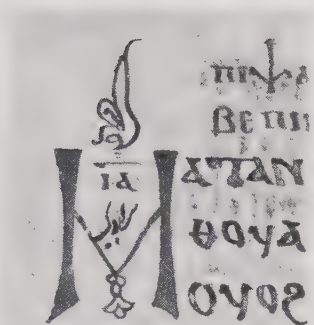
- A. Ordination of Subdeacons and of Deacons (No. XXXVIII C).
- B. 1. Horologion, Sahidic and Bohairic (No. XXXVIII D).
2. Theotokia for Wednesday (Cairo, No. 94, i).



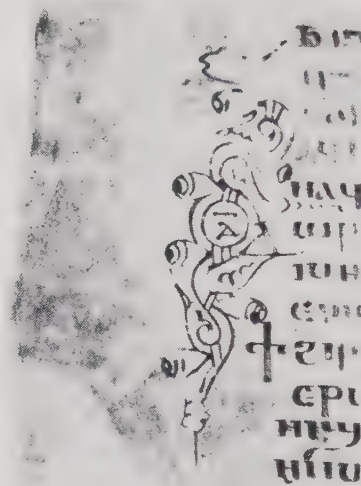
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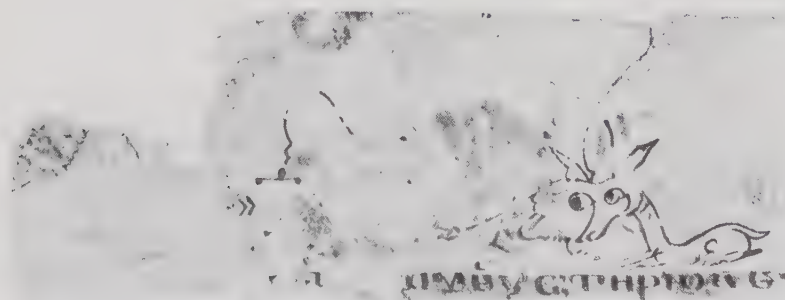
B



C



D



E

Examples of Coptic Penwork:

A-C. From the Psalter (No. XXXVII B).

D-E. From a Liturgical Fragment (Cairo, No. 98).

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